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THE GEOGRAPHICAL DICTIONARY

OF

ANCIENT AND MEDIÆVAL INDIA

BY

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SECOND EDITION

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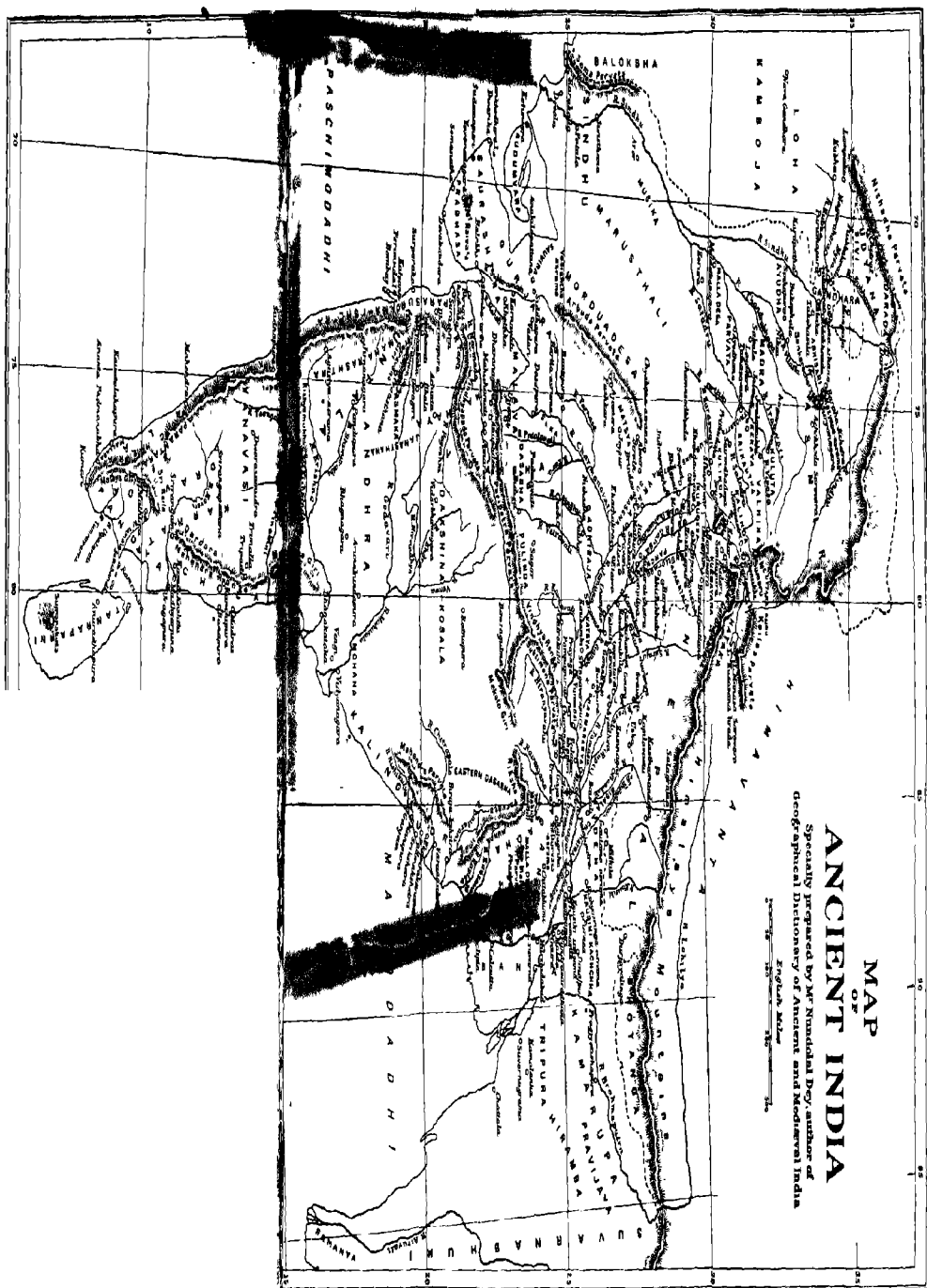
TO

Raja Reshee Case Law, C. I. E.,

WHOSE UNFAILING ENCOURAGEMENT KEPT ALIVE MY LOVE FOR HISTORICAL RESEARCHES, THIS HUMBLE VOLUME IS DEDICATED AS A TOKEN OF AFFECTION AND GRATITUDE

Nundo Lal Dey

PREFACE TO THE SECOND EDITION

In the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and blemishes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for the work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc. including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediæval, and the documents upon which it is principally based, are full of these names, and unless they are elucidated in a systematic way as far as possible, the path of the historian and for the matter of that of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the words in this *Dictionary* will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prakrit grammars, except where the peculiar brogue of a particular place has checked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponomy of this *Dictionary*:—

AFFIXES.

Adri is changed into **ar**, as Gopâdri, Goaliar (Gwaliar), Charanâdri, Chunar.

Bhukta is changed into **hut**, as Tîrabhukta, Tirhut.

Bhukti is changed into **huti**, as Jejâkabhukti, Jejahuti.

Dhâtugarbha is changed into

(*a*) **Dhâpa** as Śila-dhâtugarbha, Śila-dhâpa.

(*b*) **Dîpa**, as Śilâ dhâpa, Śilâ dipa.

(c) **Diâ**, as Vetha dhâtugarbha (=Veṭhadhâpa=Veṭhadipa), Beṭha-diâ.

(*d*) **Îâ**=Beṭhiâ.

Dvîpa (pronounced **Dîpa**) is changed into

(1) **diâ**, as Navadvîpa, Nadiâ.

(2) **wâ**, as **Kaṭadvîpa, Kâṭwâ.**

Giri is changed into

(*a*) **ger**, as Mudgagiri, Munger.

(*b*) **gu**, as Kolagiri, **Koḍagu** (Koorg).

Grâma is *changed into* **gâon**, as Suvarnagrâma, Sonârgâon, Kalahagrâma, Kahalgâon.

Gṛiha is changed into

(*a*) **gir**, as Râjagṛiha, Râjgir

(*b*) **ghira**, as Kubjagṛiha, Kajughira, Jahnugṛiha, Jahnghira

Haṭṭa is changed into **heṭ**, as Śrîhaṭṭa, Silheṭ (Sylhet)

Kshetra is changed into

(*a*) **chhatra**, as Ahikshetra, Ahichhatra

(*b*) **chchhatra**, as Ahikshetra, Ahichchhatra

Nagara is changed into

(*a*) **nâr**, as Kusînagara, Kusinâr, Girinagara, Girnar

(*b*) **ner**, as Jîrṇanagara, Jooner

Palli is changed into

(*a*) **bal**, Âśâpallî, Yessabal

(*b*) **poli**, as Trisirapalli (=Trishnâpalli), Trichinopoli

(*c*) **oli**, as Ahalyâpalli, Âhiroli (also Ahiâri)

Pattana is changed into

(*a*) **paṭṭana**

(*b*) **paṭam**, as Srirangapattana (=Srirangapaṭṭana), Seringapatam

Prastha is changed into **pat**, as Paniprastha, Panipat, Śonaprastha, Sonpat, Bhâgaprastha, Bâgpat

Pura, where it does not retain the original form **pur** is changed into

(*a*) **war** as Purushapura, Peshawar, Nalapura, Narwâr, Matipura, Madwâr, Śalwapura, Alwar, Chandrapura, Chandwâr

(*b*) **ura** or **ur**, as Mayapura, Mayura, Simhapura, Singur, Jushkapura, Zukur

(*c*) **or**, as Tripura, Teor, Chandrâdityapura, Chaindor

(*d*) **ora**, as Ilbalapura, Ellora

(*e*) **ore**, as Lavapura, Lahore

(*f*) **ola**, as Âryapura, Aihola

(*g*) **âr**, as Kusumapura, Kumrar

(*h*) **aur**, as Siddhapura, Siddhaur

(*i*) **oun**, as Hiranyapura, Hindoun or Herdoun

Purî is changed into

(*a*) **oli**, as Madhupurî, Maholi

(*b*) **auri**, as Râjapuri, Râjauri

Rashtra is changed into

(*a*) **raṭhá** as Mahârashtra, Maraṭha

(*b*) **rât**, as Mayarashtra (=Mayarât), Mirât

Sthâna is changed into

(*a*) **ṭhaṇ**, as Pratishṭhana, Paithan

(*b*) **tan**, as Purânâdhishṭhâna, Pandrentan

Sthala is changed into **thal**, as Kapisthala, Kaithal.

Sthalî is changed into **thalî**, as Vâmanasthali, Banthalî; Pûrvasthalî, Parthalis (of the Greeks)

Sthana is changed into

(*a*) **thân**, as Śrî sthânaka, Thân , Sthânvîswara, Thâneswar

(*b*) **stân**, as Darada sthâna, Dardistân

(*c*) **tân**, as Mûlasthâna, Multân , Śakasthâna, Sis

Vana is changed into

(*a*) **muna**, as Lodhravana, Lodhmuna

(*b*) **un**, as Kumâravana, Kumâun

(*c*) **ain**, as Buddhavana, Budhain

(*d*) **ân**, as Yashṭivana, Jeṭhiân

Vatî is changed into

(*a*) **auti**, as Lakshmanavatî Lakhnauti Champavatî Champauti

(b) **bal**, as Charmanvatî, Chambal

(*c*) **oi**, as Darbhavatî, Dabhoi

(*d*) **oti**, as Amarâvatî, Amroti

(*e*) **wâ**, as Vetravatî Betwâ

I --ELISIONS

Many of the aforesaid changes, which are formed by a process of contraction, may be accounted for by the application of the well known rule of elision of the Prâkrita grammars the consonants *k g, ch, j t, d, p y* and *v* when non initial and not compounded are elided [1] I give only a few illustrations --

Elision of k as Kausikî Kusi, Surpâraka Supara, Aparântaka Aparânta, Śâkambhari, Sambhâr

" g as Bhrigu kachchha Bharu kachchha Baroach affix nagara, nâr Trigartta, Tahora

" " ch, as Chakshu, Akshu Oxus Achiravatî, Anâvati Chakshusmati, Ikshumati

" " j as Bhojapâla Bhopâl (Bhûpâl), Ajiravatî Airâvati, Tuljabhavânî, Tulâbhavânî-nagar

" t, as Kuluta, Kulu , Jyotirathâ Johila , Yayâtipura, Jîjpur

" " d, as Meghanâda Megnâ, Arbuda Âbu, Achchhoda sarovara, Achchhâvat.

" " p, as the affix pura, ur , Purushapura, Peshâwar Gopakavana, Goa , Gopâdri=(Gopâlâdri), Goalior (Gwalior) , Mâyâpura, Mayura

" " y, as Ayodhyâ, Âudh , Nârâyanasara, Nârânsar , Ujjayinî, Ujjainî , Sañjayantî, Sañjân

" " v, as Yavananagara, Junâgar Yavanapura, Jaunpur , Karna suvarna, Kânsonâ

Besides the above, the following letters are often elided —

(1) **Final a**, as the affixes Pura, Pur , Nagara Nagar Grâma, Grâm , sometimes **initial a**, as Apâpa-puri, Pâpa

(2) i, **as** Irana, **Ran or Runn** of Cutch , Irâvati Râvi , Tâlikaṭa Talkâda

(3) u, **as** **Udaṇḍapura**, Dandapura

(4) th, **as** **Mithilâ**, **Miyul**

(5) *n*, **as** **Pratishṭhâna**, **Pratishṭhâ** , Kuntalapura, Kauttalakapura , Kundagrâma , **Koṭigâm** , **Kanṭakadvîpa**, **Kâṭwâ** , Barunâ, Bârâ , **Anamâ**, Aumi

1 *Ayuktasyânâdau kagachajatadapayavâm prâyalopah* (Vararuchi's *Prâkrita prakâśa*, II, 1, 2)

(6) Non-initial m, as Ârâmanagara, Ârâ, Kumârî, Kuârî

(7) Compound r,[2] including ri, as the affix Grâma, Gâma, Gayâśîrsha, Gayâsisa, Varendra, Barenda, Lodhravana (Kânana), Lodhmuna, Trikalinga, Tilinga, Prithûdaka, Pihoâ, Pehoâ

(8) l, as Mudgala-giri, Mudga-giri, Chaṭṭala, Chatta grâma, Kolâhala, Kalhuâ

(9) The sibilants ś, sh, s, especially when compounded with another consonant, as Śâlwapura, Âlwar, Śûkarakshetra, Ukhalakshetra, Peshṭhapura, Piṭhâpur, Kâshṭhamaṇḍapa, Kâṭmâṇḍu, Pushkara, Pokhrâ, Mânasa-sarovara, Mânsarovara; the affixes Shṭhâna, Sthala, Sthâna becoming Thâna, Thala, Thâna, respectively, Skhalatika-parvata, Khalatika-parvat, the affix Râshṭra, Râṭ; Hastisomâ, Hâtsu, Pâraskara, Thala Pârakara. In some cases of elision of the compound sibilants the preceding vowel is lengthened

(10) h, as Varâha kshetra, Bâramula, Hushkapura, Uskur, Hastakavapra, Astaka vapra, Hrishîkeśa, Rishikes, Hûnadeśa, Undes, Pranahîtâ, Pranitâ

II —CHANGE OF CONSONANTS

(a) (1) Tenues change into corresponding mediæ —

k=g, as Śâkala, Sâgala, Kilkilâ, Kilgila

ch=j, as Achiravatî, Ajiravatî, Achinta, Ajanta

ṭ=ḍ, or d, as Lâṭa, Lâda (Larike of the Greeks)

t=d, as Tâmlipta, Dâmalipta, Nâtikâ, Nâdikâ, Bâtâpî pura, Bâdâmi Timingila, Dindigala, Airâvatî, Irâvadi

p=b (v), as Goparâshṭra, Govarâshṭra, Parnâsâ Barnâsâ Pâpa Pâvâ puri, Rantipura, Rintambur

(2) Mediæ change into corresponding tenues —

g=k, as Nava-Gândhâra, Kandahar

j=ch, as Nîlâjan, Nîlañchan (nasalized)

d=ṭ, as Kundagrâma, Koṭigâma

d=t, as Poudanya, Potana Sameda giri (Samâdhi giri), Samet Śekhara Tirpadî, Tirupati

b (v or w)—p, as Pâvâ, Pappaur, Varusha, Polusha

(3) Unaspirated surds are aspirated —

k=kh, as Kustana, Khotan, Śûkarakshetra, Ukhalakshetra Pushkara Pokhrâ

ch=chh, as Vichhigrâma in its Sanskritised form is evidently Briśchikagrâm

ṭ=ṭh, as Ashṭa (Vinâyaka), Âṭh (eight), Yashṭivana, Jeṭhian

t=th, as Stambha-tîrtha, Thamba nagara (Cambay), Śrâvasti, Sâvatthi, Pâtharghâṭâ from Prastaraghâṭa, Hastakavapra, Hâthab

p=ph, as Surpâra, Sophir, Ophir of the Bible

(4) Aspirated surds are unaspirated —

kh=k, as Khamba (Stambha-tîrtha), Cambay, Kheṭaka, Kaira

chh=ch, as Kachh, Kach (Cutch), Bhrigukachchha, Broach

ṭh=ṭ, as Bhuriśreshṭhika, Bhursut, Pîṭha, Pita-sthâna, Kâshṭhamaṇḍapa, Kâṭmandu, Purânâdhishṭhâna, Pandritan

th=t, as Śakasthâna, Sistan, affix Prastha, Pat by elision of s, Mûlasthâna, Multan

ph=p, as Phenâ, Pain Gangâ

[2] *Sarvatra lavarâm* (*Prâkrita Prakâśa*, III, 3)

(5) Unaspirated sonants are aspirated —

g=gh, as Śṛingagiri, Singheri, Kubjagriha, Kajughira, Jahnugriha, Janghira, Śrîrangam, Seringham, Nagarahâra, Nanghenhâra

j=jh, as Jejabhukti, Jajhoti

ḍ=ḍh, as Puṇḍarîkapura, Pâṇḍharpur

d=dh, as Varadâ, Wardhâ, Nishâda, Nishadha bhûmi

b (v or w)=bh, as Vidiśâ, Bhilsâ, Bâgmatî, Bhâgvatî, Avagâna, Abhagana (Afghanistan)

(6) Aspirated sonants are unaspirated —

gh=g, as Meghanâda, Megnâ, Ghargharâ, Gagrâ

ḍh=ḍ, as Vasâḍhya, Besâḍ

dh=d, as Sudhâpura, Sunda, Samâdhigiri Samedagiri, Sairindha, Sailiind

bh=b (v or w), as Bhushkara Bokhara, Bhalansah, Bolan, Sâbhra matî, Sâbarmati, Surabhi, Sorab, Bhadrâ Wardhâ, Alambhika, Âlavi, Bhâgaprastha, Bâgpat, Kubhâ, Kabul

(7) Dentals change into corresponding cerebrals —

t=ṭ as the affix Pattana, Paṭṭana, Kustana Khoṭân Rohitâśwa, Roṭas

th=ṭh as Kapisthala, Kâpishṭhâla

d=ḍ as Tilodaka, Tilâḍâ

dh=ḍh, as Virûdhaka, Viruḍhaka

n=ṇ, as Mahânadî, Mahâṇaî

CHANGE OF NASALS

(b) ṇ=m, as Sṛingagiri Simhâri

n=(1) d as Gana mukteśvara Gada mukteśvara

(2) ṭ as Kṛishnapura Krishṭapura

(3) t, as Trishnâ, Tîstâ

ṇ=(1) ṭ, as Maulisnâna, Multân

(2) n as Mahânadî Mahânaî

(3) d, as Gonanda, Gonardda

(4) r, as Nirañjanâ, Nirañjarâ

m=(1) b or v, as Mañjulâ, Bañjulâ Yamunâ Jabunâ Narmadâ Narbudâ

(2) n, as Tamasâ, Tonse

(3) p, as Sumha, Suppa (-devî)

CHANGE OF SEMI-VOWELS

(c) y= (1) i, as Rishikulyâ, Rishikulia, Subrahmanya Subrahmaṇia

(2) u, as Pândya, Pâṇḍu

(3) p, as Pâriyâtra, Pâripâtra

(4) bh, as Sarayu, Sarabhu

(5) l, as Yashṭivana, Lâṭṭhivana

(6) j,[3] as Yayâtipura, Jâjpur Yavanapura, Jaunpur; Yavadvîpa, Java

r=l,[4] (see Interchangeables).

[3] Yasya jah (Prâkrita prakâśa, II 31) [4] Rolah (Pâṇini)

l=(1) n, as Kulinda, Kuninda

(2) r, (*see* **Interchangeables**).

(3) ḍ, as Kolagiri, Kodagiri

v is changed into its cognate vowels

(1) u, as Lavanâ, Luni; affix vana, un, Kumâravana, Kumâun

(2) o, as Vakshu, Oxus; Deva, Deo; Valabhî, Ollâ; affix vatî, oti

(3) au, as Yavanapura, Jaunpur; Navadevakula, Naual (Nawal)

(4) b (*see* **Interchangeables**).

(5) l, as Mâlava, Malla-deśa; Malâbar, Mallâra

ś=(1) ch, as Śrîkankâlî, Chikâkole; Triśirapalli, Trichinopoli; Śitambha, Chidambara

(2) k, as Syenî, Ken

(3) ksh, as Śiprâ, Kshiprâ; Śûdraka, Kshudraka, Oxydrakai

(4) kh, as Khasa, Khakha

(5) s, as Śiprâ, Sipra; Śûkarakshetra, Soron

sh=(1) k, as Vṛishabhânupura, Brikabhânupura (Varshân)

(2) kh, as Naimishâranya, Nimkhâranya; Tushâra, Tukhâra

(3) s, as Naimishâranya, Nimsar

s=h, as Sapta Sindhu, Hapta Hendu; Rasâ, Ranha (in the Zend and in the dialect of Eastern Bengal)

h=(1) bh, as Sumha, Sumbha; Vaihâra giri, Baibhâra giri

(2) gh, as Bâlu-bâhini, Bâghin (Bâgin)

(3) dh, as Ahichhatra, Adhichhatra

III.—OTHER CHANGES OF CONSONANTS

(*a*) k=(1) gh, as Kumbhakona, Kumbhaghona

(2) l, as Kuṭikâ, Kuṭilâ

(3) ch, as Kerala, Chera

g=(1) ch, as Bâgmatî, Bâchmatî (perhaps through its intermediate form Bâkmatî)

(2) y, as Uragapura, Uraiyur; Âpagâ, Âpayâ; Tagara, Tayer (Ter); Śrîgalî (Śrîkâli), Siyâli; Śâgala (Śâkala), Siyalkot (Sialkot)

(3) s, as Uragâ, Urasâ

(4) h, as Vegavati, Vaihâyasî

gh=k, as Bṛitraghnî, Vatrak; Vyâghrasara, Baksar (Buxar)

j=(1) y, as Vâṇijagrâma, Vaniyagrama

(2) r, as Ujen (=Ujjayinî), Urain

ṭ=(1) ḍ, as Tâlikata, Talkâd; Medapâṭa, Mewad

(2) th, as Surâshṭrika, Sulathika

(3) r, as Kheṭaka, Kaira; Karnâṭa, Kânâra; Keṭalaputra, Kerala; Lâṭa, Lâra

ḍ=d, as Udra, Udisya (Orissa)

ḍ=r, as Udisya, Orissa; (Kheṭaka) Khedaka, Kaira; Koḍangalura, Granganore; Kodagu, Coorg

ḍh=(1) ṭ, as Râḍha, Lâṭa

(2) ḍ, as Râḍha, Râḍ; Lâḍha, Lâḍ

t=(1) kh, as Stambha tîrtha, Khâmbhat (Kambay)
(2) ch, as Śânti, Sâñchi
(3) th as Petenika, Potana, Paithan
(4) d as Revavanti, Revadanda, Matipura, Madwar
(5) m as Vatsya, Vamsa, Vitastâ, Vitamsâ
th=(1) t, as Prasthala, Pâtiâlâ (Pâttiala)
(2) d, as Pârtha, Parada
d=(1) d, as Tilodaka, Tilâḍa
(2) h as Udakhanda, Ohind
v=m, as Lodhravana, Lodhmuna

CHANGE OF ASPIRATES

(b) The following aspirates are changed into h :—[5]
gh as Videgha Videha, Baghelkand, Bahela
dh, as Madhupuri, Maholi, Madhumati, Mohwar
bh, as Kubha Kuhu, Tîrabhukti Tirhût

CHANGE OF COMPOUND LETTERS

(c) chchh=chh as Kachchha Kachh Machchhu Machhu
kt=tth as Suktimati, Sotthivati
ksh=(1) kh, as Kshuragrama, Khuragrama Lakshmanâvati, Lakhnauti
(2) kkh, as Dakshina, Dakkhina (Dekkan)
(3) ch as Baloksha, Beluchistan
(4) chchh, as the affix Kshetra Chchhatra Ahikshetra Ahichchhatra
(5) chh as the affix Kshetra, Chhatra, Ahikshetra, Ahichhatra
tt=t as Muttunda, Matan
ts or tsy=(1) chchh }
(2) chh } as Matsyadesa, Machchheri Machheri
dy=(1) j, as Vidyânagara, Janagar
(2) jj, as Udyanaka, Ujjanaka
dhy=jjh as Madhyadesa, Majjhimadesa
st=(1) t, as Suvâstu Swat [see II (7) I (9)]
(2) tth, as Sravasti, Savatthi
sm=sv, as Asmaka, Asvaka
sv=ss (by assimilation), as Asvaka Assaka

THE INTERCHANGEABLES

(d) n and l, as Nilajana, Lilâjana (Lavanâ=) Luni, Nun nadî, Kulinda, Kuninda Potana, Potali Kundinapura Kundilvapura, Lichchhavi, Nichchhavi, Pâṭaliputra, Patna
n and ṇ, as Mahanadi, Mahânaî, Suvarnagrama, Sonargaon
r and l, as Korkai, Kolkai Muchalinda Muchirinu, Chera, Chela Nalapura, Narwar, Chola, Chora
v and b, as Vardhamâna, Pundrabardhana, Vethadwipa, Bethia, Parvatî, Parba, Vâlhika, Balkh
ś and s, as Śiprâ, Siprâ, Śûrpâraka, Sûrpâraka

[5] Khaghathadhabhâm hah (Prâkrita prakâśa, II, 27)

IV - CHANGE OF VOWELS

a=(1) â, as Arbuda, Âbu ; Yayâtipura, Jâjpur
(2) i, as Loha, Rohi ; Rantipura, Rintambur
(3) u, as Karatoy Kuratî ; the affix vana, un (by assimilation) Kuramu, Kiumu
(4) ai as Achiravatî, Airâvati ; Uragapura, Uraiyûr
(5) o, as Karura, Korura ; Saravatî Solomatis of the Greeks ; Madhumati Modhwar

â=(1) a, as Tâmralipta, Tamâlipta
(2) i, as Karatoyâ, Kurati
(3) u as Tamâlikâ, Tamluk ; Kanamuli, Kanum

i=(1) u, as Tirumalla, Tirumalla ; Tripadî, Tirupadi ; Kulinda, Kulu Tamâlika, Tamluk
(2) e, as Prithûdaka, Pehoa Pinakini Penâr ; Trikalinga Telinga
(3) ai as Tripura, Tiaipura

u-(1) â, as Tripura, Tipâra ; Purvasthali Parthalis of the Greeks ; Purâli Paralia of the Greeks Pundarika kshetra Pândupura ; Gehamura, Gahmâr
(2) i, as Ulupa, Udipa Mañjula Mañjira (Manjera)
(3) o, as Suvarnagrâma, Sonargaon Śuktimatî, Sotthavati ; Chitrakuṭa Chitrakoṭ ; Udakhanda, Ohind ; Udra Odra
(4) e as (Pundarikapura=) Pândupura Pândripur Purushapura Peshâwar
(5) au, as Udumvara, Audumvara Sukara-kshetra Saukara kshetra
(6) v as Utpalâvati, Vypar ; Suvastu Svât (Swat)

ṛi=(1) i, as Rishipattana, Isipattana ; Rishigiri Isigili ; Prithudaka, Pihoâ (Pehoa)
(2) ai, as Bhrigukachchha, Bharukachchha
(3) âr, as Mrittikâvatî, Marttikâvata

e=(1) u, as Erandi, Uri
(2) ai, as Telingana, Tailanga ; Vegavati, Vaiga ; Vena, Waingangâ
(3) o, as Eranḍî, Or

ai=(1) i, as Airâvatî, Irâvadi ; Sairindhra, Sarhind ; Sairishaka, Sirsa
(2) e, as Vaisalî, Vesâli (Besâr)

o=u, as Damodara, Dâmudâ ; Gomati, Gumti

au=(1) o,[6] as Sauvîra, Sovir ; Paudanya, Potana ; Kauśambi, Kosam
(2) u, as Kausikî, Kusi

V.—DISSEVERANCE OF COMPOUND LETTERS

Compound letters are frequently dissevered —

dm=dam, as Padmapura, Padampur ; Pâmpur, d being elided
tn=tan, as Ratnapur, Ratanpur
bhr=bhar, as Sâbhramatî, Sâbharmatî, Sâbarmati
rv=rav, as Pûrvasthalî, Puravsthali, Parthalis by syncopation of v and s

[6] Aut ol (Prâk pitamhdsa 1 41)

VI.—TRANSPOSITION OF LETTERS

Sometimes letters are transposed, as Dehalî, Delhi ; Bârânasî, Benares ; Tamrâ, Tâmor ; (Mahârâshṭra =) Mahrâttâ, Marhâṭṭâ ; Mâtanga linga, Maltinga.

VII.—SYNONYMS

Synonyms are frequently used for names of places, as Hastinâpura, Gajasâhvyayanagara, Nâgapura ; Kumâraswâmi, Kârttikaswâmi, Subrahmanya ; Gambhakî, Gallakî ; Uragapura, Nâgapura ; Gorathâ Parvata or Godhana-giri, Bathâni-kâ-pâhâr ; Mrigadâva, Sâranganâtha (Sârnath) ; Kusumapura (Kumrâr), Pushpâpura ; Mâtanga-âśrama, Gandha hasti stûpa ; Pradyumnanagara, Mârâpura.

VIII.—ABBREVIATIONS

Sometimes names are formed by the clipping of a member of a compound word, as Kârttika-swâmi, Swâmi-tîrtha ; Bhîma-ratha, Bhîma ; Tulja-bhavânî, Tuljâpur or Bhavâninagar ; Bâlu-bhûmi, Bagûn ; Krishna-veṇwâ, Kishnâ or Veṇwâ ; Ahichhatra, Chhatrâvatî ; Dhanushkoṭi Tîrtha, Dhanu-Tîrtha or Koṭi Tîrtha ; Rishya-sringagiri, Sringagiri ; Tamrachuda-kroṛa, Karura ; Panchâpsara Tîrtha, Pancha Tîrtha ; Bikramaśilâ sangharâma, Śilâ-sangam.

IX.—COMPOUNDING OF LETTERS

Disconnected letters, especially r, are compounded by the elision of the middle vowel, as Parâh-grâma (or pura), Parâh-gaon, Palu-gaon ; Pârasya, Pârsya (Persia).

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction ; but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influences to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour spent in vain.

My cordial thanks are due to my nephew, Dr. Narendra Nath Law, M.A., B.L., Ph. D. Premchand Roychand Scholar and author of *Studies in Ancient Hindu Polity, Promotion of Learning in India*, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Sir Monier Monier-Williams' *Sanskrit–English Dictionary* with only this difference that b, v, and w have been used as interchangeables.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLAL DEY.

Chinsurah 1922.

ABBREVIATIONS

Anc Geo	Ancient Geography of India, by Sir Alexander Cunningham
App	Appendix
Arch Rep	Archæological Survey Report
Arch S Rep	,, ,, ,,
Arch Surv Rep	,, ,, ,,
Asia Res	Asiatic Researches
Ava Kalp	Kshemendra's Bodhisattvâvadâna-Kalpalatâ
Avadâna Kalpalatâ	,, ,, ,,
Ayodh	Ayodhyâ
Bk	Book
Bom Br	Bombay Branch
Bomb Gaz	Bombay Gazetteer
C	Canto
Ch	Chapter
Class Dic	Garrett's Classical Dictionary of India
Corp Ins Ind	Corpus Inscriptionum Indicarum
CR	Calcutta Review
Drav Comp Gram	Dravidian Comparative Grammar, by Dr Caldwell
Ed	Edition
Ep Ind	Epigraphia Indica
Geo	Geography
HV	Harivamça
Hist	History
Ind Alt	Indische Alterthumskunde, by Prof Lassen
Ind Ant	Indian Antiquary
Jât	Jâtaka
JASB	Journal of the Asiatic Society of Bengal
JBTS	Journal of the Buddhist Text Society
JRAS	Journal of the Royal Asiatic Society
K	Kânda
K Ch	Kavikankana Chandi, by Mukundarâm Chakravartti
Kh	Khanda
Mack Col	Prof Wilson's Mackenzie Collection
MAI	Fuhrer's Monumental Antiquities and Inscriptions
Mahâbh	Mahabhârata
Mbh	,,
Mâhat	Mâhâtmya
Mârkand P	Mârkandeya Purâna
MB	Manual of Buddhism, by Spence Hardy
MIB	Manual of India Buddhism, by Dr Kern
P	In connection with the Mahâbhârata it means Parva In connection with the name of a Purâna, it means Purâna
Prâ Pra	Vararuchi's Prâkrita Prakâsa
Pt	Part
Q V	Quod Vide
RWC	Beal's Records of Western Countries
Râm	Râmâyana
SBE	Sacred Books of the East
S I Palæo	South Indian Palæography, by Dr Burnell
U P	United Provinces
V	Verse

Other abbreviations, being easily intelligible, have been omitted in this list

PART I

ANCIENT NAMES

A

Âbhîra—The south-eastern portion of Gujarat about the mouths of the Norbudda was called Âbhîra,—the Aberia of the Greeks McCrindle states that the country of the Âbhîras lay to the east of the Indus where it bifurcates to form the delta (McCrindle's *Ptolemy*, p 140, *Vishnu P*, ch 5) The *Brahmânda Purana* (ch 6) also says that the Indus flowed through the country of Âbhîra According to the *Mahabharata* (Sabhâ Parva, ch 31), the Âbhîras lived near the seashore and on the bank of the Sarasvatî, a river near Somnath in Gujarat Sir Henry Elliot says that the country on the western coast of India from the Tapti to Devagadh is called Âbhîra (Elliot's *Supplemental Glossary*, vol 1, pp 2, 3) Mr W H Schoff is of opinion that it is the southern part of Gujarat, which contains Surat (*Periplus of the Erythræan Sea*, pp 39, 175) According to Lassen Abhîra is the Ophir of the Bible The *Târâ Tantra* says that the country of Âbhîra extended from Konkana southwards to the western bank of the river Tapti (see Ward's *History, Literature and Religion of the Hindus*, Vol 1, p 559)

Abhisara Same as **Abhisari** (*Padma Purâna*, Âdikhanda, ch 6)

Abhisâri—Hazara (country), the Abisares of the Greeks it forms the north-western district of the Peshawar division It was conquered by Arjuna [(*Mahabhârata*), Sabha-Parva, ch 27, *JASB* (1852) p 234] But Dr Stein identifies the kingdom of Abhisara with the tract of the lower and middle hills between the Vitasta (Jhelum) and Chandrabhaga (Chenab) including the state of Rajapuri (Rajauri) in Kasmira

Abimukta—Benares (*Siva Purâna*, Sanatkumarasamhita, ch 41, *Matsya Purâna*, chs 182 184)

Acesines—The river Chenab in the Panjab it is the corruption of Asiknî of the *Rig-Veda* (x, 75)

Achchhoda Sarovara—Achchhavat in Kâsmira described by Bânabhatta in his *Kâdambarî* (see also Bilhana's *Vikramânka-devacharita*, xviii, 53) It is six miles from Mârttanda The Siddhasrama was situated on the bank of this lake (*Brihat-Naradiya Purâna*, ch 1)

Achinta—Ajanta, about fifty-five miles to the north-east of Ellora in Central India In the Achinta monastery resided Ârya Sanga (perhaps Asanga), the founder of the Yogâchârya school of the Buddhists (S C Das's *Indian Pundits in the Land of Snow*) It is celebrated for its caves and *vihâras*, which belong to the fifth and sixth centuries of the Christian era An inscription there shows that the caves were caused to be excavated by a Sthavira named Achala

Achiravatî—The river Rapti in Oudh, on which the town of Srâvasti was situated (*Varâha P*, ch 214, *Tevijja sutta* in the *Sacred Books of the East*, Vol XI) It was also called Ajiravati and its shortened form is Airavatî It is a tributary of the Sarayu

Âdârsâvalî—The Aravali Mountains (Kunte's *Vicissitudes of Aryan Civilization*, p 380) see **Âryâvartta**

Adhichhatra—Same as **Ahichchhatra** (*Epigraphia Indica*, II, p. 243 note)

Adhirâja—Same as **Karusha** the country of Rewa It was the kingdom of Dantavakra who was killed by Krishna in Mathura (*Padma P*, Patâla, ch 35) It was conquered by Sahadeva, one of the five Pândavas (*Mahâbharata*, Sabhâ P, ch 30)

Adikota—Another name for **Ahichchhatra**

Agalassia —*See* **Angalaukika**

Agastya âsrama—1 Twenty four miles to the south east of Nasik, now called Agastipuri it was the hermitage of Rishi Agastya 2 Akolha, to the east of Nasik, was also the hermitage of Agastya (*Ramâyana*, *Âranyakanda* ch 11) 3 Kolhapur in the province of Bombay 4 Saru-Aghat, forty miles south west of Itah and about a mile to the north-west of Sankisa in the United Provinces (Fuhrer's *Monumental Antiquities and Inscriptions*) 5 Agastya Rishi is still said to reside, as he is believed to be alive, at the Agastya kû a mountain in Tinnevelly, from which the river Tâmraparnî takes its rise (Caldwell's *Dravidian Grammar*, Introduction p 118, Bhâsa's *Avimaraka*, Act iv) *See* **Tâmraparni Malaya-giri** and **Kara** 6 About twelve miles from Rudra-prayaga in Garwal is a village called Agastyamuni which is said to have been the hermitage of the Rishi 7 On the Vaidurya-Parvata or Satpura Hill (*Mahabh* Vana, ch 88) 8 *See* **Vedâranya** Agastya introduced Aryan civilisation into Southern India He was the author of the *Agastya-Samhita* *Agastya-Gita*, *Sakaladhikâra*, &c (Ram Râja's *Architecture of the Hindus* O C Gangoly s *South Indian Bronzes*, p 4)

Aggalava chetiya—It is about 350 miles to the north of Sankisya in Sugana somewhere near Khalsi where Buddha passed his sixteenth *vassa* Alavaka Yakkha resided at this place (Fa Hian s *Travels*, xvii, *JRAS*, 1891, pp 338 339) *See* **Âlavi**

Agnipura—Same as **Mâhishmatî** the town was protected by Agni the god of fire (*Mahâbh*, Anusasana, ch 25 *Jaimini Bhârata*, ch 15)

Agravana—Agra one of the *vanas* of Vraja-mandala It is called Agravana as the first starting point for a pilgrim on his circumambulation of Vraja,--the holy scene of Krishna s adventures According to Vaishnava authorities, it was covered by forests for many centuries, before Rupa and Sanatana, the celebrated followers of Chaitanya, came here for the purpose of starting on the exploration of Vrindavana Buhlol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Baber the founder of the Mughal dynasty (*CR* vol 79, p 71 —Keene s *Mediaeval India*) Baber died in 1530 and was interred at the garden called Charbagh which was afterwards called Rambagh by Akbar s courtiers his remains were subsequently removed to Kabul The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman Buruj (Jasmine Tower) which was constructed by Shah Jahan

Ahichchhatra—Ramnagar, twenty miles west of Bareli, in Rohilkhand The name of Ahichchhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasratganj It was the capital of North Pañchâla or Rohilkhand (Dr Fuhrer, *MAI*, and Cunningham, *Anc Geo*, p 359) It was also called Chhatravati (*Mahâbhârata*, Adi parva, ch 168) It is Adhichhatra of the inscriptions (*Epigraphia Indica*, vol II, p 432,

note by Dr Fuhrer) It is also called Ahikshetra (*Mahâbhârata*, Vana P, ch 252) In Jaina works, Ahichhatra is said to be the principal town of the country called Jangala which therefore was another name for North Pañchâla (see Weber's *Indische Studien*, xvi, p 398)

Ahichhatra—Same as **Ahichchhatra**

Ahikshetra—Same as **Ahichchhatra**

Ahobala-Nrisimha A celebrated place of pilgrimage at a short distance to the east of Cuddapah in Sirvel Taluk in the district of Karnul in the province of Madras the image of Nrisimha is in the cavern of a hill called Gadurachi It was visited by Sankaracharyya and Chaitanya Three temples stand on the hill—one at the foot, one halfway up and one at the top they are considered to be very sacred (*Sankara-vijaya*, *Chaitanya-charitamrita*, Madhya ch 9, *Epigraphia Indica*, I 368, III, 240)

Airavatî—1 The river Ravi 2 The Rapti and Irawadi also are contractions of this name The Rapti is a river in Oudh on the south bank of which Sahet-mahet (ancient Sravasti) is situated It is a contraction of Achiravati (see **Achiravatî**)

Ajamati—The river Ajaya in Bengal the Amystis of Megasthenes It falls into the Ganges near Katwa It is mentioned by Arrian The *Gâlava Tantra* mentions it as Ajaya The great poet Jayadeva was born on the bank of the Ajaya near Kenduli in the district of Birbhum in Bengal

Ajiravatî—Same as **Achiravatî** (*Avadana Kalpalatâ* ch 76)

Ajitavatî—The little Gandak river on the north of Kusinagara (Kasia) where Buddha died The river is also called Hiranyavatî

Akaravantî—Malwa, Âkara being East Malwa and Avantî West Malwa (*Bombay Gazetteer* vol I, Pt I, p 36 note, see *Ind Ant* vii, 259 *Ram*, Kish ch 41) It is mentioned as Âkaravenavantika in the *Brihatsamhita*, ch xiv

Akhanda—Dildarnagar, twelve miles [illegible] of Ghazipur

Akshalinagara—*See* **Anumakundapura**

Alaka—Same as **Asmaka**

Alakananda—A tributary of the Ganges,—the united stream of the Vishnuganga (called Dhavala-Ganga or Dhauli) and Sarasvati Ganga, it is also called Bishenganga above its confluence The river has been traced by Captain Raper (*Asia Res*, xi) a little way beyond Badrinath, having for its source a waterfall called Vasu-dhârâ (*Skanda P* Vishnu kh, III, 6) Srinagar, the capital of Garhwal, is situated on the bank of this river

Alambhika—*See* **Alavi**

Alasanda—Alexandria see **Alexandria** and **Hupian** It is said to be the capital of **Yona** country (*JASB* 1838, p 166)

Alavi—Airwa, an ancient Buddhist town the A-lo of Fa Hian who travelled in India from A D 399 to 413, twenty-seven miles north east of Itwah Alavi has been identified by General Cunningham and Dr Hoernle with Newal or Nawal—the **Navadevakula** of

Hiuen Tsiang, 19 miles south-east of Kanouj (*Arch S Rep*, I, 293, XI, 49, *Uvâsagadasâo*, app, p 53) It was situated on the Ganges According to Dr Kern it was situated between Kosala and Magadha, it contained a monastery called Aggalava-chetiya (*MIB*, p 37 n) It is the Âlabhi of the Jainas, from which Mahâvîra made his missionary peregrinations (Rhys Davids' *Vinaya Texts Chullavagga*, *Vangisa* or *Nigrodha Kappa Sutta*, Pt vi, ch 17, *Sutta Nipâta*, *Âlavaka Sutta* in the *Sacred Books of the East*, vol X) It is the Alambhika of the *Kalpasutra* (Stevenson's *Kalpasûtra*, p 91) Buddha passed his sixteenth *vassa* (*Varsha*) at this place For the places where Buddha passed his *vassas* in different years after attaining Buddhahood, see *JASB*, 1838 p 720

Alexandria—1 Uchch, a town built by Alexander the Great near the confluence of the five rivers of the Punjab 2 Hupian (see **Hupian**) 3 An island in the Indus, where, in a village called Kalasi, Menander, the Greek king, was born (*SBE*, XXXV, p 127—the *Questions of King Milinda*) It was 200 *yojanas* from Sâkala 4 According to some authorities, Alexandria ad Caucasum of the Greeks is Beghram, 25 miles north of Kabul, which contains the extensive ruins of an ancient town, and according to others it is Bamian (*Gazetteer of the Countries adjacent to India under Beghram*)

Ali-madra—The district of Mardan (Hoti Mardan) or in other words, the Yusufzai country to the north-east of Peshawar, containing many Buddhist and Græco-bactrian remains (*Brahmanda P*, ch 19)

Amalakagrâma—*See* **Amalitala**

Âmalitala—On the north bank of the river Tamraparni in Tinnevelly, visited by Chaitanya It is mentioned in the *Brahmanda Purana* It appears to be the same as Âmalakagrama of the *Narasimha Purâna* which has been highly extolled in Chapter 66, it is also called Sahya-Âmalakagrama, being situated on the Western Ghats

Amarakantaka—It is a part of the Mikul (Mekala) hills in Gondwana in the territory of Nagpur in which the river Nerbuda and Sone have got their source (*Padma Purana*, Svargakhanda (Âdi) ch 6, Wilson's *Meghduta* or the *Cloud Messenger*) hence the Nerbuda is called in the *Amarakosha*, the daughter of the Mekala mountain It is the Âmrakuta of Kâlidâsa's *Meghaduta* (I, 17) Its sanctity is described in the *Skanda Purana* (Revâ Khanda, ch 21) The first fall of the Nerbuda from the Amarakantaka mountain is called Kapiladhârâ in the *Skanda Purana* Kapila is said to be an affluent of the Nerbudda (ch 21) The *Vishnu samhita* (ch 75) recommends Amarakantaka and a few other places as being very efficacious for the performance of the Srâdh ceremony

Amaranâtha—A celebrated shrine of Siva in a grotto in the Bhairavaghâti range of the Himalaya, about sixty miles from Islamabad, the ancient capital of Kasmira The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailasa A little stream known as Amargangâ, a tributary of the Indus flows by the left side of the cave over a white soil with which the pilgrims besmear their body to cleanse away their sins, though no doubt it serves to keep off cold The path to the cave lies along the side of the Amargangâ stream The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height The *Linga* or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the

cave The grotto is rightly said to be "full of wonderful congelations" (Bernier's *Travels*, p. 418 note), and according to Dr Stein, the *Linga* which is an embodiment of Siva Amaresvara is 'a large block of transparent ice formed by the freezing of the water which oozes from the rock' (Dr Stein's *Rajatarangini*, vol II p 409), which is evidently a dolomite rock There is something very wonderful and curious about the formation of the *Linga* The pedestal of the *Linga* is 7 or 8 feet in diameter and 2 feet in height The *Linga*, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon the process of forming and dissolving goes on every day, and on the day of the New Moon no sign of the image exists at all On both sides of the *Linga* there are two columns of ice formation which are called *Devis* Every year in the month of *Srâvana*, the pilgrims start from Mârttanda (Martan or Bhavan) for Amarnâth escorted by the officers of the Mahârâja of Kâsmira (*JASB*, 1866, p 219) On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Pârvati

Amarâvatî—1 Nagarhâra, about two miles to the west of Jallalabad a village close to it is still called Nagarak—the Na-kie of Fa Hian 2 The Amaravati *stupa* is about 18 miles to the west of Bezwada and south of Dharanikota, on the south or right bank of the Krishna river about sixty miles from its mouth in the Krishna district Madras Presidency The Amarâvati Chaitya is the Purvasaila Saughârâma of Hiuen Tsiang (Dr Burgess *Buddhist Stupas of Amaravati*, p 10) Amaravati is the *Diamond Sands* (*Dipaldinne*) of the *Dalada Vamsa* it was situated in the kingdom of the Naga Râja (see Turnour's translation in *JASB*, vi, p 856) The Amaravati tope was built about A D 370 or 380 by the Andhras or the Andhra-bhritya kings who were Buddhists (Sewell's *Sketch of the Dynasties of Southern India* p 1, for its description see *JRAS*, III, 132)

Amaresvara—On the opposite side of Omkarnâth, on the southern bank of the river Nerbuda (*Siva Purana*, Pt I, ch 38, *Skanda Purana*-Revâkhanda), thirty two miles north-west of Khandwa and eleven miles east of Martoka Railway station (Caine's *Picturesque India*, p 397) In the *Brihat-Siva P* (Pt II chs 3 and 4) Amaresvara is placed in Omkâra or Omkâra-kshetra The twelve great *Lingas* of Mahâdeva are —Somanâtha in Saurashtra, Mallikârjuna in Srîsaila Mahâ-kala in Ujjayini Omkara in Amaresvara, Kedara in the Himalayas, Bhimasankara in Dâkinî, Visvesvara in Benares Tryambaka in Gomati (near Nasik), Vaidyanâtha in Chitâbhûmi, Nâgesa in Dwaraka, Râmesvara in Setubandha and Ghusrinesa in Sivâlaya (*Siva Purâna*, Pt 1, ch 38)

Ambalatthikâ—1 A park half way between Rajagriha and Nâlandâ (*Digha Nikâya Brahmajâla Sutta*) 2 A park situated in the village of Khânumata in Magadha (*Kûtadanta Sutta*)

Ambaligrama—Arail, a village on the opposite side of Allahabad, across the Yamunâ (*Chaitanya-charitâmrita*, Pt II, *Journal of the Buddhist Text Society*, vol V, p 65)

Ambara—The country of Jaipur, so called from its ancient capital of that name now called Âmer, which is said to have been founded by Ambarisha, son of Mândhâtâ (*Arch S Rep*, Vol 2), and hence Âmer is a corruption of Ambarishanagara During the reign

of Akbar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort Within the latter is the temple of the goddess called Jasareswari Kâlî taken away by Man Singh from Jessore after subjugating Pratâpâditya

Ambasanda—This village was evidently situated on the present site of Giriyek *See* **Indrasila-Guha** and **Giriyek** (*MB*, p 298)

Ambashtha—The country of the tribe of Ambutai of Ptolemy they lived on the northern part of Sindh at the time of Alexander and also on the lower Akesines (McCrindle's *Invasion of India by Alexander the Great*, p 155)

Ami—Eleven miles east of Chhapra containing the temple of Bhavânî, which is one of the 52 *Pîthas*, where a fragment from the body of Satî is said to have fallen According to the *Tantra-Chudmani*, the *Pîthas* where the dissevered limbs of Sati are said to have fallen, are 52 According to the *Śivacharita*, they are 51, according to the *Devî Bhâgavata* there are altogether 108 *Pîthas* (Pt vii, ch 30) The *Upa Pîthas* or minor *Pîthas* are 26 (*Kâlikâ-Purâna*, chs. 18 50, 61)

Amrakûta Parvata—It has been identified with Amarakantaka (*Meghaduta* and Mahâmahopâdhyâya Haraprasâd Śâstrî's *Meghaduta-Vyâkhyâ*, p 3)

Anahila-Pattana—Virawal-Pattana or Pattana, called also Anhilwâr in Northern Baroda in Gujarat, founded in Samvat 802 or A D 746, after the destruction of Valabhi by Banarâja or Vamsarâja The town was called Anahilapattana after the name of a cowherd who pointed out the site (Merutunga Âchâryya's *Prabandhachintamani* ch 1 Merutunga's *Therâvali*, ed by Dr Bhau Daji) Hemchandra, the celebrated Jaina grammarian and lexicographer, flourished in the Court of Kumârapâla, king of Anahilapattana (A D 1142 1173), and was his spiritual guide he died at the age of 84 in A D 1172 in which year Kumârapâla became a convert to Jainaism (Bhau Daji's *Brief Notes on Hemachandra*) but according to other authorities, the conversion took place in A D 1159 (Tawney's *Intro Prabandhachintâmani*, p iii) After the overthrow of Valabhi in the eighth century Anahilapattana became the chief city of Gujarat or Western India till the fifteenth, century For the kings of Anahilapattana, see R C Ghosh's *Literary Remains of Dr Bhau Daji*, pp 138 to 140, *JRAS*, XIII, p 158 It was also called Anahillapura

Anamala—Same as **Anoma**

Anandapura—Vadnagar in northern Gujarat seventy miles south-east of Sidhpur (St Martin, as cited in McCrindle's *Ptolemy*), but there is still a place called Ânandpur, fifty miles north-west of Valabhi It was anciently called Ânarttapura (see the two copper-plate inscriptions of Âlinâ of A D 649 and 651) It was visited by Hiuen Tsiang (Burgess' *Antiquities of Kathiawad-Kachh*, p 84) Ânandapura or Vadnagar is also called Nagara which is the original home of the Nâgara Brâhmans of Gujarat Kumârapâla surrounded it with a rampart (Dr Buhler, *Ep Indica*, vol 1 p 295) Bhadrabâhu Svâmi, the author of the *Kalpasutra*, composed in A D 411, flourished at the court of Dhruvasena II, king of Gujarat, whose capital was at this place (see Dr Stevenson's *Kalpasûtra Preface*)

Ananta-Nâga—Islamabad, the ancient capital of Kâśmîra on the right bank of the Jhelum

Ananta-Padmanâbha—*Anantapur*, in Trivandrum the capital of Travancore, containing the celebrated temple of Padmanâbha which was visited by Chaitanya and Nityânanda (*Chaitanya Bhâgavata*) It is also called Padmanâbhapur (Prof H H Wilson's *Mackenzie Collection*, p 129) *See* **Ananta sayana**

Ananta-sayana—*Padmanabhapur*, in Travancore, containing the celebrated temple of Vishnu sleeping on the serpent (*Padma P* Uttara, ch 74, Prof H H Wilson's *Mackenzie Collection* p 129) *See* **Ananta Padmanâbha**

Ânartta—1 Gujarat and part of Malwa its capital was Kusasthali or modern **Dwârka** (*Bhâgavata P* ch X p 67) 2 Northern Gujarat its capital was Anarttapura (*Skanda P*, Nagara Kh ch 65) afterwards called Ânandapura the modern Vadnagar (*Bom Gaz* vol I Pt I p 6, note 2)

Ânarttapura—Same as **Ânandapura**. *See* **Ânartta**

Anavatapta—Same as **Anotatta**

Andha—The river Andhilâ or Chandan,—the Andomatis of Arrian see **Chandrâvatî** (*Devî Bhagavata* Bk 8 ch 11)

Andhanada—The river Brahmaputra (*Bhagavata I* ch 5, slk 9)

Andhra—1 The country between the Godavari and the Krishnâ including the district of Kistna Its capital was Dhanakataka or Amarâvati at the mouth of the Krishnâ Vengî, five miles to the north of Ellur, was according to Hiuen Tsiang, its ancient capital (*Garuda Purâna* ch 55) 2 Telingana south of Hyderabad According to the *Anargharaghava* (Act vii 103) the Sapta Godâvari passes through the country of Andhra, and its principal deity is the *Mahâdeva Bhimesvara* The Pallava kings of Vengî were overthrown by the Chalukya kings of Kalyanapura, and succeeded by the Chola kings who in their turn were conquered by the Jaina kings of Dharanikota The Andhra dynasty was also called Satavahana or Satakarni dynasty their ancient capital was at Srî Kakulam now diluviated by the Krishnâ

Anga—The country about Bhagalpur including Monghyr It was one of the sixteen political divisions of India (*Anguttara* I 4, *Vinaya Texts* ii 146, *Govinda Sutta* in *Digha Nikaya* xix 36) Its capital was Champâ or Champâpuri The western limit of its northern boundary at one time was the junction of the Ganges and the Sarayu It was the kingdom of Romapâda of the *Ramayana* and Karna of the *Mahâbhârata* It is said in the *Ramayana* that Madana the god of love was burnt to ashes by Mahâdeva at this place, and hence the country is called Anga Madana being thenceforth called Ananga (*Balakânda* Canto 23 vs 13 14) *See* **Kâma-asrama** According to Sir George Birdwood, Anga included also the districts of Birbhum and Murshidabad According to some authorities it also included the Santal Parganas It was annexed to Magadha by Bimbisâra in the sixth century B C (Spence Hardy's *Manual of Buddhism* p 166) His son Kunika or Ajâtasatru became its viceroy, his head quarters being at Champâ Mahana the maternal grandfather of Kumaradevi, wife of king Govindachandra of Kanouj (1114 1154), was king Ramapâla's viceroy in Anga (*Journal of the Asiatic Society of Bengal*, 1908) the country having come under the sway of Gopâla the founder of the Pâla dynasty in the eighth century A D The celebrated places of antiquity and interest in the province of ancient Anga are —Rishyasringa âsrama at Rishikund, four

miles to the south-west of Bariarpur, one of the stations of the East India Railway, the Karnagad or the fort of Karna, four miles from Bhagalpur, Champâ or Champâpurî, the ancient capital of Anga and the birth place of Vâsupujya, the twelfth Tirthankara of the Jainas, Jahnu âsrama at Sultanganj, Modâgiri or Monghyr, the Buddhist caves at Pâtharghâtâ (ancient Silâ sangama or Vikramasilâ sanghârâma) in the Kahalgâon sub division, referred to by Hiuen Tsiang and by Chora Kavi in the *Chora pañchâśikâ* and the Mandara Hill at Bansi, thirty-two miles to the south of Bhagalpur (*see* **Champapuri** and **Sumha**) The name of Anga first appears in the *Atharva samhitâ* (Kânda V Anuvâka 14) For the history of Anga, see my 'Notes on Ancient Anga or the District of Bhagalpur' in *JASB*, 1914 p 317

Angalaukika—The country of the Angalaukikas, who were most probably the Agalassians of Alexander's historians (see McCrindle's *Invasion of India* p 285) and neighbours of the Śivis, was situated below the junction of the Hydaspes and Akesines (*Brahmânda P.*, 149)

Añjana-Giri—The Suleiman range in the Panjab (*Varâha P* ch 80)

Anomâ—The river Aumi, in the district of Gorakhpur (Cunningham's *Ancient Geography of India*, p 423) It was crossed by Buddha after he left his father's palace at a place now called Chandâuli on the eastern bank of the river whence Chhandaka returned with Buddha's horse Kanthaka to Kapilâvastu (Asvaghosha's *Buddha Charita*, Bk V) But Carlleyle identifies the river Anomâ with the Kudawa Nadi in the Basti district of Oudh (*Arch S Rep*, vol XXII, p 224, and Führer's *MAI*) Carlleyle identifies the *stûpa* of Chhandaka's return with the Mahâ thân Dih four miles to the north east of Tameswar or Maneya, and the Cut Hair Stûpa with the Sirasarao mound on the east bank of the Anomâ river in the Gorakhpur district (*Arch S Rep*, XXII, pp 11, 15)

Anotatta—It is generally supposed that Anotatta or Anavatapta lake is the same as Râwan hrad or Langa But Spence Hardy considers it to be an imaginary lake (Beal's *Legend and Theories of the Buddhists*, p 129)

Antaragiri—The Râjmahal hills in the district of Santal Pargana in the province of Bengal (*Matsya P*, ch 113 v 44 Pargiter's *Mârkandeya P*, p 325 note)

Antaraveda—The Doab between the Ganges and the Yamunâ (*Hemakosha*, *Bhavishya Purâna*, Pt III ch 2, *Ep Ind*, p 197)

Anumakundapattana—Same as **Anumakundapura**

Anumakundapura—Warangal the ancient capital of Telingana (Rudradeva inscription in *JASB* 1838, p 903 but see Prof Wilson *Mackenzie Collection* p 76) It was the capital of Râjâ Rudradeva identified with Chuiang or Chorangaga The town was also called Anumakundapattana (*JASB*, 1838, p 901) The Kakatiyas reigned here from A D 1110 to 1323 According to General Cunningham Warangal is the Korunkola of Ptolemy's *Geography* Another name of Warangal according to the same authority is Akshalmagara, which in the opinion of Mr Cousens is the same as Yekśilânagara (*List of the Antiquarian Remains in the Nizam's Territories*) See **Bonakataka**

Anūpadesa—South Malwa The country on the Narbuda about Nimar Same as **Halhaya, Mahisha** and **Mâhishaka** (*Śiva Purâna*, Dharma-samhitâ, ch 56, *Harivamsa*, chs 5 33, 112, 114) Its capital was Mâhishmatî (*Raghuvamśa* canto VI, v 43)

Anurâdhapura—The ancient capital of Ceylon The branch of the celebrated Bo tree (Pipal-tree) of Buddha Gayâ was brought and planted here by Mahinda and his sister Sanghamittâ, who were sent by their father Aśoka to introduce Buddhism into Ceylon The tree still exists in the Mahâ-vihâra The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurâdhapura, existed in a building erected on one of the angles of Thuparamaye (Thupârâma) Dagoba (a corruption of Dhatugarbha) which was built by Devânâmpiyatissa about 250 B C, as a relic shrine of either the right jaw bone or the right collar bone of Buddha See **Dantapura** The town contains also the "Loya Maha Paya" or Great Brazen Monastery and the "Ruanwelli" Dagoba described in the *Mahâvamsa* The latter was built by the king Dutthagâmini in the second century of the Christian era The Isibhumanganan was the site of Mahinda's funeral pile, and in the Ghantâkara vihâra the *Attha-kathâ* (the commentary of the *Tripitaka*) was translated from Singhalese into Pâli by Buddhaghosha (A D 410—432), a Brahmin who came from a village named Ghosha in the neighbourhood of Buddha-Gayâ, during the reign of Mahanama or Mahâmuni (Gray's *Buddhaghosuppatti*) he was converted to Buddhism by Revata (Turnour's *Mahâvamśa*, ch 37)

Aornos—Ranigat sixteen miles north-west of Ohind in the Peshawar district of the Punjab (Cunningham's *Ancient Geography of India*, p 58) but according to Captain James Abbot Shah Kot on Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north-east of Peshawar modern researches have proved the correctness of Abbot's identification (Smith's *Early History of India*, p 68) It is perhaps a corruption of Varana of Panini there is still a town called **Barana** (*q v*) on the western bank of the Indus opposite to Attok (*Ind Ant*, I, 22)

Apaga—Afghanistan (*Brahmanda P*, ch 49)

Âpagâ—1 The Ayuknadi to the west of the Ravi in the Punjab 2 A river in Kurukshetra (*Vâmanâ P*, ch 36, *Padma P*, Svarga, ch 12) See, however, **Oghavatî** It still bears its ancient name It is evidently the Âpayâ of the *Rig Veda* (III, 23, 4) frequently mentioned with the Sarasvati and the Drishadvati

Apapapuri—Same as *Papa* [*Śabdakalpadruma*—s v Tirthankara, Prof Wilson's *Hindu Religion* (Life of Mahâvira)] See **Papa**

Aparananda—Same as *Alakânanda* see **Nanda** (*Mahabh* Vana, ch 109, *Brahmanda P*, ch 43)

Aparânta—Same as **Aparantaka**

Aparântaka—Konkan and Malabar (*Markandeya Purana*, ch 58) it is the Ariake of Ptolemy, according to whom it extended southward from the Narbuda In the *Raghuvamśa* (IV, v 53) Aparanta is said to be on the south of the Muralâ According to the *Periplus of the Erythraean Sea*, Ariake extended southwards from the gulf of Cambay to the north of Abhîra Ptolemy's Ariake is the contraction of Aparântaka, but that of the *Periplus* is the contraction of Âranyaka According to Sir R G Bhandarkar, Aparânta was the northern Konkan, the capital of which was Surpâraka (modern Supara) near Bassein Asoka sent here a Buddhist missionary named Yona Dhammarakkhita in 245 B C According to Bhagvanlal Indraji, the western seaboard of India was called Aparantika or Aparântaka (*Ind Ant*, vol VII, pp 259, 263) Bhatta Svâmî in his commentary on Kautilya's *Arthaśâstra* (Koshâdhyaksha, Bk ii) identifies it with Konkana

See also *Brahma Purâna* (ch 27, vol 58) which includes Surparaka in Aparanta desa According to Kâlidâsa, it was situated between the Sahya (Western Ghats) and the sea (*Raghuvamsa*) It extended from the river Mahi to Goa (*Bomb Gaz* vol 1, Pt I p 36, note 8)

Apara-Videha—Rungpur and Dinajpur (*Lalita vistara*, Dr R L Mitra's trans , p 52, note)

Âpayâ—Same as **Apagâ** (*q v*)

Âptanetravana—It has been identified with the ruins near Ikauna in the Bahraich district in Oudh (Fuhrer's *MAI*) It was visited by Hiuen Tsiang

Araba—Arabia *See* **Banâyu**

Âramanagara—Arrah in the district of Shahabad Dr Hoey however supposes that the ancient name of Arrah was Arada , and Arada Kalâma the teacher of Buddha, was a native of the place (*JASB* , vol LXIX p 77), but see *Arch S Rep* vol III p 70

Aranya—1 The nine sacred Aranyas or forests are —Saindhava, Dandakaranya, Naimisha Kurujangala, Upalâvrita (Utpalaranya ?), Aranya, Jambumarga Pushkara, and Himalaya (*Devi Purana* ch 74) 2 *See* **Aranyaka** 3 Same as **Bana**

Âranyaka—A kingdom situated on the south of Ujjain and Vidarbha (*Mahabharata* Sabhâ ch 31) It is called Aranya in the *Devi Purana*, ch 46 It is the Ariaka of the *Periplus* According to DaCunha, Ariaka (Arya kshetra) comprised a great part of Aurangabad and southern Konkana Its capital was Tagara, modern Daulatabad (DaCunha s *History of Chaul and Bassein* p 127)

Âratta—The Punjab, which is watered by the five rivers (*Mahâbharata* Drona Parva, chs 40—45 , *Karna P* , ch 45 , Kautilya's *Arthasâstra*, Pt ii ch 30) It was celebrated for its fine breed of horses Its Sanskritized form is Arashtra

Aravâlo—The Wulur or Volur lake in Kasmira (Turnour s *Mahavamsa* p 72) The Nâga king of Aravalo was converted to Buddhism by Majjhantika (Madhyantika), the missionary, who was sent by Asoka to Kasmira and Gandhara It is the largest lake in the valley of Kasmira and produces water nuts (*singadâ*) in abundance, supporting considerable portion of the population the nuts being the roots of the plant *trapa bispinosa* (Thornton s *Gazetteer*)

Arbuda—Mount Abu in the Aravali range in the Sirohi State of Rajputana It was the hermitage of Rishi Vasishtha (*Mbh* , Vana, ch 82 , *Padma P* Svarga, ch 11) The Rishi is said to have created out of his fire pit in the mountain a hero named Paramara to oppose Visvâmitra while he was carrying away his celebrated cow Kâma dhenu Paramâra became the progenitor of the Paramara clan of Rajputs (*Ep Ind* , vol I p 224) Mount Abu contains the celebrated shrine of Amba Bhavani It contains the celebrated Jaina temples dedicated to Rishabha Deva and Neminâtha it is one of the five sacred hills of the Jainas, which are Śatruñjaya, Samet Sikhar, Arbuda, Girnar, Chandragiri (*Ind Ant* , II, 354) For the names of the twenty four Tirthankaras, *see* **Srâvasti**

Arddhagangâ—The river Kaveri (*Hemakosha* *Harivamsa*, I, ch 27)

Ariana—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called Airyan-vejo (Ârya vija) in the *Avesta*. From its description as a very cold country and its situation on the north of India as it appears from the *Vedas*, it is considered to have been situated to the west of Belurtagh and Mustagh (or Snowy Mountain) and near the source of the Amu and Syhun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reforms, especially the introduction of the worship of Indra as a principal god to the lowering of Varuna who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia, split up the early Aryan settlers of the Punjab into two parties, and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west, and after residing for some time at Balkh and other places, finally settled themselves in Iran: they were the followers of Zarathustra and were called *Zoroastrians*, the ancestors of the modern Parsis. The other party, the ancestors of the Hindus, gradually spread their dominion from the Punjab and the banks of the Sarasvati to the east and south by their conquest of the aboriginal races (Max Muller, *Science of Language*).

Arishthapura—The Sanskritized form of Aritthapura, the capital of the country of Śivi (*q.v.*). It has not yet been identified; perhaps it is the same as Aristobothra of Ptolemy on the north of the Punjab.

Aristhala—Same as **Kusasthala**; *see* **Paniprastha**.

Arjikiya—The river Bias (Vipasa) [*Rig Veda*].

Arjunî—The river Bahuda or Dhabala (*Hemakosha*).

Arkakshetra—Same as Padmakshetra, Konarak or Black Pagoda, 19 miles north-west of Puri in Orissa, containing the temple of the Sun called Konaditya. It is also called Surya-kshetra (*Brahma Purana*, ch. 27). *See* **Konarka**.

Aruna—One of the seven Kosis (*Mahabharata*, Vana, ch. 84). *See* **Mahakausika**.

Arunâ—A branch of the Sarasvati in Kurukshetra (*Mahabharata*, Salya, ch. 44); it has been identified by General Cunningham with the Markanda. Its junction with the Sarasvati three miles to the north-east of Pehoa (Prithûdaka) is called the Aruna-sangama (*Arch. S. Rep.*, vol. XIV, p. 102).

Arunâchala—1. Same as **Arunagiri**. *See* **Chidambaram**; it contains the *tej* or fire-image of Mahâdeva. 2. A mountain on the west of the Kailas range (*Brahmânda P.*, ch. 51).

Arunagiri—Tiruvannamalai or Trinomalai in the South Arcot district in the province of Madras (*Ep. Ind.*, Vol. III, p. 240). It is called Arunachala in the *Skanda P.* (Aruna Mâhât., Uttara, ch. 4). It contains the temple of Arunachalesvara and Arddha-nârîsvara Mahadeva (Wilson's *Mackenzie Collection*, p. 191).

Arunoda—Garwal, the country through which the Alakananda flows (*Skanda P.*, Avantî Kh., Chaturasitilinga, ch. 42). Its capital is Śrinagar.

Âryaka—Ariake of Ptolemy who wrote his *Geography* about A.D. 150 (*Brihat Samhitâ*, ch. 14). *See* **Aparântaka** and **Âraṇyaka**.

Aiyapura—Aihole, the western capital of the Chalukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Ayyâbole of the old inscriptions (*Arch. S. Rep.* 1907-8, p. 189).

Âryavartta—The northern part of India which lies between the Himalayas and the Vindhya range (*Manu Samhitâ*, ch. 2, v. 22). At the time of Patañjali Âryâvartta was bounded on the north by the Himalayas, on the south by the Pâriyâtraka, on the west by Âdarsâvalî (Vinasana according to the *Vasishtha Samhitâ*, I, 8), and on the east by Kâlakavana (Rajmahal hills). *See* **Kâlakavana**. According to Râjasekhara, the river Nerbuda was the boundary between Âryâvartta and Dakshinâpatha (*Bâlarâmâyana*, Act VI; Apte's *Râjaśekhara: his Life and Writings*, p. 21).

Âsâpalli—Ahmedabad; same as *Yessabal* or Âsawal (Alberuni's *India*, p. 102).

Aser—Asirgarh, eleven miles north of Burhanpur in the Central Provinces (*Prithviraj Râso*). Aser is a contraction of Asvatthâmâ-giri (*Arch. S. Rep.*, vol. IX).

Ashṭâvakra-Âsrama—Rahugrâma (now called Ruhu) about four miles from Hardwar near which flows the Ashṭâvakranadi, a small river, perhaps the ancient Samangâ. The hermitage of Rishi Ashṭâvakra is also pointed out at Pauri near Śrinagar in Garwal, the mountain near which is called Ashṭâvakra-parvata.

Ashṭapâda—*See* **Kailâsa**.

Ashṭa-Vinâyaka—The eight Vinâyaka (Ganapati) temples are situated at Ranjangaon at the junction of the Bhimâ and Mûtha-mûla, Mâigaon, Theur, Lenadri and Ojhar in the Poona district, at Pâli in the Pant Sachiv's territory, at Madh in the Thana district and at Siddhatek in the Ahmednagar district in the Bombay Presidency (*Antiquarian Remains in the Bombay Presidency*, vol. 8). *See* **Vinâyaka-tirthas**.

Ashṭigrâma—Râval in the district of Mathura where Radhika was born at the house of her maternal grandfather Surbhânu and passed the first year of her infancy before her father Brishabhânu who dwelt at this place removed to Barshâna (*Âdi Purâna*, ch. 12 and Growse's Country of Braja in *JASB*, 1871 and 1874, p. 352). *See* **Barshâna**.

Asi—A river in Benares. *See* **Barâṇasi** (*Mahâbhârata*, Bhishma, ch. 9).

Asikni—The river Chenab (Chandrabhaga) [*Rig Veda*, x, 75].

Asiladurga—Junagar (Tod's *Râjasthan*).

Asmaka—According to the *Brahmanda Purâna* (Purva, ch. 48) Asmaka is one of the countries of Southern India (Dakshinâtya), but the *Kurma Purana* mentions it in connection with the countries of the Punjab; the *Brihat Samhitâ* (ch. 14) also places it in the north-west of India. Auxoamis which has been identified by Saint Martin with Sumi (McCrindle's *Ptolemy*) lying a little to the east of the Sarasvati and at a distance of about 25 miles from the sea, was considered to be the ancient Asmaka. According to Prof. Rhys Davids, Asmaka was the Assaka of the Buddhist period, and was situated immediately to the north-west of Avantî. The Assakas had a settlement on the banks of the Godâvarî at the time of Buddha, and their capital was Potana (*Govinda Sutta* in *Dîgha-*

Nikâya xix, 36) It appears, however, from the ' History of Bâwari " in Spence Hardy's *Manual of Buddhism, Suttampâta*, and *Pârâyanavagga* (*SBE*, X, 188) that Assaka (Asmaka) was situated between the Godâvari and Mahissati (Mahishmatî) on the Nerbuda It was also called Alaka or Mûlaka and its capital was Pratishṭhâna (**Paudanya** (*q v*) of the *Mahâbhârata*) on the north bank of the Godavari (*see* **Pratishṭhâna**,) called Potali and Potana by the Buddhists (*Jatakas*, Cam Ed, vol III p 2) It became a part of the Mahârâshṭra country at the time of Asoka The *Dasakumâracharita* written in the sixth century A D, by Dandin describes it as a dependant kingdom of Vidarbha It is also mentioned in the *Harshacharita* It should be remarked that in the *Purânas*, Mulaka is said to be the son of a king of Asmaka Bhaṭṭa Swâmî, the commentator of Kauṭilya's *Arthaśâstra* identifies Asmaka with Mahârâshtra It is the Asvaka of the *Mahâbhârata* (Bhîshma P ch 9)

Asmanvatî—The river Oxus It is mentioned in the *Rig Veda* x 53, 8

Assaka—*See* **Asmaka** (*Digha Nikâya*, xix 36)

"**Astacampra** "—Same as **Hastakavapra**, but *cf* **Stambhapura**

Astakapra -Same as **Astacampra**

Asvaka -*See* **Asmaka**

Asva-kachchha—Cutch (*Rudradaman Inscription*)

Asva-tîrtha 1 The confluence of the Ganges and the Kalinadi in the district of Kanouj (*Mbh*, Anusasana ch 4 Vana P ch 114 and *Vamana P*, ch 83) 2 The Asva krântâ mountain in Kâmakhya near Gauhati in Assam (*Yoginî Tantra* Uttara Kh ch 3)

Aṭṭahasa—On the eastern part of Labhpur in the district of Birbhum in Bengal It is one of the Pithas (*Kubjika Tantra* ch 7, *Padma P*, Srishti Kh, ch 11) Sati's lips are said to have fallen at this place and the name of the goddess is Phullarâ It is seven miles from the Amodpur Station of the E I Railway

Âtreyî—The river Atrai which flows through the district of Dinajpur (*Kamakhya Tantra*, ch VII) it is a branch of the Tista

Auḍumvara - 1 Cutch, its ancient capital was Koteswara or Kachchheswara (*Mahâbhârata* Sabhâ P ch 52 and Cunningham's *Arch S Rep* x, p 155) the country of the Odomboeræ of Ptolemy 2 The district of Nurpur (or rather Gurudaspur) which was anciently called Dahmeri or Dehmboori, the capital of which is Pathankot (Pratishthâna) on the Ravi in the Punjab, was also called Udumvara (*Brihat Samhita* ch 14, and *Arch S Rep*, vol xiv p 116 Rapson's *Ancient India* p 155) There was another Udumbara to the east of Kanouj (*Chullavagga* pt xii chs 1 and 2)

Aupaga—Same as *Kamboja* (*Mârkandeya P*, ch 57)

Avagâṇa—Afganistan (*Brihat Samhitâ*, ch 16) *See* **Kamboja**

Avantî—1 Ujjn (*Pânini*, iv 176, *Skanda P* Avanti Khanda, ch 40) it was the capital of Mâlava (*Brahma P*, ch 43) 2 The country of which Ujjn was the capital (*Anarghar̂aghava*, Act vii, 109) It was the kingdom of Vikramâditya (*see* **Ujjayinî**) In the *Govinda Sutta* (*Dîgha Nikaya*, xix, 36) its capital is said to be *Mahishmatî* It is the ancient name of Malwa (*Kathâsarit sagara*, ch xix) Avantî has been called Malava since the seventh or eighth century A D (Rhys Davids *Buddhist India* p 28)

Avântika Kshetra—Avani, a sacred place in the district of Kolar in Mysore, where Râmachandra is said to have halted on his way from Lankâ to Ayodhyâ.

Avanti Nadî—The Sipra. Ujjain stands on this river.

Ayodhana—Pâk Pattana, five miles west of the Ravi and eight miles from Mamoke Ghat in the Montgomery district of the Punjab (Rennell's *Memoir of a Map of Hindoostan* (1785), p. 62; Thornton's *Gazetteer of the Countries adjacent to India*; *JASB*, vi, 190). It was formerly a renowned city referred to by the historians of Alexander the Great. The town is built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of the Mahomedan Saint Farid-ud din Shaheb Shakar Ganj.

Ayodhyâ—Oudh, the kingdom of Râma. At the time of the Râmâyana (I, chs. 49, 50), the southern boundary of Kośala was the river Syandikâ or Sai between the Gumti and the Ganges. During the Buddhist period, Ayodhyâ was divided into Uttara (Northern) Kosala and Dakshina (Southern) Kosala. The river Sarayû divided the two provinces. The capital of the former was Śrâvasti on the Rapti and that of the latter was Ayodhyâ on the Sarayû. At the time of Buddha, the kingdom of Kosala under Prasenajit's father Mahâkosala extended from the Himalayas to the Ganges and from the Râmgangâ to the Gandak. The ancient capital of the kingdom was also called Ayodhyâ, the birth place of Râmachandra. At a place in the town called Janmasthâna he was born; at Chirodaka, called also Chirasâgara, Dasaratha performed the sacrifice for obtaining a son with the help of Rishyasringa Rishi; at a place called Treta-ki-Thâkur Râmachandra performed the horse-sacrifice by setting up the image of Sitâ; at Ratnamandapa he held his council (*Muktikopanishad*, ch. 1); at Swargadwaram in Fyzabad his body was burned. At Lakshmana kunda Lakshmana disappeared in the river Sarayu. Dasaratha accidentally killed Saravana, the blind Rishi's son, at Majhaurâ in the district of Fyzabad. Âdinâtha, a Jaina Tirthankara, was born at Ayodhyâ (Fuhrer's *M.A.I.*). Cunningham has identified the Sugriva Parvata with the Kalakârâma or Purvârâma monastery of the *Mahavamsa*, the Mani Parvata with Asoka Stupa mentioned by Hiuen Tsiang, the Kubera Parvata with the Stûpa containing the hair and nails of Buddha (*Arch. S. Rep.*, vol. i). The Mani Parvata is said to be a fragment of the Gandhamâdana mountain which Hanumâna carried on his head on his way to Lanka. The sacred places at Ayodhyâ were restored by Vikramâditya (evidently a Gupta king) who was an adherent of the Brahmanical faith in the second century A.D., or according to some, in the fifth century A.D., as the sacred places at Brindaban were restored by **Rupa** and Sanâtana in the sixteenth century A.D. Ayodhyâ is the Sâketa of the Buddhists and Sagada of Ptolemy (*see* **Sâketa**).

Âyudha—The country lying between the Vitastâ (Jhelum) and the Sindhu (Indus). Same as **Yaudheya**.

B

Bachmatî—The river Bâgmatî in Nepal Eight out of fourteen great Tîrthas of Nepal have been formed by the junction of the Bâgmatî with other rivers The names of the eight Tîrthas are —Panya, Śânta, Śankara, Râja, Chintâmani, Pramadâ, Śatalakshaṇa, and Jayâ The source and exit of the Bâgmatî are two other Tîrthas Same as **Bhâgvatî**

Badarî—The O cha-li of Hiuen Tsiang It has been identified by Cunningham (*Anc Geo*, p 494) with Edar in the province of Gujarât, it was, according to him, Sauvîra of the Pauranic period According to the *Brihat-jyotishârnava*, Edar is a corruption of Ilva durga It is situated on a river called Hiranyanadî The name of Badarî is mentioned in the Dhavala inscription at Vasantagad near Mount Abu (*JASB*, 1841, p 821)

Badarî—*See* **Badarikâsrama.**

Badarikâsrama—Badrinâth in Garwal, United Provinces It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north east of Śrînagara The temple of Nara-Nârâyana is built on the west bank near the source of the Bishengangâ (Alakânanda), equidistant from two mountains called Nara and Nârâyana, over the site of a hot spring called Tapanakunda, the existence of which no doubt, led to the original selection of this spot It is situated on the Gandhamadana mountain (*Asiatic Researches* vol XI article x *Mahâbhârata*, Sânti, ch 335) The temple is said to have been built by Sankarâchârya in the eighth century A D It was also called Badari and Bisâlâ Badari (*Mahabhârata*, Vana, ch 144) For a description of the place, see *Asiatic Researches* vol XI, article x

Badava—Same as **Jvâlâmukhî** (see *Mahabharata*, Vana ch 82)

Baggumudâ—Same as **Bhâgvatî**

Bâgmatî—A sacred river of the Buddhists in Nepal The river is also called Bâchmatî as it was created by the Buddha Krakuchhanda by word of mouth when he visited Nepâla with people from Gauda desa Its junctions with the rivers Maradârikâ, Manis rohinî, Rajamañjari, Ratnâvali Charumati Prabhâvati and Triveni, form the Tîrthas called Sânta, Sankara, Râjamañjari, Pramoda, Sulakshana Jaya and Gokarna respectively (*Svayambhû Purana*, ch v, *Varâha P* ch 215 See also Wright's *Hist of Nepal*, p 90)

Bahela—Baghelkhand in Central India It has been placed with Kârusha (Rewa) at Vindhyâmûla (*Vâmana P* ch 13) Rewa is also called Baghilkhand (Thornton's *Gazetteer*)

Bâhika—The country between the Bias and the Sutlej, north of Kekaya It is another name for Vâlhîka (see *Mbh*, Sabhâ, ch 27, where Vâlhîka is evidently used for Vâlhika) it was conquered by Arjuna According to the *Mahâbhârata* (Karna P, ch 44), the Vâhîkas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Râvi and Apagâ (Ayuk Nadi), and their capital was Sâkala They were a non Aryan race and perhaps came from Balkh, the capital of Bactria According to Pânini and Patañjali, Vâhîka was another name for the Panjab (IV 2, 117, V, 3, 114, *Ind Ant* I, 122) See *Takka desa* Bâhi and Hika were names of two *Asuras* of the Bias river after whom the country was called Vâhika (*Mbh*, Karna P, ch 45 and *Arch S Rep*, vol V) They lived by robbery According to the *Râmâyana* (Ayodhyâ K, ch. 78), Vâlhîka was situated between Ayodhyâ and Kekaya

Bahudâ—The river Dhabalâ now called Dhumela or Budha Rapti, a feeder of the Rapti in Oudh. The severed arm of Rishi Likhita was restored by bathing in this river; hence the river is called Bâhudâ (*Mahâbhârata*, Sânti, ch. 22; *Harivamśa*, ch. 12). But in the *Śiva Purâṇa* (Pt. VI, ch. 60), it is said that Gaurî, the grandmother of Mândhâtā, was turned into the river Bahudâ by the curse of her husband Prasenajit. It has been identified by Mr. Pargiter with the Râmgangâ which joins the Ganges near Kanauj (see his *Mârkaṇḍeya P.*, ch. 57). *See* **Ikshumati**. But this identification does not appear to be correct, as it is a river of Eastern India (*Mahâbhârata*, Vana, ch. 87).

Bahulâ—A Śakti Pîṭha near Kâtwa in Bengal (*Tantrachuḍâmaṇi*).

Baibhrâja-Sarovara—Same as **Manasa-sarovara** (*Harivamśa*, ch. 23).

Baidisa—See *Bidiśâ* (Brahma P., ch. 27).

Baidûrya-Parvata—1. The island of Mândhâtā in the Narbada, which contains the celebrated temple of Omkâranâth, was anciently called Baidurya Parvata (*Skanda P.*, Revâ Kh.). 2. It has been identified by Yule (*Marco Polo*) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarât near the source of the river Visvâmitrâ which flows by the side of Baroda (Varâhamihira's *Brihat-Samhita*, ch. 14; *Mahâbhârata*, Vana, chs. 89, 120). 3. The Satpura range: the mountain contained Baidûrya or Beryl (cat's eye) mines (*Mbh.*, Vana, ch. 61, 121).

Baidyanâtha—1. *See* **Chitâbhûmi**. It is a place of pilgrimage (*Padma P.*, Uttara Kh., ch. 59). 2. In the district of Kangra in the Panjab. Same as **Kiragrâma** (*Matsya P.*, ch. 122). [Temples of Baidyanatha are:—In Deogarh in the Sonthal Perganas in Bengal (*Brihad Dharma P.*, pt. I, ch. 14). *See* **Chitâbhumi**. For the establishment of the god and the name of Baijnâth (Baidyanâtha), see Mr. Bradley Birt's *Story of an Indian Upland*, ch. xi. 2. In Dabhoi, Gujarat (*Ep. Ind.*, vol. I, p. 21). 3. In Kiragrâma on the east of the Kangra district, 30 miles east of Kot Kangra on the Banuan river (ancient Kanduka-binduka) in the Panjab (*Ep. Ind.*, vol. I, p. [illegible]).]

Baidyuta Parvata—A part of the Kailasa range at the foot of which the Mânasa-sarovara lake is situated. It is evidently the Gurla range on the south of lake Mânasa-sarovara; the Sarayu is said to rise from this mountain (*Brahmâṇḍa P.*, ch. 51). A Mânasa-sarovara is situated in the Kailâsa mountain (*Râmâyana*, Bâla K., ch. 24); Baidyuta mountain is a part of the Kailasa range.

Baihâyansî—Same as **Begavati** (*Devî Bhâgavata*, VIII, ch. 11; *Mack. Col.*, pp. 142, 211).

Baijayantî—Banavâsî in North Kanara, the capital of the Kadambas. Same as **Krâuñchapura**. It is mentioned as Vaijayanta in the *Ramâyana* (Ayodhyâ K., ch. 9). It has also been identified with Bijayadurg by Sir R. G. Bhandarkar (*Early History of the Dekkan*, p. 33).

Baikaṇṭha—A place of pilgrimage about 22 miles to the east of Tinnevelly visited by Chaitanya (*Chaitanya-charitâmrita*). It is situated on the river Tâmraparnî in Tinnevelly. It is also called Śrîvaikaṇṭham.

Bairantya-Nagara—Where Bhâsa places the scene of his drama *Avimâraka*. It was the capital of a king named Kunti Bhoja (*Ibid*, Act VI). It is mentioned in the *Harsha charita* (ch. vi) as the capital of Rantideva. *See* **Kunti-Bhoja** and **Rantipura**.

Bairâta-Pattana.—The capital of the old kingdom of Govisana, visited by Hiuen Tsiang in the seventh century. It has been identified with Dhikuli in the district of Kumaun (Führer's *MAI*., p. 49).

Baisâlî.—Besâḍ in the district of Mazaffarpur (Tirhut), eighteen miles north of Hâjîpur, on the left bank of the Gaṇḍak (General Cunningham's *Anc. Geo.*, p. 443, and *Râmâyaṇa*, Âdikâṇḍa, ch. 47). The *Râmâyaṇa* places Bisâlâ on the northern bank of the Ganges and the *Avi. Kalp.* (ch. 39) on the river Balgumati. The Pergana Besârâ, which is evidently a corruption of Bisâlâ, is situated within the sub division of Hâjîpur. Baisâlî was the name of the country as well as of the capital of the Vrijjis (Vajjis) or Lichchhavis who flourished at the time of Buddha. The southern portion of the district of Muzaffarpur constituted the ancient country of Vaisâlî. The small kingdom of Vaisâlî was bounded on the north by Videha and on the south by Magadha (Pargiter's *Ancient Countries in Eastern India*). It appears from the *Lalitavistara* that the people of Vaiśâli and the Vajjis had a republican form of government (see also *Mahâ-parinibbâna Sutta*). Buddha lived in the Mahavana (Great Forest) monastery called Kuṭagarasâlâ or Kutâgâra hall, rendered as "Gabled Pavilion" by Rhys Davids (*Chullavagga*, ch. v, sec. 13, and ch. x, sec. 1, *SBE*., vol. XI), which was situated on the *Markata hrada* or monkey tank near the present village of Bakhra about two miles north of Besâḍ, and near it was the tower called Kutagara (double-storeyed) built over half the body of Ananda. About a mile to the south of Besâḍ was the Mango garden presented to Buddha by the courtesan Amradarikâ called also Ambapâli. Chapâla was about a mile to the north-west of Besâḍ where Buddha hinted to Ânanda that he could live in the world as long as Ânanda liked but the latter did not ask him to live. The town of Baisâli, which was the capital of Bideha at the time of Buddha and Mahâvîra, consisted of three districts: Baisali or Besali proper, Kundapura or Kundagama (the birth-place of Mahâvîra, the twenty-fourth or last Tirthankara of the Jainas), and Bâniyagâma, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle's *Uvasagadasao*, p. 4 n., *Achârâṅga Sutra* and *Kalpa Sutra* in *SBE*., vol. XXII, p. 227 f.). The second Buddhist Synod was held at the Balukarama vihara in 443 B.C., but according to Max Muller in 377 B.C., in the reign of Kalasoka, king of Magadha, under the presidentship of Revata who was one of the disciples of Ânanda (Turnour's *Mahâvaṃsa*, ch. iv). Baisali, however, has been identified by Dr. Hoey with Chirând, seven miles to the east of Chapra on the Ganges (see **Chirand** in Pt. II). At Beluva (modern Belwa, north-east of Chirând), Buddha was seized with serious illness (*Mahâ-parinibbâna Sutta*, ch. ii). Châpâla (*Mahâ-parinibbâna Sutta*, ch. ii) has been identified by Dr. Hoey with Telpâ (or Talpâ, a town) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titarâ, west of Sewan, has been identified by him with the forest, the fire of which was extinguished by the *Titar* or partridge. The name of Satnarnâlâ has been connected with the seven (*sapta*) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhâta-pokhar (Bhakta-Pushkara) is shown to be the place where Drona divided the relics among the seven princes. The country to the east of the river Daha near Sewan was the country of the Mallas. The river Shi-lai-na-fa-ti (Suvarnavatî) of Hiuen Tsiang has been identified with the river Sondî. Dr. Hoey identifies Besâḍ with the town of the Monster Fish, *Vaśâlhya* (really porpoise) [*JASB*.,

vol LXIX—"Identification of Kusinara, Vaisali and other Places" and my article on "Chirând in the district of Saran" in *JASB*, vol LXXII The places where Buddha resided while in Vaisâlî are Udena Mandira Gautama-Mandira, Saptambaka-Mandira, Bahuputraka Mandira, Saranda-Mandira, and Châpâla-Mandira (*Mahâ-parinibbâna Sutta*, ch 3, Spence Hardy's *MB* p 343) For the names of other places in Baisâli where Buddha resided, see *Divyâvadâna* (Cowell's ed, chs xi, xii)

Baisikya—Same as **Basyâ** (*Brahma P* ch 27)

Baitarani—1 The river Baitaranî in Orissa it is mentioned in the *Mahâbhârata* as being situated in Kalinga (Vana Parva ch 113) Jâjpur stands on this river 2 The river Dantura which rises near Nasik and is on the north of Bassein This sacred river was brought down to the earth by Parasurâma (*Padma P* Tungâri Mâhâtmya, Matsya P, ch 113, Da Cunha's *History of Chaul and Bassein*, pp 117, 122) 3 A river in Kurukshetra (*Mbh*, Vana, ch 83) 4 A river in Garwal on the road between Kedâra and Badrinâtha, on which the temple of Gopesvara Mahâdeva is situated

Bâkataka—A province between the Bay of Bengal and the Srî-saila hills, south of Hyderabad in the Deccan The Kailakila Yavanas reigned in this province and Vindhyâsakti was the founder of this dynasty (*Vishnu P*, IV, ch 24, Dr Bhau Daji's *Brief Survey of Indian Chronology*) See however, **Kilkila**

Bakresvara—Bakranâth one of the Sakti Pithas in the district of Birbhum in Bengal It derives its name from Bhairava Bakranâth, the name of the goddess being Mahishamarddini There are seven springs of hot and cold water (*Tantra chudâmani*)

Bakresvari—The river Baka which flows through the district of Burdwan in Bengal

Bakshu—The river Oxus (*Matsya P*, ch 101 cf *Chakshu* in *Brahmânda P* ch 51, see *Sabdakalpadruma* s v Nadi) Wukhsh the archetype of Oxus, is at a short distance from the river (Ibn Haukal's *Account of Khorasan* in *JASB*, XXII, p 176)

Balabhi—Wala or Wallay, a seaport on the western shore of the gulf of Cambay, in Kathiawad, Gujarat 18 miles north west of Bhaonagar (*Dasakumâra-charita*, ch vi, *JRAS*, vol XIII (1852) p 146, and Cunningham's *Anc Geo*, p 316) It is called Vamilapura by the inhabitants It became the capital of Saurâshtra or Gujarat It contained 84 Jaina temples (*JRAS* XIII, 159), and afterwards became the seat of Buddhist learning in Western India in the seventh century A D, as Nâlandâ in Eastern India (Itsing's *Record of the Buddhist Religion* by Takakusu, p 177) The Valabhi dynasty from Bhatarka to Siladitya VII reigned from *circ* A D 465 to 766 For the names of kings of the Valabhi dynasty, see Dr Bhau Daji's *Literary Remains*, p 113, *JASB*, 1838, p 966 and Kielhorn, '*List of Inscrs of N India*," *Ep Ind*, Vol VIII, App Bhartrihari, the celebrated author of *Bhatti Kâvya*, flourished in the court of Sridharasena I, king of Valabhî, in the seventh century Bhadrabâhu, the author of the *Kalpasûtra*, flourished in the court of Dhruva Sena II (see Dr. Stevenson's *Kalpasûtra Preface*) See **Anandapura**

Bâlhika—1 The country between the Bias and the Sutlej, north of Kekaya (*Râmâyana* Ayodhyâ, ch 78) The *Trikânda śesha* mentions that Vâlhika and Trigarta were the names of the same country (*see* **Trigartta**) The *Mahâbhârata* (Karna Parva, ch 44) says that the Vâlhikas lived on the west of the Ravi and Âpagâ rivers, *i e* in the district of Jhang (*see* **Bâhika**) The Madras, whose capital was Śâkala (Sangala of the Greeks), were also called Vâhikas Bâhika is the corrupted form of this name The inscription on the Delhi Iron Pillar mentions the Vâlhikas of Sindhu (*JASB* 1838, p 630) *See* **Bâhika** 2 Balkh—the Bactriana of the Greeks situated in Turkestan [*Brihat samhitâ* ch 18 and *JASB*, (1838) p 630] About 250 B C, Theodotus or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king The Græco Bactrian dominion was overwhelmed entirely about 126 B C by the Yue chi a tribe of the Tartars (*see* **Sâkadvîpa**) Balkh was the capital of Bactria comprising modern Kabul Khurasan, and Bukhara (James Prinsep's *Indian Antiquities*, vol I) The palaces of Bactria were celebrated for their magnificence Zoroaster lived at Bactria in the reign of Vitasa or Gustasp a king of the Bactrian dynasty of Kâvja, between the sixth and tenth centuries B C According to Mr Kunte Zarathustra (Zoroaster) is a corruption of Zarat Tvastri or "Praiser of Tvastri" Tvaṣṭri being the chiseller and architect of the gods (Kunte's *Vicissitudes of Aryan Civilization in India*, p 55) From the *Brahma Purâna* (chs 89 and 132) Tvashtri and Visvakarmâ (the architect of the gods) appear to be identical as well as their daughters Usha and Samjñâ the wife of the Sun A few heaps of earth are pointed to as the site of ancient Bactria It is called Um ul Bilad or the mother of cities and also Kubbet-ul Islam (*i e* dome of Islam) It contained a celebrated fire temple For the history of the Bactrian kings and the Græco Bactrian alphabet, see *JASB*, IX (1840), pp 449, 627, 733, for Bactrian coins, see *JASB*, X, (1842), p 130

Ballalapurî—The capital of Adisûra and Ballala Sena, kings of Bengal now called Rampâla or Ballalabadi about four miles to the west of Munshiganj at **Bikramapura** (*q v*) in the district of Dacca The Sena Râjâs, according to General Cunningham (*Arch S Rep*), retired to this place after the occupation of Gaur by the Mahomedans (*Arch S Rep*, vol III p 163) The remains of Ballala Sena's fort still exist at this place It is said to have been founded by Râjâ Râma Pala of the Pâla dynasty, and a large tank in front of the fort still bears his name He was the son of Vigrahapâla III and father of Madana pâla The five Brahmans, who came to Bengal from Kanauj at the request of Âdiśûra, are said to have vivified a dead post by the side of the gateway of the fort into a Gajâria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king It should be here observed that Âdiśûra Jayanta or Âdiśûra, who ascended the throne of Gour in A D 732, caused the five Brahmans to be brought from Kanauj for performing a Putreshti sacrifice, and he gave them five villages to live in, namely, Pañchakoti, Harikoti, Kâmakoṭi, Kankagrâma and **Baṭagrâma**, now perhaps collectively called **Pañchasâra**, about a mile from **Râmpâla** Ballâla's father Vijayasena conquered Bengal and ascended the throne of Gaur in A D 1072 Ballâla Sena, who ascended the throne in A D 1119, is said to have been the last king of this

place His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort,) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bâyâdumba of Manipur the Bâbâ Âdam of local tradition, who had invaded the town of Bikramapura or, as it was called, Ballâlapur, at the instigation of Dharma Giri, the mahanta of the celebrated Mahâdeva called Ugramâdhava of Mahâsthâna whom the king had insulted and banished from his kingdom (Ânanda Bhatta's *Ballala Charita*, chs 26 and 27) Bayâdumba or Baba Âdam's tomb is half a mile to the north of Ballâla-badi Vikrama pura was the birth-place of Dipankara Sri Jñana, the great reformer of Lamaism in Tibet, where he went in A D 1038 and was known by the name Atisa Rampâla was also the capital of the Chandra and Varma lines of kings

Bâlmîki-Âsrama—Bithur, fourteen miles from Cawnpur, which was the hermitage of Rishi Vâlmiki, the author of the *Râmayana* Sita the wife of Ramachandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kusa The temple erected in honour of Valmiki at the hermitage is situated on the bank of the Ganges (*Ramayana* Uttara, ch 58) Sita is said to have been landed by Lakshmana while conveying her to the hermitage, at the Sati ghat in Cawnpur A large heavy metallic spear or arrow head of a greenish colour is shown in a neighbouring temple close to the Brahmâvartta ghat at Bithur also situated on the bank of the Ganges as the identical arrow with which Lava wounded his father Râmachandra, in a fight for the *Asvamedha* horse, this arrow head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage

Bâloksha—Beluchistan The name occurs only in the 57th chapter of the *Avadâna-Kalpalata* From the names of other places and that of Milinda perhaps the Greek king Menander mentioned in that chapter, Baloksha appears to be the country of the "Balokshas" or Beluchis It is called Balokshu in the *Bodhisattvavadana Kalpasutra* (Dr R Mitra's *Sans Buddh Literature of Nepal* p 60) Beluchistan was formerly a Hindu kingdom and its capital Kelat or Kalat (which means fort) was originally the abode of a Hindu ruler named Sewâmal, after whom the fort there was called Kalat i Sewa now known by the name of Kalat wa Neecharah One of the most ancient places in Beluchistan is the island called Sata dvipa (popularly known as Sungu dvipa) or the island of Sata or Astola (Astula or Kali), the Asthala of Ptolemy and Sutabshetalo of Hiuen Tsiang (Astulesvara), just opposite the port of Pasânee (Pâshânî, which is evidently the Pashân of *Bodhisattvâvadâna Kulpasutra* According to tradition, it was once inhabited but the inhabitants were expelled by the presiding goddess Kali in her wrath at an incest that was committed there Sata dvipa is the Karmine of Nearchus, which is a corruption of Kâlyana or the abode of Kâlî There is still a Hindu temple at Kalat which is dedicated to Kâlî or Durgâ, and which is believed to have been in existence long before the time of Sewa Another place of Hindu antiquity in Beluchistan is the temple of Hinglâj (*see* **Hingulâ**) Mustang also contains a temple of Mahâdeva (*JASB*, 1843, p 473 --"*Brief History of Kalat*" by Major Robert Leech)

Bâlubâhinî—The river Bâgin in Bundelkhand a tributary of the Jamunâ [*Skanda P*, Âvantya Kh (Revâ Kh ch 4)]

Bâlukesvara—The Malabar Hill near Bombay, where Parasurâma established a Linga called Vâlukesvara Mahâdeva (*Skanda P*, Sahya Kh Pt 2 ch 1 *Ind Ant*, III (1874), p 248)

Bâmanasthalî—Banthali near Junagad

Bamri—Same as Baveru *See* **Babylon**

Bamsa—Same as **Batsya** (*Jâtakas*, VI 120)

Bamsadhârâ—The river Bamsdhârâ in Ganjam, on which Kalingapatam is situated (Pargiter's *Mârkand P* ch 57, p 305, *Imperial Gazetteer of India*, s v *Ganjam* and *Vamsadhârâ*)

Bamsagulma—A sacred reservoir (kunda) on the tableland of Amarakantaka, which is situated on the east (at a distance of about four miles and a half) of the source or first fall of the Narbada (*Mahâbhârata* Vana ch 85)

Bana—1 The twelve Vanas of Mathura mandala or Braja mandala are Madhuvana, Tâlavana, Kumudavana, Vrindâvana Khadiravana Kâmyakavana Bahulavana on the western side of the Jamunâ, Mahâvana, Vilvavana Lohavana, Bhândira-vana, and Bhadravana on the eastern side of the Jamunâ (Lochan Das's *Chaitanya mangala*, III,) p 192 Growse's *Mathurâ* p 54) The *Vâraha P* (ch 153) has Vishnu thâna instead of Tâlavana, Kundavana instead of Kumudavana and Bakulavana instead of Bahulâvana 2 Same as **Aranya** (*Śabdakalpadruma*) 3 The seven Vanas of Kurukshetra are —Kâmyaka, Aditi Vyasa Phalaki, Surya, Madhu, and Sita (*Vamana P*, ch 34) 4 For the Himalayan *vanas* or forests as Nandana Chaitranâtha etc see *Matsya P* ch 120

Bânapura—1 Mahâbalipura or Mahabalesvara or the Seven Pagodas, on the Coromandel coast Chingleput district 30 miles south of Madras It was the metropolis of the ancient kings of the race of Pandion Its rocks are carved out into porticoes, temples and bas reliefs, some of them being very beautifully executed The ruins are connected with the Pauranic story of Bali and Vâmana The monolithic Rathas" were constructed by the Pallavas of Conjeveram, who flourished in the fifth century A D For descriptions of the temples and remains at Mahabalipura see *JASB* 1853 p 650

2 Same as **Sonitapura**

Banavâsî—1 North Kanara was called by this name during the Buddhist period (*Harivamsa* ch 94) According to Dr Buhler it was situated between the Ghats the Tungabhadra and the Baradâ (*Introduction* to the *Vikramânkadevacharita* p 34 note) 2 Same as **Krauñchapura** in North Kanara A town called Banaouasei (Banavâsî) on the left bank of the Varadâ river, a tributary of the Tungabhadrâ in North Kanara mentioned by Ptolemy (McCrindle's *Ptolemy*, p 176) still exists (*Lists of the Antiquarian Remains in the Bombay Presidency*, vol VIII p 188) Vanavâsî was the capital of the Kadamba dynasty (founded by Mayûravarman) up to the sixth century when it was overthrown by the Chalukyas Asoka sent here a Buddhist missionary named Rakkhita in 245 B C Same as **Jayantî** and **Vaijayantî** In the *Vanavâsî-Mâhâtmya* of the *Skanda Purâna*, Vanavâsî is said to have been the abode of the two Daityas, Madhu and Kaitabha who were killed here by Vishnu The temple of Madhukesvara Mahadeva at this place was built by the elder brother Madhu (Da Cunha's *History of Chaul and Bassein*)

Banâyu—Arabia (T N Tarakavâchaspati's *Śabdastomamahânidhi*, *Râmâyana*, Âdi, ch vi) It was celebrated for its breed of horses (*Arthaśâstra* of Kautilya, Bk II, Aśvâdhyaksha) But the ancient name of Arabia as mentioned in the Behistun inscription (*JRAS*, vol XV) was Arbaya It appears from Ragozin's *Assyria* that the ancient name of Armenia was Van before it was called Urartu by the Assyrians But Armenia was never celebrated for its horses The identification of Vanâyu with Arabia appears to be conjectural (see Griffith's *Ramâyana* Vol I, p 42 note) Âraba (Arabia) has been mentioned by Varâhamihira who lived in the sixth century A D (*Brihat-samhitâ*, XIV, 17) The *Padma P* (Svarga, Âdi, ch iii) mentions the Vânâyavas (people of Vanâyu) among the tribes of the north-western frontier of India

Banga—Bengal "In Hindu geography," says Dr Francis Buchanan, "Banga, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabanga is to the centre of this territory and Anga to its western limits" (Beveridge's "Buchanan Records" in the *Calcutta Review* 1894 p 2) According to Dr Bhau Daji Banga was the country between the Brahmaputra and the Padmâ (*Literary Remains of Dr Bhau Daji*) It was a country separated from Pundra Sumha and Tamralipta at the time of the *Mahabhârata* (Sabhâ P, ch 29) Bengal was divided into five provinces Pundra or North Bengal, Samatata or East Bengal, Karnasuvarna or West Bengal Tâmralipta or South Bengal Kamarupa or Assam (Hiuen Tsiang) According to General Cunningham the province of Bengal was divided into four separate districts after the Christian era This division is attributed to Ballâla Sena Barendra and Banga to the north of the Ganges and Râdha and Bâgdi to the south of the river (but see *JASB*, 1873, p 211), the first two were separated by the Brahmaputra and the other two by the Jalingi branch of the Ganges Barendra between the Mahananda and Karatoyâ corresponds to Pundra, Banga to East Bengal Râdha (to the west of the Bhagirathi) to Karnasuvarna and Bagdi (Samatata of Hiuen Tsiang and Bhâti of the *Akbarnâma*) to South Bengal (*Arch S Rep* vol XV, p 145 and see also Gopâla Bhatta's *Ballâla charitam*, Pûrva khanda v 6 7) Mr Pargiter is of opinion that Banga must have comprised the modern districts of Murshidabad Nadia, Jessore, parts of Râjshahi Pabna and Faridpur ("Ancient Countries in Eastern India" in *JASB*, 1897, p 85) At the time of Âdisura according to Devîvara Ghataka Bengal was divided into Radha Banga, Barendra and Gauda At the time of Kesava Sena, Banga was included in Paundravarddhana (see Edilpur Inscription *JASB*, 1838, p 45) The name of Banga first occurs in the *Aitareya Aranyaka* of the *Rig Veda* According to Sir George Birdwood Banga originally included the districts of Burdwan and Nadia Banga was called Bângâlâ even in the thirteenth century (Wright's *Marco Polo*) For further particulars, *see* **Bengal** in Part II of this work Dr Râjendralala Mitra (*Indo-Aryans*, vol II, ch 13) gives lists of the Pâla and Sena kings [see also *Ep Ind*, vol 1 p 305] (Deopara Inscriptions regarding the Senas) *Ibid*, vol 11, p 160 (Bâdal Pillar Inscription), *Ibid* p 347 (Vaidyadeva Inscription at Benares), *JASB*, 1838, p 40 (Edilpur Inscription of Kesava Sena from Bakarganj). According to the copperplate inscription of Lakshmana Sena found in Sirajganj in the district of Pabna, it appears that the Sena kings were Kshatriyas who came from Karnâta For the ancient trade and commerce of Bengal, see Mr W H Schoff's *Periplus*, Bernier's *Travels*, p 408, Tavernier's *Travels* Bk III, Dr N Law's article, *Modern Review*, 1918 *See* **Saptagrâma** and **Karnasuvarna**

Bânijagrâma—Same as **Bâniyagâma**

Bâniyagâma—Vaisâlî or (Besâd) in the district of Muzaffarpur (Tirhut), in fact, Bâniyagâma was a portion of the ancient town of Vaisâli (Dr Hoernle's *Uvâsagadasâo*). *See* **Kundagâma**

Bañji—Same as **Karura**, the capital of Chera or Kerala, the Southern Konkan or the Malabar Coast (Caldwell's *Drav Comp Gram* 3rd ed p 96)

Bañjulâ—The river Manjera a tributary of the Godâvarî Both these rivers rise from the Sahya-pâda mountain or Western Ghats (*Matsya P*, ch 113) Bañjula is mentioned as Mañjula in the *Mahâbhârata* Bhîshma P ch 9

Bankshu—Same as **Chakshu** (Bhâgavata P v 17)

Bârâ—Same as **Baruna** (*Ava Kalp*, 99)

Baradâ—1 The river Wardha in the Central Provinces (*Mâlavikâgnimitra*, Act V *Agni P*, ch 109, *Mbh* Vana, ch 85 *Padma P* Âdi, ch 39) 2 A tributary of the Tungabhadra, on which the town of Vanavasî, the abode of the two Daityas Madhu and Kaitabha is situated *See* **Vanavasî** and **Vedavatî**

Barâha-kshetra—1 Baramûla in Kâsmira on the right bank of the Jhelum, where Vishnu is said to have incarnated as Varâha (boar) There is a temple of Âdi Varâha (*see* **Sûkara-kshetra**) 2 Another place of the same name exists at Nathpur on the Kusi in the district of Purnea below the Triveni *see* **Manâ Kausika** (*JASB*, XVII, 638) It is the Kokâmukha of the *Varaha Purâna* sacred to Varaha, one of the incarnations of Vishnu (*Varâha P*, ch 140) *See* **Kokâmukha**

Barâha-Parvata—A hill near Barâmûla in Kasmira [*Vishnu Samhita*, ch 85, Institutes of Vishnu, *SBE*, vol VII p 256 note]

Barana—1 Bulandshahi near Delhi in the Punjab (Growse *JASB* 1883) This town is said to have been founded by Janamejaya, son of Parikshit and great grandson of Arjuna (*Bulandshahr* by Growse in the *Calcutta Review*, 1883 p 342) At Ahar 21 miles north-east of Bulandshahi, he performed the snake-sacrifice (*JASB* 1883, p 274) A Jaina inscription also shows that it was called Uchchanagara (Dr Buhler, *Ep Ind* vol 1, p 375) 2 Same as **Aornos** (*Ind Ant*, I 22)

Baranâ—Same as **Barunâ** (*Kûrma P*, I ch 31)

Barnâsâ—Same as **Parnâsâ**

Bârânasî—Benares situated at the junction of the rivers Barnâ and Asi, from which the name of the town has been derived (*Vâmana P* ch III) It was formerly situated at the confluence of the Ganges and the Gumti (*Mbh*, Anusâsana, ch 30) It was the capital of Kâsî (*Râmâyana*, Uttara, ch 48) At the time of Buddha, the kingdom of Kâsi formed a part of the kingdom of Kosala (*see* **Kâsi**) According to James Prinsep, Benares or Kâsi was founded by Kâsa or Kâsîrâja, a descendant of the Pururavas, king of Pratishthana (*see* **Pratishthâna**); Kâsîrâja's grandson was Dhanvantari, Dhanvantari's grandson was Divodâsa, in whose

reign Buddhism superseded Siva-worship at Benares, though it appears that the Buddhist religion was again superseded by Saivism after a short period In 1027, Benares became part of Gauda, then governed by Mahîpâla, and Buddhism was again introduced in his reign or in the reign of his successors Sthirapâla and Vasantapâla Benares was wrested from the Pala kings by Chandra Deva (1072—1096) and annexed to the kingdom of Kanauj Towards the close of the twelfth century Benares was conquered by Muhammad Ghuri who defeated Jaya Chand of Kanauj (James Prinsep's *Benares Illustrated, Introduction,* p 8, *Vâyu P*, Uttara, ch 30) In the seventh century, it was visited by the celebrated Chinese traveller Hiuen Tsiang He has thus described the city and its presiding god Visvesvara, one of the twelve Great Lingas of Mahadeva "In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and carved wood The foliage of trees combines to shade (the sites) whilst pure streams of water encircle them The statue of Deva Mahesvara, made of *teou shih* (brass), is somewhat less than 100 feet high Its appearance is grave and majestic and appears as though really living' The *Padma P* (Uttara ch 67) mentions the names of Visvesvara Bindumadhava, Manikarnikâ and Jñânavâpî in Kâsî (Benares) The present Visvesvara which is a mere *Linga* dates its existence since the original image of the god described by Hiuen Tsiang, was destroyed by the iconoclast Aurangzebe and thrown into the Jñânavâpi a well situated behind the present temple There can be no doubt that Benares was again converted into a Buddhist city by the Pâla Râjâs of Bengal, and Siva worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Pauranic creed The shrines of Âdi Visvesvara Venimâdhava and the Bakarya-kunda were built on the sites of Buddhist temples with materials taken from those temples The temple of Âdi-Kesava is one of the oldest temples in Benares it is mentioned in the *Prabodha-Chandrodaya Nâtaka* (Act IV) written by Krishna Misra in the eleventh century A D The names of Mahadeva Tilabhandesvara and Dasâsvamedhesvara are also mentioned in the *Siva Purana* (Pt 1, ch 39) The Manikarnika is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Rajâ Harischandra of Ayodhyâ, who became a slave to a Chandâla for paying off his promised debt (Kshemesvara's *Chanda-kausika Mârkandeya P* ch viii) The old fort of Benares which was used by the Pâla Rajas of Bengal and the Rathore kings of Kanauj, was situated above the Raj-ghât at the confluence of the Barnâ and the Ganges (Bholanath Chunder's *Travels of a Hindoo,* vol I) Benares is one of the Pîthas where Satî's left hand is said to have fallen, and is now represented by the goddess Annapûrnâ, but the *Tantrachûdâmani* mentions the name of the goddess as Visalakshi There were two Brahmanical Universities in ancient India, one at Benares and the other at Takshasilâ (Taxila) in the Punjab For the observatory at Benares and the names of the instruments with sketches, see Hooker's *Himalayan Journals*, Vol I p 67 Benares is said to be the birth-place of Kasyapa Buddha, but Fa Hian says that he was born at Too-wei, which has been identified by General Cunningham with Tadwa or Tandwa (Legge's *Fa Hian* ch xxi, *Arch*

S Rep, XI), nine miles to the west of Śrâvastî Kasyapa died at Gurupâda hill (*see* **Gurupâda-giri**) But according to the Atthakathâ of Buddhaghosha, Kasyapa (Kassapa) was born at Benares and died at Migadava or modern Sarnath (*JASB*, 1838, p 796) In the *Yuvañjaya-Jâtaka* (*Jâtakas* IV, 75), the ancient names of Benares are said to have been Surandhana, Sudarsana, Brahmavarddhana, Pushpavatî, and Ramya

Bârâṇasî-Kaṭaka—Kaṭak in Orissa, at the confluence of the Mahânadî and the Kâtjuri, founded in A D 989 by Nripa Kesari, who reigned between A D 941 and 953 He removed his seat of government to the new capital According to tradition, his capital had been Chaudwar which he abandoned, and constructed the fort at Katak called Badabâṭi The remains of the fort with the ditch around it still exist For a description of the fort (Badabâti), see Lieut Kittoe's 'Journal of a Trip to Cuttack' in *JASB*, 1838, p 203 The former capitals of the Kesari kings were Bhuvanesvara and Jajpur (Hunter's *Orissa* and Dr R L Mitra's *Antiquities of Orissa*, vol II, p 164) Fleet's identification of Vinîtapura and Yayatinagara of the inscriptions with Katak appears to be very doubtful The strong embankment of the Katjuri is said to have been constructed by Markat Kesari in A D 1006 The town contains a beautiful image of Krishna known by the name of Sâkshi-Gopala (*Chaitanya-charitâmrita* II 5)

Bâraṇavata—Barnawa, nineteen miles to the north-west of Mirat where an attempt was made by Duryodhana to burn the Pandavas (Fuhrer's *MAI*, and *Mbh* Âdi, ch 148) It was one of the five villages demanded by Krishna from Duryodhana on behalf of Yudhishthira (*Mbh* Udyoga, ch 82)

Barddhamana—1 From the *Katha-sarit-sagara* (chs 24 25), Barddhamana appears to have been situated between Allahabad and Benares and north of the Vindhya hills It is mentioned in the *Markandeya Purana* and *Vetâla-pañchavimsati* 2 Barddhamana was called Asthikagrama because a Yaksha named Śûlapâni had collected there an enormous heap of bones of those killed by him Mahavira, the last Jaina Tirthankara, passed the first rainy season at Barddhamâna after attaining Kevaliship (Jacobi's *Kalpasutra SBE*, vol XXII, p 264) From a copper-plate inscription found at Banskhera, 25 miles from Shah-Jahanpur, it appears that Barddhamana is referred to as Barddhamâna-koṭi (see also *Markandeya P*, ch 58), where Harshavarddhana had his camp in A D 638 Barddhamâna-koti is the present Bardhankoti in Dinajpur Hence Barddhamâna is the same as Bardhankoti Barddhamana is mentioned as a separate country from Banga (*Devî P*, ch. 46) 3 Barddhamâna (Vardhamana) is mentioned in Spence Hardy's *Manual of Buddhism*, p 480, as being situated near Danta 4 The Lalitpur inscription in *JASB*, 1883, p 67, speaks of another town of Barddhamâna in Malwa 5 Another Bardhamana or Bardhamânapur was situated in Kathiâwâd it is the present Vaḍhvâna, where Merutunga, the celebrated Jaina scholar, composed his *Prabandha chintamani* in A D 1423 he was also the author of *Mahapurushacharita*, *Shaddarśanavichâra*, &c (Merutunga's *Theravali* by Dr Bhau Daji, *Prabandha chintamani*, Tawney's Trans, p 134, and his *Preface*, p vii)

Barendra—Barenda (*Devî P*, ch 39), in the district of Maldah in Bengal, comprising the Thânâs of Gomastapur, Nawabganj, Gajol, and Malda it formed a part of the ancient kingdom of Pundra It was bounded by the Ganges, the Mahânandâ, Kâmrup, and the Karatoyâ Its principal town was Mahâsthana, seven miles north of Bogra, which was also called Barendra (*JASB*, 1875, p 183) *See* **Puṇḍra-vardhana**

Barnu—Bannu in the Punjab it is the Falanu of Hiuen Tsiang and Pohna of Fa Hian It is mentioned by Panini (Cunningham's *Anc Geo*, p 84 *Ind Ant* I, p 22)

Barshâṇa—Barshan, near Bharatpur, on the border of the Chhâta Parganâ in the district of Mathurâ, where Râdhikâ was removed by her parents Brishabhânu and Kirat from Raval her birth place Râdhikâ's love for Krishna an incarnation of Nârâyana has been fully described in the Purânas *See* **Ashtigrâma** Barshân is perhaps a corruption of *Brishabhânupura* Barshân however was also called Barasânu, a hill on the slope of which Brishabhânupura was situated

Barsha Parvata—The six Barsha Parvatas are Nêla, Nishadha Sveta Hemakuta, Himavân and Sringavân (*Varâha P*, ch 75)

Bartraghni—Same as **Britaghni** and **Betravati** 2

Baruṇâ—The river Barnâ in Benares (*Mahâbharata*, Bhishma ch 9)

Baruṇa-tîrtha—Same as **Salilarâja tîrtha** (*Mbh* Vana 82)

Barusha—The Po-lu sha of Hiuen Tsiang It has been identified with Shahbazgarhi in the Yusufzai country, forty miles north-east of Peshawar A rock edict of Asoka exists at this place

Basantaka-kshetra—Same as **Bindubasini** (*Brihaddharma P*, I, 6 14)

Basati—The country of the Basatis or Besatæ, a Tibeto-Burman tribe, living about the modern Gangtok near the eastern border of Tibet (*Mbh*, Sabhâ, ch 51 Mr W H Schoff's *Periplus*, p 279) McCrindle, on the authority of Hemachandra's *Abhidhâna*, places it between the Indus and the Jhelum (*Invasion of India* p 156 note) It comprised the district of Rawal Pindi

Bâsika—Same as **Basya** (*Matsya P*, ch 113)

Basishtha Âsrama—1 The hermitage of Rishi Vasishtha was situated at Mount Abu (*see* **Arbuda**) 2 At a place one mile to the north of the Ayodhya station of the Oudh and Rohilkhand Railway 3 On the Sandhyachala mountain near Kâmarupa in Assam (*Kâlikâ Purana*, ch 51)

Bâsishthi—1 The river Gumti (*Hemakosha*) 2 A river in the Ratnagiri district, Bombay Presidency (*Bomb Gaz*, X, pp 6–8, *Mbh* Vana, ch 84)

Bastrâpatha kshetra—*See* **Girinagara**

Basudhârâ-tirtha—The place where the **Alakânandâ** (*q v*) has got its source, about four miles north of Badrinath, near the village Manâl

Basyâ—Bassein in the province of Bombay Basyâ is mentioned in one of the Kanheri inscriptions It was included in Barâlatâ (Barâr), one of the seven divisions of Parasurama-kshetra The principal place of pilgrimage in it is the Bimala or Nirmala Tirtha mentioned in the *Skanda Purana* The Bimalesvara Mahadeva was destroyed by the Portuguese (Da Cunha's *Hist of Chaul and Bassein*) It was the kingdom of the Silâhâras, from whom it passed into the hands of the Yadavas in the thirteenth century (*JRAS*, vol II, p 380)

Bâtadhana A country mentioned in the *Mahabharata* (Sabhâ, ch 32) as situated in Northern India it was conquered by Nakula one of the Pandavas It has been supposed to have been the same as Vethadvipa of the Buddhist period (*see* **Vethadvipa**) see *JASB*, 1902, p 161 But this identification does not appear to be correct, as in the *Mahabharata* (Bhishma P ch 9 Sabhâ P, ch 130) in the *Markandeya Purâna*, ch 57 and in other Puranas Bâtadhâna has been named between Balhika and Âbhira and placed on the west of Indraprastha or Delhi so it appears to be a country in the Punjab Hence it may be identified with Bhatnair Batadhana has, however been identified with the country on the east side of the Sutlej southwards from Ferozepur (Pargiter's *Markandeya P*, p 312 note)

Batapadrapura—Baroda the capital of the Gaikwar where Kumarapâla fled from Cambay (Bhagavanlal Indraji's *Early History of Gujrat* p 183)

Batapi—*See* **Batapipura**

Batapipura Badami near the Malprabha river, a branch of the Krishna, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahratta Railway It was the capital of Pulakesi I king of Maharashtra (Mo ho la-cha of Hiuen Tsiang) in the middle of the sixth century A D, he was the grandson of Jaya Simha the founder of the Chalukya dynasty He performed the Asvamedha sacrifice It was Pulakesi II the grandson of Pulakesi I, who defeated Harshavardhana or Siladitya II of Kanauj There are three caves of Brahmanical excavation, one of which bears the date A D 579 and one Jaina cave temple A D 650 at Badami One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Burgess's *Belgam and Kaladgi Districts* p 16) Batâpi is said to have been destroyed by the Pallava king Narasimhavarman I (*Ep Ind*, vol III, p 277) The name of Bâtapipura was evidently derived from Batâpi, the brother of Ilvala (of the city of Manimati—see *Ind Ant*, XXV p 163 note) Bâtapi was killed by Rishi Agastya on his way to the south (*Mbh*, Vana, ch 96) *See* **Ilvalapura**

Batesa—Same as **Batesvaranatha** (*Agni P* ch 109)

Batesvaranatha—Same as **Silâsangama** The temple of Batesvaranatha is situated four miles to the north of Kahalgaon (Colgong) on the Patharghâta Hill called also Kasdi Hill The *Uttara Purana* describes the rock excavations and temple of Batesvarnâtha

at this place (Francklin's *Palibothra*). The rock excavations and ruins at **Pâtharghâṭâ** are the remains of the Buddhist monastery named Bikramasilâ Sangharama (see *Bikramasilâ Vihâra*)

Batsya—A country to the west of Allahabad It was the kingdom of Râjâ Udayana its capital was Kausambi (see **Kausambî**) At the time of the *Ramâyana* (I, 52), its northern boundary was the Ganges

Batsyapattana—Kausambi the capital of Batsya-desa, the kingdom of Batsya Râjâ Parantapa and Udayana (*Kathâsarit-sâgara*) See **Kausâmbî**

Bedagarbhapurî—Buxar, in the district of Shahabad in the province of Bengal (*Brahmanda P*, Purva Kh, chs 1—5 called *Vedagarbha-mahat*, and *Skanda P*, Sûta-samhitâ, IV Yajna Kh, 24) The word Buxar, however seems to be the contraction of Vyâghrasara, a tank attached to the temple of Gauri-sankara situated in the middle of the town Same as **Visvamitra-âsrama**, **Siddhâsrama** **Vyâghrasara and Vyaghrapura**

Beda-parvata—A hill in Tirukkalukkunram in the Madras Presidency, on which is situated the sacred place called Pakshi-tirtha See **Pakshi tirtha** (*Devi P* ch 39 *Ind Ant*, X, 198)

Bedâranya—A forest in Tanjore, five miles north of Point Calimere it was the hermitage of Rishi Agastya (*Devi Bhâgavata*, VII, 38 Gangoly's *South Indian Bronzes*, p 16)

Bedasmriti—It is the same as **Bedasruti**, (*Mbh*, Bhishma ch 9)

Bedasruti—1 The river Baita in Oudh between the rivers Tonse and Gumti (*Ramayana*, Ayodhyâ, ch 49) 2 The river Besula in Malwa The name of Bedasruti does not appear in many of the *Puranas*, only the river Bedasmriti being mentioned

Bedavati—1 The river Hagari, a tributary of the Tungabhadra in the district of Bellary and Mysore [*Skanda P* Sahyâdri kh *Ind Ant* vol XXX (Fleet)] But see *Varaha P*, ch 85 The river Baradâ or Barda, southern tributary of the Krishnâ, the Barada of the *Agni Purana* CIX, 22 (Pargiter's *Markandeya P*, p 303) See **Baradâ**

Bedisa-giri—Same as **Bessanagara** (*Oldenberg's Dipavamsa*) and **Bidisa** or Bhilsa, 26 miles north-east of Bhopal in the Gwalior State

Begâ—Same as **Begavatî** (*Padma P*, Srishti, ch 11)

Begavatî—1 The river Baiga or Bygi in the district of Madura (*Siva P* Bk II, ch 10, *Padma P*, Uttara, ch 84, *Mackenzie Collection* pp 142, 211) The town of Madura is situated on the bank of this river 2 Kâñchipura or Conjeveram stands on the northern bank of a river called Begavatî.

Behat—The river Jhelum in the Punjab

Beltura—Berul, Yerulâ, Elura, or Ellara in the Nizam's Dominion (*Ind Ant*, XXII, p 193, *Brihat-samhitâ*, XIV, 14)

Benâ—The river Wain-Gangâ in the Central Provinces (*Padma P*, Âdi kh, ch 3) Same as **Benva** It is a tributary of the Godâvari [*Mbh*, Vana, ch 85, *Padma P*, **Svarga (Âdi), ch. 19**]

Benâkataka—Warangal, the capital of Telingana or Andhra (*Literary Remains of Dr Bhau Daji*, p 107)

Bengi—The capital of Andhra, situated north-west of the Elur lake between the **Godâvarî** and the Krishnâ in the Kistna district It is now called Begî or Pedda-Begî (Sewell's *Sketch of the Dynasties of Southern India*, p 99) Vishnuvardhana, brother of Pulakesî II, founded here a branch of the Chalukya dynasty in the seventh century A D (*see* **Andhra**) Its name is mentioned in the *Vikramânkadevacharita*, VI p 26 (see Buhler's note in the *Introduction* to this work at p 35) From the capital, the country was also called Bengi-desa which according to Sir W Elliot, comprised the district between the Krishnâ and the Godâvarî (*JRAS* vol IV) It is now called the Northern Circars (Dr Wilson's *Indian Castes* vol II p 88) Its original boundaries were, on the west the Eastern Ghats, on the north the Godâvarî and on the south the Krishnâ (*Bomb Gaz*, vol I Pt II, p 280)

Beni—1 A branch of the Krishnâ (*Padma P* Uttara, ch 74) same as **Benvâ** 2 The Krishnâ itself

Beni-gangâ—The river Wain-Gangâ see **Benva** (*Brihat Siva P* Uttara ch 20)

Benkata-giri—The Tirumalai mountain near Tripati or Tirupati in the **north** Arcot district, about seventy two miles to the north west of Madras where **Ramânuja**, the founder of the Srî sect of the Vaishnavas established the worship of Vishnu **called** Venkatasvami or Bâlâji Bisvanâtha in the place of Siva in the twelfth century **of the** Christian era same as **Tripadi** *See* **Srirangam** The *Padma Purana* (Uttara kh ch **90**) mentions the name of Râmânuja and the Venkata hill *See* **Tripadi** Benkatâdri is **also** called Seshâdri (*Ep Ind*, vol III, p 240 *Skanda P* Vishnu kh, chs 16, 35) For the list of kings of Venkatagiri see *JASB*, (1838) p 516

Benugrâma—Same as **Sugandhâvarti**

Benuvana vihâra—The monastery was built by king Bimbisâra in the bamboo-grove situated on the north-western side of Râjgir and presented to Buddha where he resided when he visited the town after attaining Buddhahood. It has been stated in the *Mahâvagga* (1, 22, 17) that Venuvana, which was the pleasure garden of king Seniya (Srenika) Bimbisâra was not too far from the town of Râjagriha nor too near it (*see* **Girivrajapura**) It was situated outside the town at a short distance from the northern gate at the foot of the Baibhara hill (Beal's *Fo-kuo-ki*, ch xxx *Ava Kalp* ch 39)

Benvâ—1 The Bena, a branch of the Krishnâ, which rises in the Western Ghats Same as **Beni** 2 The Krishnâ 3 The river Wain-Gangâ, a tributary of the Godâvarî **which** rises in the Vindhyâpâda range (*Mârkandeya P* ch 57) Same as **Benâ** It is called Beni Gangâ (*Brihat-Siva P*, Uttara, ch 20)

Benya—Same as **Bena** the river Wain-Gangâ

Bessanagara—Besnagar, close to Sanchi in the kingdom of Bhopal at **the** junction of the Besali or Bes river with the Betva about three miles from Bhilsa It is also

called Chetiya, Chetiyanagara, or Chetyagiri (Chaityagiri) in the *Mahâvamsa* It was the ancient capital of Dasârna Asoka married Devi the daughter of the chieftain of this place, on his way to Ujjayini of which place while a prince, he was nominated governor By Devî, he had twin sons Ujjeniya and Mahinda and a daughter Sanghâmitta The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gayâ Asoka was the grandson of Chandragupta of Pâtaliputra, and reigned from 273 to 232 B C A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodoros of Taxila who was a devotee of Vishnu, as *Garuda dhvaja*, in the reign of Antialkidas, a Bactrian king who reigned about 150 B C *See* **Chetiyagiri**

Bethadipa—It has not been correctly identified but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal The Brahmins of Bethadîpa obtained an eighth part of the relics of Buddha's body after his death (Mahaparinibbâna Sutta, ch vi) *See* **Kusinagara** It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth about a mile to the north-east of Lauriya Navandgad (Lauriya Nandangad) and 15 miles to the north west of Bettia in the district of Champaran, are the remains of the *stupa* which had been built over the relics of Buddha by the Brahmins of Bethadipa At a short distance from these ruins stands the lion pillar of Asoka containing his edicts Dipa in Bethadipa is evidently a corruption of *Dhûpa*, which again is a corruption of *Dâgaba* or *Dhatugarbha* or Stûpa containing Buddha's relics [cf **Mahasthana** the ancient name of which (Sitâ-dhapa or Sitâ dhatu garbha) was changed into Sitî-dipa] The change of *Dipa* into *Dia* is an easy step Hence it is very probable that from Betha-dia comes Bethia

Betravati—1 The river Betva in the kingdom of Bhopal an affluent of the Jamunâ (*Megha dûta*, Pt I, 25), on which stands Bhilsa or the ancient Vidisa 2 The river Vatrak, a branch of the Sâbarmati in Gujarat (*Padma P* Uttara ch 53 on which Kaira (ancient Khetaka) is situated [*JASB* (1838) p 908] Same as **Britraghni** and **Bartraghni**

Bhaddiya- It is also called Bhadiya and Bhadiyanagara in the Pâli books It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my ' Notes on Ancient Anga in *JASB*, X (1914) p 337] Mahâvira the last of the Jaina Tirthankaras visited this place and spent here two Pajjusanas (rainy season retirement) It was the birth place of Visakhâ, the famous female disciple of Buddha (*see* **Sravasti**) She was the daughter of Dhanañjaya and grand daughter of Mendaka both of whom were treasurers to the king of Anga Buddha visited Bhaddiya (*Mahâvagga* V 8 3), when Visâkhâ was seven years old and resided in the Jâtiyavana for three months and converted Bhaddaji, son of a rich merchant [*Mahâvagga* V 8 *Mahâ-Panâda-Jâtaka* (No 264) in the *Jâtakas* (Cam Ed) vol II, p 229] Visâkhâ's father removed to a place called Sâketa, 21 miles to the south of Srâvastî where she was married to Pûrnavarddhana or Punyavardhana, son of Migâra the treasurer of Prasenajit, king of Sravasti She caused Migâra, who was a follower of Nigrantha-Nâthaputtra to adopt the Buddhist faith, and hence she was called Migâramata (*Mahâvagga*, VIII 51, Spence Hardy's *Manual of Buddhism* 2nd ed , p 226) It appears that at the time of Buddha, the kingdom of Anga had been annexed to the Magadha kingdom by Bimbisâra, as Bhaddiya is said to have been situated in that king dom (*Mahâvagga*, VI, 34 Spence Hardy's *Manual of Buddhism*, p 166)

Bhadrâ—It is evidently the Yarkand river on which the town of Yarkand is situated it is also called Zarafshan (*Vishnu P*, Bk II, ch 2) It is one of the four rivers into which the Ganges is said to have divided itself (*Bhâgavata P*, V, 17)

Bhadrakarṇa—1 Karṇapura or Karnâli, on the south bank of the Nerbada It contains one of the celebrated shrines of Mahâdeva (*Mahâ Śiva-Purâna* Pt 1, ch 15, and *Mahâbhârata*, Vana P, ch 84) *See* **Eraṇḍî** 2 A sacred *hrada* (lake or reservoir) in Trinetresvara or modern Than in **Kathiawad** (*q v*) (*Kurma P*, I, 34, *Skanda P*, Prabhâsa Kh, Arbuda, ch 8)

Bhadrâvatî—Bhatala, ten miles north of Warora in the district of Chanda, Central Provinces Bhandak, in the same district and 18 miles north-west of Chanda town, is also traditionally the ancient Bhadrâvatî It was the capital of Yuvanâsva of the *Jaimini-Bhârata* Cunningham has identified Bhadrâvati with Bhilsa (*Bhilsa Topes*, p 364, *JASB*, 1847, p 745) Buari, an old place near Pind Dadan Khan in the district of Jhelum in the Punjab also claims the honour of being the ancient Bhadrâvati it contains many ruins, (*JASB*, XIX, p 537) The *Padma Purâna* (Uttara, ch 30) places Bhadrâvati on the banks of the Sarasvatî In the *Jaimini-Bharata* ch 6, Bhadrâvati is said to be 20 Yojans distant from Hastinapura Ptolemy's Bardaotis has been identified with Bhadrâvatî he places it to the east of the Vindhya range (McCrindle's *Ptolemy*, p 162), and it has been considered to be identical with Bharhut (*Arch S Rep* XXI p 92)

Bhadrika—Same as **Bhaddiya** (*Kalpasutra*, ch vi) Mahâvîra spent here two Pajjusanas.

Bhâganagara—Hyderabad in the Deccan

Bhagaprastha—Bagpat, thirty miles to the west of Mirat, one of the five *Prasthas* or villages said to have been demanded by Yudhishthira from Duryodhana (*see* **Pâṇiprastha**) It is situated on the bank of the Jamuna in the district of Mirat

Bhâgirathî—Same as **Gaṅgâ** (*Harivamsa*, I, ch 15)

Bhâgvatî—The river Bagmati in Nepal Bagguinudâ of the Buddhists (*Chullavagga*, Pt XI, ch 1)

Bhaktapura Bhâtgaon, the former capital of Nepal It was also called Bhagatapattana Narendra Deva, king of this place is said to have brought Avalokitesvara or Simhanâtha Lokesvara (Padmapâṇi) from Putalakâ-parvata in Assam to the city of Lalitapattan in Nepal to ward off the bad effect of a drought of twelve years The celebrated Shad-akshari (six-lettered) Mantra '*Om Mani padme hum*' so commonly used in Tibet is an invocation of Padmapâṇi it means "The mystic triform Deity is in him of the Jewel and the Lotus," *i e* in Padmapâṇi who bears in either hand a Jewel and a Lotus, the lotus being a favourite type of creative power with the Buddhists

Bhalânasaḥ—Bolan (pass) It is mentioned in the *Rigveda* (Macdonell and Keith *Vedic Index of Names and Subjects*, vol II, p 99)

Bhallâṭa—A country situated by the side of Suktimâna mountain it was conquered by Bhîma (*Mbh*, Sabhâ, ch 30) It is also mentioned in the *Kalki Purâna* as being conquered by Kalki Bhallâta is a perhaps corruption of Bhar-râshtra The name does not appear in the other *Purânas*

Bharadvâja-âsrama—In Prayâga or Allahabad, the hermitage of Rishi Bharadvâja was situated (*Râmâyana*, Ayodhya K, ch 54) The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonelganj The hermitage was visited by Râmachandra on his way to the Dandakâranya

Vâmana-avatâra Bhrigu Rishi once performed asceticism at Balia there is a temple dedicated to the Rishi, which is frequented by pilgrims Balia was once situated on the confluence of the Ganges and the Saraju, it was called Bâgrâsan, being a corruption of Bhṛigu âśrama Bhṛigu Rishi "is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bhṛigu-âśrama or Bhadrason (Bagerassan, Rennell)"—Martin's *Eastern India*, II, p 340 It was also called Dadri-kshetra Hence the fair there held every year is called Dadri-melâ *See* **Dharmâraṇya** 2 2 Baroach was also the hermitage of this Rishi

Bhṛigu-kachchha—Same as **Bharukachchha**, which is a corruption of **Bhṛigukshetra**, as it was the residence of Bhrigu Rishi (*Bhâgavata P*, Pt 2, ch viii, *Skanda P*, Reva Kh, ch 182)

Bhṛigukshetra—Same as **Bharukachchha**

Bhṛigupatana—A celebrated place of pilgrimage near Kedârnâth in Garwal

Bhṛigupura—Same as **Bharukachchha** (Tawney *Prabandhachintâmani*, p 136) It contains a temple of the twentieth Jaina Tîrthankara Suvrata

Bhṛigu-tîrtha—Bherâghât, containing the temple of Chaushat Yoginis, 12 miles to the west of Jabbalpur, on the Nerbada between the Marble Rocks it is a famous place of pilgrimage (*Padma P*, Svarga Kh, ch 9, *Matsya P*, ch 192)

Bṛigu-tunga—1 A mountain in Nepal on the eastern bank of the Gandak, which was the hermitage of Bhṛigu (*Varâha P*, ch 146) 2 According to Nîlakantha, the celebrated commentator of the *Mahâbharata*, it is the Tunganâtha mountain (see his commentary on v 2, ch 216, Âdi Parva, *Mahâbhârata*) which is one of the Pañcha-Kedâras (*see* **Pañcha-Kedâra**)

Bhujaganagara—Same as **Uragapura** (*Pavanadûta*, v 10)

Bhûrisreshthika—Bhûrsut, once an important place of a Pargana in the sub-division of Arambag in the district of Hooghly in Bengal *Prabodhachandrodaya Nâtaka*, my "Notes on the District of Hooghly" in *JASB*, 1910 p 599)

Bhuskhâra—Bokhara it was conquered by Lalitâditya king of Kâsmîr, who ascended the throne in 697 A D, and reigned for about 37 years (*Rajatarangini*, Bk IV) The Khanat of Bokhara is bounded on the east by the Khanat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (Vambery's *Travels in Central Asia*) It was called Sogdiana

Bibhâṇḍaka-âśrama—Same as *Rishyasringa-âśrama*

Bichhi—Biṭha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place, in a sealing, it is called Vichhigrâma, *JRAS*, 1911, p 127) *See* **Bitabhaya pattana**

Bidarbha—Berar, Khandesh, part of the Nizam's territory and part of the Central Provinces, the kingdom of Bhîshmaka whose daughter Rukminî was married to Kṛishna Its principal towns were Kundinanagara and Bhojakatapura Kundinanagara (Bidarbhanagara), its capital, was evidently Bidar Bhojakaṭapura was Bhojapura, six miles south-east of Bhilsa in the kingdom of Bhopal The Bhojas of the *Purânas* lived in Vidarbha In ancient times, the country of Vidarbha included the kingdom of Bhopal and Bhilsa to the north of the Nerbada (Cunningham's *Bhilsa Topes*, p 363) *See* **Bhojakatapura** and **Kuṇḍinapura**.

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Bidarbhanadî—The Pain Gangâ

Bidarbhanagara—Same as **Kuṇḍinapura.**

Bidaspes—The river Jhelum in the Punjab

Bidegha—Same as **Bideha** (*Śatapatha-Brâhmaṇa* I, 4, 1, 14)

Bideha—Tirhut, the kingdom of Râjâ Janaka, whose daughter Sitâ was married to Râmachandra Mithilâ was the name of both Videha and its capital Janakpur in the district of Darbhanga was the capital of Râjâ Janaka Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India*, p 131) About a mile to the north of Sitâmârhi, there is a tank which is pointed out as the place where the new-born Sitâ was found by Janaka while he was ploughing the land Panaurâ, three miles south-west of Sîtâmârhi also claims the honour of being the birth-place of Sitâ About six miles from Janakpur is a place called Dhenuki, (now overgrown with jungle) where Ramachandra is said to have broken the bow of Hara Sitâ is said to have been married at Sitâmârhi Bideha was bounded on the east by the river Kausikî (Kusi), on the west by the river Gandaka, on the north by the Himalaya, and on the south by the Ganges It was the country of the Vajjis at the time of Buddha (*see* **Baiśâli**)

Bidisâ—1 Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravatî, about 26 miles to the north-east of Bhopal By partitioning his kingdom, Râmachandra gave Bidisâ to Satrughna's son Satrughati (*Râmayana*, Uttara, ch 121) It was the capital of ancient Daśârna mentioned in the *Meghadûta* (Pt I, v 25) of Kâlidâsa It is called Baidisa-desa in the *Devi-Purâna* (ch 76) and the *Râmâyana* Agnimitra the son of Pushvamitra or Pushpamitra, the first king of the Sunga dynasty, who reigned in Magadha in the second and third quarters of the second century B C, was the viceroy of his father at Bidisa or Bhilsâ (Kâlidâsa's *Mâlavikâgnimitra*, Act V) Agnimitra, however has been described as the king and his father as his general The topes, known by the name of Bhilsa Topes, consist of five distinct groups, all situated on low sandy hills, *viz* (1) Sanchi topes five and a half miles south west of Bhilsa, (2) Sonâri topes, six miles to the south west of Sanchi (3) Satdhara topes, three miles from Sonâri, (4) Bhojpur topes, six miles to the south south east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa They belong to a period ranging from 250 B C to 78 A D (Cunningham's *Bhilsa Topes* p 7) 2 The river Bidisâ has been identified with the river Bes or Besali which falls into the Betwa at Besnagar or Bhilsa (Wilson's *Vishnu P*, Vol II, 150)

Bidyânagara—1 Bijayanagar on the river Tungabhadrâ, 36 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Karnâta It is locally called Hampi It was founded by Sangama of the Yadava dynasty about 1320 A D According to the *Mackenzie Manuscripts* (see *JASB*, 1838, p 174) it is said to have been founded by Narasingha Rayer, father of Krishna Rayer Bukka and Harihara were the third and fourth kings from Sangama For the genealogy of the Yâdava dynasty, see *Ep Ind*, vol III, pp 21, 22, 114 and 223 It contains the celebrated temple of Vithoba (Meadows Taylor's *Architecture in Dharwar and Mysore*, p 65) and also of Virûpâksha

Bindhya-pada Parvata—The Satpura range from which rise the Tâptî and other rivers (*Varâha P*, ch 85). It lies between the Nerbada and the Tâptî It is the Mount Sardonyx of Ptolemy containing mines of cornelian, Sardian being a species of cornelian (McCrindle's *Ptolemy*) On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burwani, about 100 miles from Indore (*JASB*, XVII, p 918) *See* **Srâvana-Belgola**

Bindhyâtavi—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik

Bindubasini—The celebrated place of pilgrimage in the district of Mirzapur in the U P *See* **Vindhyâchala** (*Vâmana P*, ch 45)

Bindu-sara—1 A sacred pool situated on the Rudra-Himâlaya, two miles south of Gangotri, where Bhagîratha is said to have performed asceticism for bringing down the goddess Gangâ from heaven (*Râmâyana*, I, 43, and *Matsya P*, ch 121) In the *Brahmânda-Purâna* (ch 51), this tank is said to be situated at the foot of the Gauda Parvata on the north of the Kailâsa range, which is called Mainâka-Parvata in the *Mahâbhârata* (Sabhâ, ch 3) 2 In Sitpur (Siddhapura in Gujarat) north-west of Ahmedabad it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhâgavata P*, Skandha III) *See* **Siddhapura.** 3. A sacred tank called Bindusâgara and also Gosâgara at Bhuvaneśvara in Orissa (*Padma P.*) Mahâdeva caused the water of this tank to rise from Pâtâla by means of his Triśûla (trident) in order to quench the thirst of Bhagavatî when she was fatigued with her fight with the two demons of Bhuvanesvara, named Kîrtti and Bâsa (*Bhuvaneśvara-Mâhâtmya*)

Bingara—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmed Nizam Shah in 1494

Binitapura—Katak in Orissa (*Ep Ind*, vol III, pp 323—359, *JASB.*, 1905, p 1)

Bipâsâ—The Bias, the Hypasis of the Greeks The origin of the name of this river is related in the *Mahâbhârata* (Âdi, ch. 179). Rishi Vaśishtha, being weary of life on account of the death of his sons killed by Visvâmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brâhmana, burst the bonds (*pâśa*) and came to the shore The hot springs and village of Vasishtha Muni are situated opposite to Monali (*JASB*, vol XVII, p 209)

Birajâ-kshetra—A country which stretches for ten miles around Jâjpur on the bank of the river Baitaranî in Orissa (*Mahâbhârata*, Vana P, ch 85, *Brahma P*, ch 42) It is also called Gadâ-kshetra, sacred to the Śâktas (*Kapila-samhitâ*)

Birâta—The country of Jaipur The town of Birâta or Bairât, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, *Arch S Rep*, II, p 244) was the ancient capital of Jaipur or Matsyadeśa It was the capital of Virâta Râjâ, king of the Matsya-desa, where the five Pândavas lived in secrecy for one year It is a mistake to identify Birâta with Dinajpur whereat Kântanagara, Virâta's Uttara-gogriha (northern cowshed) is shown, the Dakshina-gogriha (southern cowshed) being shown at Midnapur This identification is not countenanced by the *Mahâbhârata*, which relates that Yudhishthira selected a kingdom in the neighbourhood of Hastinâpura as his place of concealment, from which he could watch the movements of his enemy Duryodhana, (*Mbh*, Virâta, ch 1, and Sabhâ, ch 30) *See* **Matsyadeśa** The Pându hill at Bairâta, which has a cave called Bhîmaguphâ, contains an inscription of Aśoka (*Corpus Inscriptionum Indicarum*, vol 1, p 22).

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Bidaspes—The river Jhelum in the Punjab

Bidegha—Same as **Bideha** (*Śatapatha-Brâhmaṇa* I, 4, 1, 14)

Bideha—Tirhut, the kingdom of Râjâ Janaka, whose daughter Sîtâ was married to Râmachandra Mithilâ was the name of both Videha and its capital Janakpur in the district of Darbhanga was the capital of Râjâ Janaka Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India,* p 131) About a mile to the north of Sîtâmârhi, there is a tank which is pointed out as the place where the new-born Sîtâ was found by Janaka while he was ploughing the land Panaurâ, three miles south-west of Sîtâmârhi, also claims the honour of being the birth-place of Sîtâ About six miles from Janakpur is a place called Dhenukâ, (now overgrown with jungle) where Râmachandra is said to have broken the bow of Hara Sîtâ is said to have been married at Sîtâmârhi Bideha was bounded on the east by the river Kauśikî (Kusi), on the west by the river Gandaka, on the north by the Himalaya, and on the south by the Ganges It was the country of the Vajjis at the time of Buddha (*see* **Baisali**)

Bidisâ—1 Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravatî, about 26 miles to the north-east of Bhopal By partitioning his kingdom, Râmachandra gave Bidiśâ to Śatrughna's son Śatrughâti (*Râmâyaṇa*, Uttara, ch 121) It was the capital of ancient Dasârna mentioned in the *Meghadûta* (Pt I, v 25) of Kâlidâsa It is called Baidisa-desa in the *Devî-Purâṇa* (ch 76) and the *Râmâyaṇa* Agnimitra, the son of Pushyamitra or Pushpamitra, the first king of the Sunga dynasty, who reigned in Magadha in the second and third quarters of the second century B C, was the viceroy of his father at Bidiśâ or Bhilsâ (Kâlidâsa's *Mâlavikâgnimitra,* Act V) Agnimitra, however, has been described as the king, and his father as his general The topes, known by the name of Bhilsa Topes, consist of five distinct groups, all situated on low sandy hills, *viz*, (1) Sanchi topes, five and a half miles south-west of Bhilsa, (2) Sonâri topes, six miles to the south-west of Sanchi, (3) Satdhâra topes, three miles from Sonâri, (4) Bhojpur topes, six miles to the south south-east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa They belong to a period ranging from 250 B C to 78 A D (Cunningham's *Bhilsa Topes,* p 7) 2 The river Bidiśâ has been identified with the river Bes or Besali which falls into the Betwa at Besnagar or Bhilsa (Wilson's *Vishnu P*, Vol II, 150)

Bidyânagara—1 Bijayanagar on the river Tungabhadrâ, 36 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Karnâṭa It is locally called Hampi It was founded by Sangama of the Yâdava dynasty about 1320 A D According to the *Mackenzie Manuscripts* (see *JASB*, 1838, p 174) it is said to have been founded by Narasingha Rayer, father of Krishṇa Rayer Bukka and Harihara were the third and fourth kings from Sangama For the genealogy of the Yâdava dynasty, see *Ep Ind*, vol III, pp 21, 22, 114 and 223 It contains the celebrated temple of Vithoba (Meadows Taylor's *Architecture in Dharwar and Mysore,* p 65) and also of Virûpâksha

Bindhya-pada Parvata—The Satpura range from which rise the Tâptî and other rivers (*Varâha P*, ch 85) It lies between the Nerbada and the Tâptî It is the Mount Sardonys of Ptolemy containing mines of cornelian, Sardian being a species of cornelian (McCrindle's *Ptolemy*) On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burwani, about 100 miles from Indore (*JASB*, XVII, p 918) *See* **Sravana-Belgola**

Bindhyâtavi—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik

Bindubâsini—The celebrated place of pilgrimage in the district of Mirzapur in the U. P *See* **Vindhyâchala** (*Vâmana P*, ch 45)

Bindu-sara—1 A sacred pool situated on the Rudra-Himalaya, two miles south of Gangotri, where Bhagîratha is said to have performed asceticism for bringing down the goddess Gangâ from heaven (*Râmâyana*, I, 43, and *Matsya P*, ch 121) In the *Brahmânda-Purâna* (ch 51), this tank is said to be situated at the foot of the Gauda Parvata on the north of the Kailâsa range, which is called Mainâka-Parvata in the *Mahâbhârata* (Sabhâ, ch 3) 2 In Sitpur (Siddhapura in Gujarat) north-west of Ahmedabad it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhâgavata P*, Skandha III) *See* **Siddhapura** 3 A sacred tank called Bindusâgara and also Gosâgara at Bhuvanesvara in Orissa (*Padma P*) Mahâdeva caused the water of this tank to rise from Pâtâla by means of his Trisûla (trident) in order to quench the thirst of Bhagavatî when she was fatigued with her fight with the two demons of Bhuvanesvara, named Kîrtti and Bâsa (*Bhuvanesvara-Mahâtmya*)

Bingara—Ahmednagar, seventy-one miles from Poona which was founded by Ahmed Nizam Shah in 1494.

Binitapura—Katak in Orissa (*Ep Ind*, vol III, pp 323—359, *JASB.*, 1905, p 1)

Bipâsâ—The Bias, the Hypasis of the Greeks The origin of the name of this river is related in the *Mahâbhârata* (Âdi, ch 179) Rishi Vasishtha, being weary of life on account of the death of his sons killed by Visvâmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brahmana, burst the bonds (*pasa*) and came to the shore The hot springs and village of Vasishtha Muni are situated opposite to Monali (*JASB*, vol XVII, p 209)

Biraja-kshetra—A country which stretches for ten miles around Jâjpur on the bank of the river Baitaranî in Orissa (*Mahâbhârata*, Vana P, ch 85, *Brahma P*, ch 42) It is also called Gadâ-kshetra, sacred to the Sâktas (*Kapila-samhitâ*)

Birata—The country of Jaipur The town of Birâta or Bairât, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, *Arch S Rep*, II, p 244) was the ancient capital of Jaipur or Matsyadesa It was the capital of Virâta Râjâ, king of the Matsya-desa, where the five Pandavas lived in secrecy for one year It is a mistake to identify Birâta with Dinajpur whereat Kântanagara, Virâta's Uttara-gogriha (northern cowshed) is shown, the Dakshina-gogriha (southern cowshed) being shown at Midnapur This identification is not countenanced by the *Mahâbhârata*, which relates that Yudhishthira selected a kingdom in the neighbourhood of Hastinâpura as his place of concealment, from which he could watch the movements of his enemy Duryodhana, (*Mbh*, Virâta, ch. 1, and Sabhâ, ch 30). *See* **Matsyadesa** The Pându hill at Bairâta, which has a cave called Bhîmaguphâ, contains an inscription of Asoka (*Corpus Inscriptionum Indicarum*, vol. 1, p 22).

Bisakha—Oudh was called by this name during the Buddhist period Visâkhâ was the capital of Fa Hian's Sha-chi or Sâketa Dr Hoey, however, identifies it with Pasha (Pi-so-kia of Hiuen Tsiang) in the district of Gonda in Oudh, near the junction of the Sarajû and the Gogra (*JASB.*, vol LXIX, p 74) It has been identified by Dr Burgess with Lucknow (*Cave Temples of India*, p 44)

Biśâkhâ-pattana—Vizagapatam in the Madras Presidency

Bisala—1 Besâd, in the district of Mozaffarpur in the Bihar Province, the Baiśâlî of the Buddhist period (*see* **Baisali**) At the time of the *Ramâyana* (Ādi, ch 45), the town was situated on the northern bank of the Ganges and not on the Gandak , at the time of Kshemendra in the 11th century, it was on the river Balgumatî (*Ava Kalp*, ch 39) 2 Ujjin, the capital of Avantî (*Meghadûta I*, 31, *Hemakosha*, *Skanda P*, Revâ kh , ch 47) 3 An affluent of the Gandak in Baisâlî (*Mbh* , Vana, ch 84)

Bisala-badari—*See* **Badarikâsrama**

Bisala-chhatra—Same as **Bisala** Hajipur was included in the kingdom of Baisâla Râmachandra, Lakshmana and Visvâmitra, on their way to Mithilâ, are said to have halted at Hajipur for one night on the site of the present temple called Râmachanda, which contains the image of Râmachandra and the impression of his feet Haji Shamsuddin, king of Bengal, established his capital at Hajipur in the middle of the 14th century, and from him the name of Hajipur has been derived It still contains a stone mosque said to have been built by him close to the Sonepur Ghât The celebrated Râjâ Todar Mal lived at Hajipur when he made the settlement of Bengal and Bihar and is said to have resided in the fort (*killa*), the ruins of which still exist and contain the Nepalese temple Sonpur situated at the confluence of the Gandak and the Ganges, was also included in Bisâla-chhatra It was at Sonpur (Gajendramoksha tirtha) that Vishnu is said to have released the elephant from the clutches of the alligator, the fight between whom has been described in the *Varâha-Purâna* (ch 144) They fought for five thousand years all along the place from a lake called Kânkdâ-Tâlâo, five miles to the north-west of Sonpur, to the junction of the Gandak and the Ganges Vishnu, after releasing the elephant, established the Mahâdeva Hariharanâtha and worshipped him Râmachandra, on his way to Janakapur, is said to have stopped for three nights on the site of the temple at Sonpur , hence in his honour, a celebrated fair is held there every year.

Biśalya—A branch of the Nerbada (*Kurma P* ch 39)

Bishnu-gayâ—Lenar in Berar, not far from Mokhar it is a celebrated place of religious resort

Bishnugriha—Tamluk Same as **Tamralipti** (*Hema-kosha*)

Bisvamitra—The river Bisvâmitrâ in Gujarat on which Baroda is situated (*Mahabhârata*, Bhîshma, ch 9)

Bisvâmitra-âsrama—Buxar, in the district of Shahabad in Bihar It was the hermitage of Rishi Viśvâmitra, where Râmachandra is said to have killed the Râkshasî Tâdakâ The Charitra-vana at Buxar is said to have been the hermitage of the Rishi (*Râmâyana*, Bâlakânda, ch 26), and the western side of Buxar near the river Thora was the ancient Siddhâsrama, the reputed birth-place of Vâmana Deva (*see* **Siddhâsrama**). The hermitage of Rishi Viśvâmitra is also pointed out as Devakunda, 25 miles north-west of Gayâ. Same as **Bedagarbhapurî** The hermitage of the Rishi was also situated on the western bank of the Sarasvatî opposite to Sthânu-tîrtha in Kurukshetra (*Mbh* , Śalya, ch 43). It was also situated on the river Kauśikî, modern Kusi

Bitabhaya pattana—Bhitâ eleven miles south west of Allahabad on the right bank of the Jamunâ (*Vira charitra* of the Jainas quoted by General Cunningham in *Arch S Rep* vol 3) But from seals found by Sir John Marshall at Bhita the ancient name of the place appears to be Vichhi and Vichhi-grâma and not Bitabhava pattana (*JRAS*, 1911, p 127)

Bitamsâ—Same as **Bitastâ**

Bitastâ—The river Jhelum the Hydaspes of the Greeks (*Rigveda* X 75) and Bitamsâ of the Buddhists ("Questions of King Milinda" *SBE*, p xxliv)

Bodha—The country round **Indraprastha** (*q v*) which contained the celebrated Tîrtha called Nigambodha perhaps briefly called Bodha (*Mbh* Bhîshma, ch 9, *Padma P*, Uttara, ch 66)

Bolor—Baltistan, or little Thibet, a small state north of Kâśmir to distinguish it from Middle Thibet or Ladakh and Great Thibet or Southern Tartary

Brahma—A country in Eastern India, perhaps Burma (*Râmâyana* Kishkindhâ, ch 40)

Brahmagiri—1 A mountain in the Nasik district, Bombay near Tryambaka in which the Godâvarî has its source (*Padma P*, Uttara ch 62) 2 A mountain in Coorg in which the Kaverî has its source (*see* **Kaverî**)

Brahmakunda—The *Kunda* from which the river Brahmaputra issues it is a place of pilgrimage (*see* **Lohitya**)

Brahmanada—The river Brahmaputra (*Brihat-Dharma Purâna* Madhya kh ch 10)

Brahmanâla—Manikarnikâ in Benares

Brahmanî—The river Bahmni in Orissa (*Mbh* Bhîshma ch 9 *Padma P* Svarga ch 3)

Brahmapura—Garwal and Kumaon (*Brihat-Samhita*, ch 14)

Brahmaputra—Same as **Lohitya** See *Brahma P* ch 64

Brahmarshi—The country between Brahmâvartta and the river Jamunâ it comprised Kurukshetra, Matsya Pañchâla and Śûrasena (*Manu Samhita* ch 2 v 19)

Brahmasara—1 Same as Râmahrada (*Mbh*, Anuśâsana, 25) 2 In Gaya (*Agni P* ch 115) *see* **Dharmâranya** 3 Same as **Brahmatîrtha** (*Padma P* Srishti ch 19)

Brahma tîrtha—Pushkara lake, near Ajmir in Rajputana (*Kûrma P*, Pt II, 37)

Brahmâvartta—1 The country between the rivers Sarasvatî and Drisadvatî, where the Aryans first settled themselves From this place they occupied the countries known as Brahmarshi-desa (*Manu-Samhita* ch 2) It was afterwards called Kurukshetra It has been identified generally with Sirhind (Rapson's *Ancient India*, p 51) Its capital was Karavirapura on the river Drishadvatî according to the *Kâlikâ Purâna*, chs 48, 49, and Barhishmati according to the *Bhâgavata*, III, 22 2 A landing ghât on the Ganges at Bithur in the district of Cawnpur, called the Brahmavartta-tîrtha, which is one of the celebrated places of pilgrimage

Braja—Purâna Gokul, or Mahavana, a village in the neighbourhood of Mathurâ across the Jamuna, where Krishna was reared by Nanda during his infancy (*Bhâgavata P*, X ch 3) The name of Braja was extended to Brindavana and the neighbouring villages, the scene of Krishna's early life and love At Mahâvana is shown the lying-in room in which Mahamâyâ was born and Krishna substituted for her This room and Nanda's house are situated on two high mounds of earth, Nanda's house contains a large colonnaded hall in

which are shown the cradle of Krishna and the spots where Putanâ was killed and where Siva appeared to see the infant god At a short distance from the house of Nanda are the mortar which was overturned by the infant Krishna, and the place which contained the twin Arjuna trees broken by Krishna Gokul or new Gokul was founded by Ballabha charyya in imitation of Mahavana or Purâna (old) Gokul and contains also the same famous spots that are shown in Mahâvana The shrine of Syâm Lala at new Gokula is believed to mark the spot where Yasodâ, the wife of Nanda, gave birth to Mayâ or Yoga-nidra, substituted by Vasudeva for the infant Krishna Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb Outside the town is Putanam-khar where Krishna is said to have killed Putana Growse identifies Mahâvana with Klisobora of the Greeks and supposes that the modern Braja was the ancient Anûpa desa (Growse's *Mathura*), Ashrigrâma was the birth-place of Râdhikâ (*Adi P*, ch 12) *See* **Gokula** and **Braja-maṇḍala**

Braja-maṇḍala—It comprises an area of 84 *kos* containing many villages and towns and sacred spots associated with the adventures of Krishna and Radhikâ The 12 Vanas and 24 Upa-Vanas are specially visited by pilgrims in their perambulation commencing from Mathurâ in the month of Bhâdra At the village of Maholi is Madhuvana the stronghold of the Daitya named Madhu at Tarsi is Talavana where Balarama defeated the demon Dhenuka, at Râdhakunda are two sacred pools called Syâmakunda and Radhâkunda, where Krishna expiated his sin after he had slain the bull Arishta at the town of Gobardhan which contains the celebrated hill of that name on the bank of the tank called Manas Ganga, is the ancient temple of Hari Deva at Paitho, the people of Braja came to take shelter from the storms of Indra under the hill uplifted by Krishna (*see* **Govardhana**), at Ganthuli, the marriage knot was tied which confirmed the union of Radhâ and Krishna, at Kamban the demon Aghâsura was killed by Krishna, at Barshâna Radhikâ was brought up by her parents Vrishabhanu and Kirat, at Rithora was the home of Chandravali, Radhika's faithful attendant at Nandagâon was the abode of Nanda and Yasodâ, at Pansarovara Krishna drove his cattle morning and evening to water at Charan Pahad, Indra did homage to Krishna, at Chirghat on the Jumuna Krishna stole the bathers clothes at Vaka vana, Vakâsura was slain by Krishna, at Bhâtrond some Brahmanis wives supplied Krishna and his companions with food (rice) notwithstanding that their husbands had refused to do so at Bhândira vana, Balarâma vanquished the demon Pralamba at Raval Râdhikâ was born and passed the first years of infancy before her parents went to live at Barshâna, at Brahmânda Ghat beyond the village of Hathora, Krishna showed Yasodâ the universe within his mouth at Mahâvana, Krishna passed his infancy and killed Putanâ at Mathurâ, he killed Kamsa and rested at Bisranta Ghat (*Bhâgavata P* and Growse's Country of Braj in *JASB* 1871) *See* **Braja**

Briddha kâsi—A celebrated place of pilgrimage now called Pudubeh Gopuram in the presidency of Madras It was visited by Chaitanya, who defeated here the Buddhist in controversy (Syâmlâl Goswami's *Gaura sundara*)

Brikasthala - At a short distance to the south of Hastinâpura (*Mbh*, Udyoga ch 86)

Brikshakhaṇḍa—*See* **Chitabhûmi**

Brindavana—Brindâban in the district of Mathurâ, where Krishna showed to the world examples of transcendental love through the Gopîs The original image of Govindaji was removed to Jaipur and that of Madanamohana to Karauli in anticipation

of the raid of Aurangzeb The splendid and magnificent pyramidal old temple of Govindaji with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar's reign (Growse's *Mathurâ* and *Brahmavaivartta P*, ch 17 and *Bhâgavata P*, X, ch 12) The Nidhuvana and Nikuñjavana, the celebrated bowers of love, Pulina, the place of the râsamandala, the Bastraharana-ghât, the Kâliya-daha-ghât,—all situated in Brindâvana were the scenes of Krishna's love and adventures Brindâvana appears to have attained celebrity at the time of Kâlidâsa (*Raghuvamsa*, VI, 50) Brindâvana was visited by the poet Bilhana who composed his *Bikramânkadeva-charita* about A D 1085 (see canto XVIII, v 87) The cenotaph of Haridâs is situated in his hermitage, whence Akbar in his visit to Brindabana took away his disciple, the celebrated musician Tânasena to his court The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brindâvana, but were again restored by the explorations of Rûpa and Sanâtana, the celebrated followers of Chaitanya But the identification of modern Brindâban with the Brindavana of the Purânas is extremely doubtful for the following reasons (1) Modern Brindâban is six miles from Mathurâ, whereas it took Akrura the whole day from sunrise to sunset to drive from Brindâvana to Mathurâ in a car drawn by swift horses (*Vishnu P*, Pt V, ch 18, vs 12 and 33, and ch 19, v 9, *Bhagavata P*, Pt X, ch 39, v 30 and ch 41, v 4) (2) Nanda, the foster-father of Krishna, removed from Gokula, which is six miles from Mathurâ, across the Jamuna to Brindâvana to escape molestations from the myrmidons of Kamsa, king of Mathurâ (*Vishnu P* Pt V ch vi, vs 23 25 and *Bhâgavata P*, Pt X, ch xi, vs 10—14) It is therefore not likely that he should select for his sojourn modern Brindâvana which is also six miles from Mathura and on the same side of the Jamunâ, leaving the natural barrier of a river (3) Brindâvan does not contain any mountain, whereas ancient Brindavana is described as mountainous (*Bhâgavata P*, Pt X, ch xi, v 14) (4) Ancient Brindavana and Mathurâ seem to have been situated on the opposite sides of the Yamunâ (*Vishnu P*, Part V, ch 18, v 33, and *Bhagavata P*, Pt X, ch 39, v 34)

Brishabhânupura—Same as **Barshâna**

Britraghnî—The Vâtrak, a tributary of the Sabarmati in Gujarat (*Padma P*, Uttara, ch 60, *Mârkand P*, ch 57) Same as **Betravatî** (2) and **Bartraghni** (cf *Padma P* Uttara chs 53 and 60)

Buddhavana—Budhain about six miles north of Tapovan in the district of Gaya

Bukephala—Jalâlpur in the Punjab (Cunningham's *Anc Geo*, 176, 177) This was the place where Alexander the Great's favourite horse was interred For Alexander's route to India, see *JASB*, X (1842), "Note on the Passes to Hindoostan from the West and North-west" by H T Prinsep, *JASB*, XXI (1852), p 214

Byâghrapura—1 Same as *Koli* (*MB*, p 139) 2 Same as **Bedagarbhapuri** (*Skanda P*, Sûta Samhitâ, IV, Yajña kh, ch 24)

Byâghrasara—Buxar in the district of Shahabad *See* **Bedagarbhapurî**

Byâsa-âsrama—Manal, a village near Badrinâth in Garwal in the Himalayas It was the hermitage of Rishi Vyâsa, the author of the *Mahâbhârata*, and the reputed author of the *Purânas*

Byâsa-kâsi—Râmnagar, opposite to Benares across the Ganges The temple dedicated to Vyâsa Rishi is situated within the precincts of the palace of the Mahârâjâ of Benares (*Skanda P*, Kâsi-kh)

C

Chaityagiri—Same as **Chetiyagiri**

Chakranagara—Keljhar 17 miles north east of Wardha in the Central Provinces (Cousens *Arch S Rep*, "Central Provinces and Berar," p 10, *Śiva P*, Sanatkumâra-Samhitâ, ch 17) It is perhaps the Chakrânkanagara of the *Padma Purâna*, Pâtâla kh ch, 13)

Chakrânkanagara—*See* **Chakranagara**

Chakra-tirtha—1 In Kurukshetra same as *Rama hrada* 2 In Prabhâsa in Gujarât on the Gomatî (*Dvaraka mahâtmya*) 3 Six miles from the village called Tryambaka, which is near the source of the Godavari 4 In Benares kunda or reservoir enclosed by an iron railing in the Manikarnika-ghat 5 In Rameswara (*Skanda P* Brahma kh Setu Mâhât, ch 3)

Chakshu—The river Oxus or Amu Daria (*Matsya P* ch 120 *Asiatic Researches*, VIII, p 330) The *Brahmanda P* (ch 51) mentions the names of the countries through which it flows It is mentioned by Bhaskaracharyya as a river which proceeds to Katumala (*Siddhânta-siromani*, Bhuvana kosha 37 38) The *Mahabharata* Bhishma P, ch 11 says that it flows through Sâka dvipa It rises in the Pamir lake called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of the Jaxartes (McCrindle's *Ptolemy*, p 278)

Chakshushmati—Same as **Ikshumatî** (cf *Vayu P*, ch 85 with *Matsya P* ch 113)

Chamatkârapura—Anandapura or Baranagar in the district of Ahmadabad in the province of Gujarat anciently called Anartta desa, where Linga worship was first established and the first Linga or phallic image of Mahadeva was called Achaleswara But according to other Puranas, Linga worship was first established at Devadâru vana or Daru or Daruka-vana in Garwal (*see* **Devadâruvana**) Chamatkarapura was also called Nagara, the original abode of the Nagara Brahmins (*Skanda P*, Nagara kh, chs 1—13, 114) *See* **Hâtaka kshetra** and **Ânandapura** The Nagara Brahmins are said to have invented the Nâgri alphabet [see my paper on the "Origin of the Bengali Alphabet (*Banga-lipir utpatti*)" in the *Suvarnabanik-Samachar*, Vol II] *See* **Daruvana**

Champâ—1 Same as **Champâpuri** 2 Siam, according to Hiuen Tsiang it was the country of the Yavanas (Beal's *Life of Hiuen Tsiang Introduction*) Tonquin and Cambodia (Col Yule's *Marco Polo*, Vol II p 255 note) 4 The river Champâ was between the countries of Anga and Magadha (*Champeyya Jâtaka* in the *Jatakas*, Cam Ed, IV, p 281) 5 Champâ was also the name of the territory now called Chambâ which comprised the valleys of the sources of the Ravi between Kangra the ancient Trigartta, and Kashthavâta (Dr Stein, *Râjataranginî*, II p 431)

Champakâ—Same as Champavatya 5 miles to the north of Rajim in Central India It was the capital of Raja Hamsadhvaja (*Jaimini bharata* ch 17)

Champakâranya—Champaran *see* **Champâranya** (*Padma P* Svarga ch 19)

Champâ-nadi—The river formed the boundary between Anga and Magadha (*Champeyya-Jâtaka* in the *Jâtakas*, Cam Ed, IV, No 506) It was a place of pilgrimage (*Padma P*, Srishti, ch 11)

Champânagara—1 Chândnâ or Chandnaya, after the name of Chând Sadâgar about 12 miles north of Bogra, and five miles north of Mahasthânanagar in the district of Bogra in Bengal It is said to have been the residence of Chând Sadâgar of the famous tale of *Manasâ-Bhâsân*, and it is associated with the story of the devotion of Behulâ to her husband Nakhindhara, the youngest son of Chand Sadâgar There are two marshes called Gori and Sauri, on eiter side of the village, which are said to be the

remains of two great rivers It is now situated on the river Karatoyâ (Hunter's *Statistical Account of Bengal*, vol VIII, p 196) The Kâlidaha Sâgar, a large lake outside the rampart of Mahasthana fort, is the Kalidaha of the story [*JASB*, 1878, p 94 (Beveridge)] But Chând Sadagar's residence is also pointed out at Champânagara near Bhagalpur, where a fair is held every year in honour of Behulâ and Nakhindhara See, however, **Ujâni** 2 Same as **Champâpuri**

Champapuri—Same as **Champâ** Champanagara, situated at a distance of about four miles to the west of Bhagalpur It was also called Mâlini and Champâ-malinî (*Matsya P* ch 48, *Hemakosha*) It was the capital of ancient Anga, of which the king was Râjâ Romapâda or Lomapâda who adopted Dasaratha's daughter Sântâ (*Râmayana*, Âdi, ch 10) Lomapâda's great-grandson Champa is said to have founded the town of Champânagara which was formerly called Malini, but it is mentioned in the *Mahâbhârata* (Vana P, ch 112) that Champa was the capital of Lomapada At the time of the *Mahâbhârata* it was the capital of Karna the ally of Duryodhana It is also described as a place of pilgrimage in the *Mahâbhârata* (Vana P, ch 85) The Karnagad which is included in Champanagara contains the remains of a fort which is pointed out as the fort of Karna, who was brought up at this place But it has been thought by some that Karnagad in Champanagara and Karnachaura in Monghyr have been named after Karnasena, king of Karnasuvarna, who had conquered Anga and Banga There is a temple of Mahadeva called Manaskamananatha, which is said to have been set up by Râja Karna but which appears to have been built on the site of an ancient Buddhist temple Just outside the temple on the southern side there are many Buddhist statues The vestiges of the ramparts of the fort on all sides still exist Champanagara was visited by Hiuen Tsiang in the seventh century as a Buddhist place of pilgrimage Champâ was the birth place of 'Biraja-Jina,' the author of the celebrated Buddhist work *Lankavatara Sutra* (ch 10) and also that of Palakâpya Muni, the author of the *Hastyayurveda* (a treatise on the diseases of elephants) Sona Kolavisa, the author of one of the *Theragathas* was a resident of Champa (*Mahavagga*, V, 1) Many Buddhist statues and remains of ancient pillars are still found scattered over the town The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsiang, may still be seen close to the Nathnagar Railway Station Spence Hardy, on the authority of Csoma Korosi, states that a king of Anga (Brahmadatta), whose capital was Champâ, had conquered Magadha before the birth of Buddha, but when Bimbisâra, then a prince, grew up, he invaded Anga and caused the king to be slain after which he resided at Champâ till the death of his father Kshatrañjas, when he returned to Rajagriha (*Hardy's Manual of Buddhism* p 166, second ed, Duff's *Chronicle*, p 5) Since that time, Anga remained subject to Magadha Champâpuri is also a very sacred place to the Jainas, inasmuch as it was visited by Mahâvira, the last Tirthankara who spent here three Parjjusanas (rainy season retirement) (*Kalpasûtra*, ch vi), and it is the birth-place and the place of death of Bâsupûjya, the twelfth Tirthankara, whose symbol is the buffalo He was the son of Bâsupujya and Jayâ (Buchanan's *Observations on the Jainas Asiat Res*, IX, 30) The temple of Bâsupûjya was erected by a Jaipur chief, Sungree Sree Dhata and his wife Sungvin Sree Surjaice in the Yudhishthira era 2559 (see the Inscription in Major Francklin's *Site of Ancient Palibothra*, pp 16, 17 Yudhishthira Era 2559 corresponds to 541 B C) At Nathnagar, which is a quarter (*mahallâ*) of Champânagara exists this beautiful temple of the Digambara sect, which is dedicated to Bâsupûjya, who is said to have lived and died at the site of this

temple From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bâsupûjya, Mallinâtha, Pârsvanâtha, and Vardhamâna were dedicated in the thirteenth century A D, i e, ranging from Samvat 1239 to 1247 (*JASB*, 1838 p 52) The *Uvâsagadasâo* mentions that a temple called Chaitya Punnabhadda existed at Champâ at the time o Sudharman, one of the eleven disciples of Mahâvîra who succeeded as the head of the Jaina sect on his death (Hoernle's *Uvâsagadasâo* p 2, notes, *Jñatâdharma-sûtrapâtha*) The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kunika or Ajâtasatru who came barefooted to see the Ganadhara outside the city where he had taken up his abode Sudharman's successor Jambu and Jambu's successor Prabhava also visited Champâ and Prabhava's successor Sayambhava lived at this city where he composed the *Dasavaikâlika Sutra* containing in ten lectures all the essence of the sacred doctrines of Jainism (Hemchandra's *Sthavirâvali or Parisishtaparva*, Cantos IV, V) After the death of Bimbisâra, Kunika or Ajâtasatru made Champâ his capital, but after his death, his son Udayin transferred the seat of government to Pâtaliputra (Canto VI) On the northern side of this old temple of Bâsupûjya, there is another temple dedicated to him but it has been newly built At Champânagara proper, there is another temple of the Jainas belonging to the Svetâmbara sect, containing the images of many Tirthankaras Champâ has been described in the *Daśakumâra-charita* as abounding in rogues From the *Champaka Śreshthi-Kathâ*, a Jaina work, *it appears that the town was in a very flourishing condition* In the opening lines, the castes and trades of the town are enumerated There were perfumers, spice-sellers, sugar-candy sellers, jewellers leather-tanners garland-makers carpenters, goldsmiths, weavers, washermen, etc The name of the king is mentioned as Sâmanta Pâla his minister was Buddhadatta (*Catalogue of Sanskrit Manuscripts* by M M Haraprasâda Śâstrî 1892) Champânagara is also traditionally the abode of Chând Sadâgar, the story of whose son Lakhindara and his wife Behulâ is so graphically related in the poem called *Manasâr Bhâsân* The place where he was bitten by the snake and the Ghât where his dead body was launched are still pointed out close to the East Indian Railway bridge It is still called Behulâ Ghât and is situated at the junction of the Ganges and the Chandan, where Behulâ is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life A great fair is held here every year in the month of Bhâdra in honour of Behulâ, the devoted wife of Lakhindara The Ganges flowed by the side of the town, but within the course of the last fifty years it has receded about a mile to the north Of all the places claimed as the residence of Chând Sadâgar, (as Champâi in the district of Burdwan near the river Gangur or Behulâ-nadî and Chandina or Chandmaya in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges on which the story and the tradition place the Champânagara of Chând Sadâgar, and there was, according to the Hindu and Buddhist works, no other Champânagara on the Ganges except the Champânagara near Bhagalpur At the time of Buddha, Champâ was one of the six great cities of India, for Ânanda exhorted him to die in one of these great cities Champâ, Râjagriha, Srâvastî, Saketa, Kauśâmbî and Benares, and not in the insignificant town of Kusinâra (*Mahâparinibbâna-suttanta*, ch V) Subhadrângî, the mother of Asoka, was born at Champâ Her father was a poor Brâhman, who took her to Pâtaliputra and presented her to Bindusâra called also Amitraghâta, king of Magadha (347 to 319 B C), in consequence of a prognostication that she would be a great queen The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his

queen She became the mother of Asoka and Vîtâsoka The artificial lake excavated by Queen Gaggarâ mentioned in Buddhist works, containing groves of Champaka trees on its banks, where wandering monks (*Pabbajikas*) used to reside at the time of Buddha (Rhys Davids' *Buddhist India*, *Mahâvagga*, IX, 1, *Sonudanda Sutta*, I, with Dr Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered Champâ was surrounded by groves of Champaka trees even at the time of the *Mahabharata* (Anuśâsana P ch 42) The king of Champapuri had two beautiful palaces, one called Gandalatâ, at Kurucha ttai, now called Karpat, seven miles east of Bhagalpur at the confluence of the Ganges and the Jamunâ now the Gogha-nâlâ, and the other called Krîdâ-sthalî near Pâtharghata was situated at the confluence of the Ganges and the Kosi [Francklin's *Site of Palibothra* pp 28 29 See my "Notes on Ancient Anga" in *JASB*, X (1914)]

Champâranya—1 Five miles to the north of Rajim in Central India It is a place of pilgrimage to the Buddhists and Jainas Same as Champaka of the *Jaimini Bhârata* 2 Champaran in the Patna division (*Śaktisangama Tantra* ch 7)

Champāvatî—1 Champavati the ancient capital of Kumaon It was also called Champâ tîrtha and mentioned after Badaricka (*Mbh* Vana, ch 85) For the history of the kings of Kumaon see *JASB*, 1844 p 887 2 Semylla of the *Periplus of the Erythræan Sea* and Saimur of the Arabs modern Chaul, 25 miles south of Bombay It is now also called Revadanda (ancient Revavantî of the inscription *JRAS*, Vol III, p 386) or Revatîkshetra It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Parasurâmakshetra Perhaps it is the Champâvati of the *Skanda P* (Brahmottara kh ch xvi) Chaul was a noted place of trade (Da Cunha's *History of Chaul and Bassein*, pp 3—11)

Chandanâ—1 The river Sabarmati in Gujarat (*Padma P*) 2 The river Chandan in the Santal Pergana in the presidency of Bengal it falls into the Ganges (*Ramayana*, Kishkindhâ XL, 20)

Chandana-giri—The Malaya-giri—the Malabar Ghats (*Trikândasesha*)

Chandanâvati—An ancient name of Broach in the Gaekwar's territory (Balfour's *Cyclopædia of India*, Vol I p 138)

Chandanâvati—See **Chandrapura** (*Jaimini Bharata* ch 54)

Chandapura—Chavenpur, five miles to the west of Bhabua in the district of Shahabad in Behar The celebrated battle described in the *Chandi* between Kâli and the two kings Sumbha and Nisumbha, is said to have been fought at this place. The *Mârkandeya P* (ch 85) however, places the scene of the battle in the Himalayas, the *Vâmana P* (ch 55) places it at Vindhyâchala The name of Chandapura is derived from the name of one of the two brothers, Chanda and Munda, who were the generals of the kings The Chaumukhi Mahâdeva and Durgâ in a temple at Mundesvarî are said to have been established by the other brother Munda Mundesvarî is seven miles south west of Bhabuâ, the temple, according to Dr Bloch is very old the carving being of the Gupta style (Bloch's *Arch Rep*, 1902) The temple bears a date which is equivalent to A D 635 (Sir John Marshall's *Arch S Rep*—*Eastern Circle*, 1913-14, p 38) The *Vamana P* (chs 19 and 55), however, says that they were the generals of Mahishâsura and were killed by the goddess Bindubâsinî on the Vindhyâ Mountain

Chandelgada—Chunar The name of Chandelgada has been derived from the Chandels, a tribe of Kshattriyas who had established their sway between Mirzapur and the districts of Shahabad They originally came from Mahoba (modern Bundelkhand) and took possession of the fort after the Pâla Rajâs *See* **Charanadri**

Chandrabhâgâ—1 The Chinab—the Acesines of the Greeks, or rather the united streams of the Jhelum and the Chinab It has its source in a lake called Lohitya sarovara (*Kalikâ P* ch 82), in Lahoul, south of Ladakh, or Middle Tibet 2 The river Bhîmâ, a branch of the Krishnâ

Chandrâdityapura—Chamdor in the Nasik district, it was the capital of Dridhaprahâra, a king of the Yâdava dynasty (Dr Bhandarkar's *Hist of the Dekkan*, Sec XIV)

Chandragiri—Near Belgola, not far from Seringapatam, sacred to the Jainas The ancient name of the place was Deya Durga (*JASB*, 1838, p 520) See **Arbuda**

Chandrapura—Chândâ in the Central Provinces it was the capital of king Hamsadhvaja (Rice's *Mysore Inscriptions Introd* XXIX), but in the *Jaimini-Bharata* (ch 17), Hamsadhvaja is said to have been king of Champaka-nagarî Chandrapura or Chandravatî or Chandanâvatî was two Yojanas or two days' journey from Kuntalaka pura or Kautalakapura (*Jaimini-Bharata*, ch 53) See **Kuntalakapura**

Chandrapuri—1 Same as *Chandwar* (*Varâha P*, ch 122) 2 Same as *Chandrikâpurî* and *Chandripura*, the name of Srâvastî or Sahet-mahet in the Gonda district in Oudh

Chandrasekhara—See **Chattala**

Chandra-tîrtha—See **Kâverî**

Chandravatî—Chanderi in the Lalitpur district, Central India, Sandravatis of the Greeks, and Chandbari of the *Prithvirâj Râso* It was the capital of Sisupala, king of Chedi (P Mukherji's *Lalitpur*)

Chandrâvatî—1 The river Chândan or Andholâ which falls into the Ganges, near Champanagar in the district of Bhagalpur It is the Andomatis of Arrian See **Andha** 2 Jhalrapattan in Rajputana (Tod's *Rajâsthan* II p 1602) 3 Near Abu (*Bomb Gaz* Vol I, Pt I, p 185)

Chandrikâ—The river Chandrabhâgâ (Chenab)

Chandrikâpurî—Srâvastî or Sahet mahet in the district of Gonda in Oudh it was the birth-place of Sambhavanâtha, the third Tirthankara and of Chandraprabhanâtha, the eighth Tîrthankara of the Jainas There is a Jaina temple dedicated to Sobhânâtha, which name is a corruption of Sambhavanâtha (see **Srâvasti**)

Chandripura—Same as **Chandrikapuri**

Chandwar—Firozabad, near Agra, where in 1193 A D Shahabuddin Ghori defeated Jaya Chandra king of Kanauj (Thornton's *Gazetteer*) Chandwar is evidently a contraction of Chandrapura (*Varâha P*, ch 122)

Charaṇâdri—Chunar in the district of Mirzapur (*Saktisangama Tantra*, vii) The hill fort of Chunar was at one time considered one of the most impregnable forts in India It was built by the Pala Rajas, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era According to Buchanan (Martin's *Eastern India*) some of the Pâla Râjâs lived there, which implies that it was a place of much importance at that period The portion of the fort which is called Bhartrihari's palace, is the place where he performed asceticism The tradition is that Bhatrihari after eating the immortal fruit travelled to various places and halted at Sehwan Bhartewar, Chunar, Benares and other places (*JASB*, 1837, p 852) Bhartrihari was the author of a celebrated work called *Bhartrihari-Sâstra* and of the *Vairâgya-sataka* For the story of his birth, see **Prabandhachintâmani** (Tawney's trans) p 198 He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upasaka He died in 651 652 A D (I-tsing's *Record of the Buddhist Religion* by Takakusu, p 180 and General Introduction, p lvii) The fort is said to have been protected by the

goddess Gangâ Devî all the day, except in the first *prahar* of the morning, when it was taken by the English. It contains a state-prison where Trimbakji Danglia, the minister of Baji Rao who was the adoptive father of Nana Saheb, was kept confined till his death (Heber's *Journal*, Vol. I). The fort was strengthened by Sultan Mahmud before his descent on Benares in 1017, in 1575, it held out against the Mughal army for six months and in 1764, it was taken by the English.

Charitrapura—Puri in Orissa (Cunningham's *Anc. Geo.*, p. 510, *R. W. C.*, II, 205).

Charmanvatî—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has three co-equal sources from the same cluster, the Chambal, Chambela and Gambhirâ. The river is said to have been formed by the "juice of skin" (blood) of the cows sacrificed at the Yajña of Rantideva (*Mbh.*, Drona P., ch. 67, *Meghadûta*, Pt. I, v. 46).

Chaṭṭala—Chittagong (*Tantrachudâmani*, ch. 51). The temple of Bhavânî on the Chandrasekhara hill near Sitâkunḍa is one of the 52 Pîthas, where a portion of Satî's right hand is said to have fallen. The *Vârâhî Tantra* (ch. 31) contains some account of the Chandrasekhara hill as a place of pilgrimage.

Chatushpîtha-parvata—The Assia range, one mile to the south of Jajpur in the district of Kaṭak in Orissa. Udaya giri is a spur of this range, five miles from Bhuvanesvara containing many Buddhist caves and sculptures of ancient date. The range is also called Khaṇḍa giri and Alti giri (*JASB.*, Vol. XXXIX).

Chaushaṭh-jogini—Same as **Bhṛigu-tîrtha**.

Chaya—Porebunder in Guzerat, a famous port at the commencement of the Christian era.

Chedi—Bundelkhand and a part of the Central Provinces. It was bounded on the west by the Kali-Sindh and on the east by the Tonse. It is the Cheti of the Buddhists. Tod (*Râjasthân*, I, 43 note) identifies Chedi with Chanderi (Chandravatî or Sandravatis of the Greeks), a town in Bundelkhand, which is said to have been the capital of Sisupâla who was killed by Krishna (see also *JASB.*, Vols. XV and LXXI, p. 101). It is 18 miles west of Lalitpur. The ruins of old Chanderi however are 8 miles north-west of the modern town (*JASB.*, 1902, p. 108 note). Chanderi has been described in the *Ain-i-Akbari* as a very large ancient city containing a fort. According to Dr. Fuhrer (*M. A. I.*), General Cunningham (*Arch. S. Rep.*, IX, 106), and Dr. Buhler (*Vikramânka-charita*, xviii, 95), however, Dâhala Maṇḍala or Bundelkhand was the ancient Chedi, Dâhala being on the Narbada. In the *Skanda P.*, Revâ-khaṇḍa, ch. 55, Mandala is said to be another name for Chedi. Mandala is the Mandalai of Ptolemy, a territory situated in that upland region where the Sona and the Narmadâ have their sources (McCrindle's *Ptolemy*, p. 168). Kâlañjara was the capital of Chedi under the Gupta kings, and Suktimatî its capital at the time of the *Mahâbhârata*. Chedi was also called Tripuri from its capital now called Tewar, six miles from Jabbalpur (*Epigraphia Indica*, Vol. I, pp. 220, 253, and *Hemakosha*). Tewar (Teor) was the capital of Dahala (Alberuni's *India*, Vol. I, p. 202). The *Anargharâghava* (Act VII, 115), says that Mâhishmatî was the capital of Chedimandala at the time of the Kalachuris. See **Suktimatî**.

Chela-gangâ—The Kâverî (*Harivamsa*, ch. 136).

Chera—It comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Travancore and Cochin. Chera is a corruption of Kerala. The period from the third to the seventh century A. D., appears to have been the most flourishing in the history of this kingdom. In Asoka's Edicts, it is called Keralaputra. Its ancient capital was

Skandapura situated at a short distance to the west of Guzzelhati Pass (*JRAS*, 1846, p 11) in the Coimbatore district According to Ptolemy, who lived in the second century A D, its capital was Karoura or Karur called also Vanji, situated near Cranganore on the left bank of the Amaravati, a tributary of Kâveri, its larger capital was Tâlkâd (Dr. Burnell's *South Indian Palæography* p 33) Talkâd or Dalavanapura is situated on the left or north bank of the Kâverî 28 miles south-west of Mysore city, and about 30 miles east of Seringapatam its ruins are even now called Tikâd It was the capital of the Ganga Vamsis from the third to the ninth century A D, and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Talkâd to Dvaravati or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century It was taken by the Râjâ of Mysore in 1634 For an account of the Chera kings, see *Ind Ant*, I, 360, *J R A S*, 1846, pp 1-29

Cheta—It is the same as *Chetiya or Chetiyagiri* (*Vessantara-Jataka* in the *Jâtakas*, vi, 266; cf Spence Hardy's *M B*, 119)

Cheti—Same as **Chedi** Its capital was Sotthivati (*Jâtakas*, iii, 272). See **Suktimati**

Chetiya-giri—Besnagar, three miles to the north of Bhilsa in the kingdom of Bhopal, where Asoka married Devî By her he had twin sons, Ujjenia and Mahinda, and afterwards a daughter Sanghamittâ It was the capital of the country called Dakkhinagiri (Turnour's *Mahâvamsa*, ch XIII) which is perhaps a corruption of Dasârna Dr Rhys Davids identifies it with Sanchi and Bidisâ, but these two places are very close to Besnagar According to General Maisey also, Chetiya giri is Sanchi "with its numerous Chetiyas or stûpas" about 5 miles south-west of Bhilsa (Maisey's *Sanchi and its Remains*, pp 3, 5) It was also called Chetiya and Chetiyanagara or Chaitya giri It is situated at Trivenî or Triple Junction of the rivers Betwa, Bes (or Besali) and Gangâ, of which the last is believed to flow underground (Cunningham's *Bhilsa Topes*, p 364) *See* **Bessanagara**

Chhatravati—*See* **Ahichchhatra**

Chhutudri—The river Chukki in the Panjab which joins the Bias it is not the Śatadru or Satlej

Chidambaram—Same as Chittambalam (*Devî-Bhâgavata*, vii, 38) Southern India possesses five *Bhautika* or elementary images of Mahadeva, namely the *Kshiti* or earth image at Kañchipura *Âp* or water image at Jambukesvara, *Teja* or fire image at Arunâchala, *Marut* or wind image at Kâlahasti, and *Vyoma* or sky image at Chidambaram (Dr Oppert's *On the Original Inhabitants of Bharatavarsha or India*, pp 379, 380) Siva has eight images of which five are elementary (*Linga P*, Uttara, ch 12)

China—1 China It is mentioned in the *Mahâbhârata* (Sabhâ P, ch 51) and *Manu* (ch X, slk 44) In the mediæval period, it was called Mahâchina The great wall of China was built by Che Hwang-to in 214 B C During the reign of the Emperos Ming-te, Kâśyapamâtanga and Dharmaraksha were the first Indian Buddhists who went to China (67 A D.) In the fourth century A D, the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hian Wu in 381 A D (Edkins *Chinese Buddhism*, ch vi) 2 Anam (*Sahitya-Parishat-Patrikâ*, 1321 B S, p 63)

Chintâpurnî—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Panjab, containing a temple of Chhinnamasta whose picture is placed behind a Pinda mûrti or conical image The temple is on the summit of a hillock,

Chitâbhûmi—Baidyanâth or Deoghar in the Santal Pargana, containing the temple of Baidyanâtha, one of the twelve Great Lingas of Mahâdeva (*Śiva P*, Bk I, chs 38, 55) The Mahadeva there is said to have been established by Râvana The place contains also the temple of the goddess Pârvatî the consort of the god Baidyanâtha It is said to be one of the fifty-two Pithas (*Hârdapitha*), as Sati's heart fell at this place In the *Uttara Purâna* cited by Francklin in his *Site of Ancient Palibothra*, p 21, Baidyanâtha is called Pampipuri or Palu-gâon, which is perhaps a corruption of Paralipura or Parali-grâma of the *Śiva Purâna* For a description of the temples of Baidyanâtha or Deoghar, see *JASB* 1883, p 164—'*On the temples of Deoghar* by Dr R L Mitra In the *Maha Lingeśvara Tantra* in the *Hundred Names of Śiva*, it is mentioned that Baidyanâtha and Vakreśvara Mahadevas are situated in Jharakhanda Siddhinâtha and Târakeśvara Mahâdevas in Radha, Ghanteśvara Mahâdeva on the banks of the river Ratnâkara (now called Kâna-nadi in the district of Hooghly), and Kapâleśvara Mahâdeva on the banks of the Bhâgirathî Râvana, while he was carrying Mahâdeva from Kailâsa, felt a very uneasy sensation when he came to Haritakivana, the ancient name of Baidyanâtha as Varuna, the god of the waters had entered his belly In order to relieve himself he placed the god in the hand of Vishnu disguised as a Brâhman, and retired to the north eastern corner of Deoghar called Harlajudi (a corruption of Harîtaki-vana) to relieve himself, and the result was the Karmanasâ rivulet flowing by the north of Hârlâjudi In the meantime, Vishnu put down Mahâdeva at Deoghar and disappeared (*Śiva P*, Baidyanâtha Mahât, ch 4) The Trikuta hill, 6 miles to the east of Baidyanâtha contains a spring of water The Tapovana hill where Râvana performed asceticism (*Śiva P*, Bk I, ch 55, *Brihat Śiva P*, II, 20) and which is about the same distance, contains a natural cave

Chitrakûta—Kamptanâth-giri in Bundelkhand it is an isolated hill on a river called the Paisuni (Payasvini) or Mandâkini, where Râma dwelt for some time during his exile (*Ramâyana*, Ayodh K, ch 55) It is about four miles from the Chitrakut station of the G I. P Railway

Chitrakûtâ—Same as **Payasvini** (2) the river Paisuni (*Vâmana P* ch 13 v 26)

Chitrarathâ—The river Chitrarathî, a tributary of the Northern Pennar (*Mbh* Bhishma, ch 9)

Chitropalâ—The river Mahanadi in Orissa below its junction with the Pyri (*Mbh* Bhîshma, ch 9 and *Asia Res* Vol XV, *Brahma P*, ch 46) But it appears to be the Chittutola (Chitrotpala) a branch of the Mahânadi (*see* Hamilton's *Gazetteer*, s v Mahanuddy)

Chitrotpalâ—Same as *Chitropala* (*Markandeya P* ch 57 *Arch S Rep*, xii, 135, xvii, 70) The river Mahânadi in Orissa It was crossed over by Chaitanya after leaving Puri on his way to Bengal (*Chaitanya-charitamrita*, Pt II ch 16)

Chittambalam—Chidambaram in South Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast It contains the celebrated temple of Kanakasabhâpati, the name of Mahadeva The celebrated Sankarâchâryya is said to have been born at Chidambaram (Ânanda Giri's *Sankaravijaya*) and he died at Kâñchipura at the age of thirty-two According to another account, he is said to have been born at a village called Kalati on the Purnâ in Kanara (*see* **Kerala**) and to have died at Kedârnath in Garwal It is now certain that Sankara was born at Kalati or Kaladi in Kerala during the reign of Râjasekhara (Madhavâchâryya's *Sankaravijaya*)

Choaspes—The Kunar or Kamah river which joins the Kophen (modern Kabul river) at some distance below Jalalabad But according to Prof Lassen, Chaospes or Euaspla is the Seesha (of Elphinstone's map) which falls into the Kabul river (*JASB*, IX, 1840, p 472)

Choes—According to Lassen, Choes of Arrian It is the Kamah river which falls into the Kabul river (*JASB*, 1840, p 472)

Chola—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinâkinî river, and on the west by Coorg, including the country of Tanjore, *i e* from Nellore to Pudukottai Its capitals were Uraiyur on the Kâverî (the Orthoura of Ptolemy—the royal city of Sornagos) near Trichinopoly in the second century A D, and Kâñchipura, Combaconum and Tanjore (Tanjore pur) in the eleventh century (*Epigraphia Indica*, Vol III, p 283) Chola was also called Drâvida (*Padma P*, Âdikhanda, ch 6), and is said to have derived its name from Chola, king of Kâñchipura (*Ibid*, Uttara Kh, ch 74) The Chola kingdom merged as a marriage-dowry into the Pândya kingdom and continued so for 570 years (Wilson's *Mackenzie Collection*, *Intro*, p 51)

Chora—Same as **Chola** In the Asoka Inscription at Girnar, Chola is mentioned as Choḍa (*JASB*, 1848, p 169)

Chyavana-âsrama—1 Chausâ in the district of Shahabad in the province of Bengal the hermitage of Rishi Chyavana (*Skanda P*, Avanti Kh, ch 57) 2 The hermitage of the Rishi was also situated on the Satpura mountains, near the river Payoshnî or modern Pûrnâ (*Padma P*, Pâtala Kh, ch 8) 3 Dhosi, six miles south of Narnol in the Jaipur territory, where the Rishi's eyes are said to have been pierced by a princess of Anûpadesa, whom he afterwards married 4 Chilanla on the Ganges in the Rai Barelli district it was the abode of the Rishi who was restored to youth by the twin Asvini-kumaras

D

Dâhala—Same as **Chedi** (Dr Buhler's *Vikramanka-charita Introduction*)

Dâkinî—Bhima-sankara at the source of the Bhîmâ, north-west of Poona (Dr Oppert's *On the Original Inhabitants of Bhâratavarsha or India* p 379, Fergusson's *Cave Temples of India*, p 367) The temple of Mahâdeva Bhîmaśankara is a celebrated place of pilgrimage and the god is one of the twelve Great Lingas of Mahâdeva (*Śiva P*, Pt I, chs 38, 40 Fergusson's *Cave Temples of India*, p 367) In the *Śiva Purâna* Dâkinî is said to be situated on the Western Ghats (Sahyadri) *See* **Amaresvara**

Dakshiṇa Gaṅgâ—1 The river Godâvarî (*Reva Mahat* ch 3) 2 In the *Nrisimha P*, ch 66, the Kâverî is called the Dakshina-Gangâ 3 The Narbada is called the Dakshina-Gangâ in the *Skanda P* (Revâ Khanda, ch 4) 4 The Tungabhadra is called the Dakshina-Gangâ in Bilhana's *Vikramankadevacharita*

Dakshiṇagiri—1 Dakkhinagiri of the *Mahâvamsa* (ch xiii) its capital was Chetiya (*see* **Chetiya-giri**) Dasarna of Kâlidasa is evidently a corruption of Dakshina-giri *See* **Dasârna** 2 The kingdom of Bhopal 3 The name of a village in Ekanâlâ in Magadha, not yet identified, in this place Buddha delivered the *Kasibhâradvâja-Sutta*

Dakshiṇa-Kedâra—Baligâmi in Mysore It contains a celebrated temple dedicated to Kedâranâtha Baligâmi is also called Balipura and Balligamvo (Rice's *Mysore Inscriptions*, pp 90, 94, 102)

Dakshiṇa Kosala—*See* **Kosala-Dakshiṇa**

Dakshiṇa-Mathurâ—Madura on the river Kritamala in the province of Madras (*Chaitanya Charitâmrita*, Madhya ch 9) It was also called Mathurâ and Mînâkshî It was the

capital of the ancient kingdom of Pândya or Pându It is one of the 52 Pîthâs where Sati s eyes are said to have fallen (*Bhâgavata*, X 79 and *Mahâvamsa*, ch 7) It was called Dakshina-Mathurâ in contradistinction to Uttara-Mathurâ or Mathurâ of the United Provinces (Upham's *Râjaratnâkarî*) Madura was a province of the kingdom of Vijaya nagar till the middle of the sixteenth century when Visvanâtha, the founder of the Nayak dynasty, became its independent ruler, and Trimula, the most powerful monarch of the line, reigned from 1623 to 1639 The great temple of Mînâkshi with its thousand-pillared hall was built by Arya Nayak in 1550

Dakshinâ Patha—The Deccan the name was applied to that portion of the Indian Peninsula lying to the south of the Narbada It is the Dakhinabades of the Greeks (*Matsya P* ch 114 and Dr Bhandarkar s *Early History of the Dekkan*, Sec I, Râjasekhara s *Balarâmayana*, Act VI, Apte s *Rajasekhara his Life and Writings*, p 21) The name was originally confined to a remote settlement of the Aryans on the Upper Godâvari (*Vinaya Pithaka*, I 195, 196, II, 298)

Dakshina-Pinâkini—Same as **Pâpaghnî**

Dakshina-Prayâga—Triveni on the north of Hugli in Bengal (*Brihat-Dharma Purana* Pûrva Kh, ch VI, *JASB*, Vol VI 1910 p 613)

Dakshina-Sindhu—The river Kali Sindh a tributary of the Chambal (*Mbh* Vana P ch 82) It is the Sindhu of the *Meghaduta* (Pt I, ch 30)

Dâkshinâtya—The Deccan that part of India which lies to the south of the Vindhya range (*Ramâyana*, Bâla K, ch 13) See **Mahârâshtra**

Dakshina-Badarikâsrama—Malkote, twelve miles to the north of Seringapatam in Mysore, where the principal Math of Râmânuja, the founder of the Sri sect of Vaishnavas is situated It is also called Yâdava giri (see **Yâdava-giri**)

Dâlabhya Âsrama—Dalmau on the Ganges in the Rai Bareli District (*JASB*, Vol LXIX, p 84)

Dâmalipta—A corruption of Tâmralipta it was the capital of *Sumha* (*Hema kosha*) See **Sumha**

Damila—Same as **Kerala** the Malabar coast (*Akitta-Jâtaka* in the *Jâtakas*, IV, 150)' or South Malabar (Burnell s *South Indian Palæography* p 51) It is the Limurike of Ptolemy which, according to Dr Caldwell, was a mistake for Damir-ike (see McCrindle s *Ptolemy*, p 49), "*ike*" in Tamil meaning a country It was near Nâga dvipa or Ceylon, and a Damila dynasty reigned there Dhatusena (459-477 A D) defeated the foreign usurpers and restored the national dynasty (*Mahâvamsa*, ch 38, *S B E*, X *Intr* XV) This shows that Damila was close to Ceylon

Dâmodara—The river Dâmudâ in Bengal (*K Ch*)

Dandaka—Same as *Dandakâranya* (*Brahma P*, ch 27)

Dandakâranya—Same as **Mahârâshtra** (*Ramâyana*, Aranya, ch I, and Dr Bhandarkar s *Early History of the Dekkan*, Sec II) including Nagpur Râmachandra lived here for a long time According to the *Râmâyana*, it was situated between the Vindhya and the Saibala mountains a part of it was called Janasthâna (Uttara K, ch 81, *Uttara-Râma-charita*, Act II) According to Mr Pargiter, Dandakâranya comprised all the forests from Bundelkhand to the river Krishnâ (*The Geography of Râma s Exile* in *JRAS*, 1894, p 242) Bhavabhûti places it to the west of Janasthâna (*Uttara Râmacharita*, Act I)

Danapura—Same as **Udandapura.**

Dantapura—The ancient capital of Kalinga (*Dathadhâtuvamśa*, Turnour's *Account of the Tooth relic in Ceylon—JASB*, 1837, p 860) According to some writers, it is the same as Puri (Jagannâtha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadatta, King of Kalinga, shortly after the death of the former According to the *Dâthavamsa*, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadatta, and was kept and worshipped in a temple at Dantapura for many generations The tooth was taken to Pâtaliputra in the fourth century A D, by Guhasiva, king of Kalinga The tooth is said to have worked many miracles at Pâtaliputra to confound the Nigranthis or Jainas at whose instigation it was ordered to be taken there Râja Pându got the tooth from Dantapura (*JASB*, 1837, pp 868, 1059) It was brought back to Dantapura by king Guhasiva and placed in its old temple After the death of Guhasiva in battle with the nephews of Khiradhara, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter Hemamala and her husband Danta kumara, a prince of Ujjain and sister's son of Guhasiva, in the reign of Kirttisri Meghavarna (A D 295–326) who guarded the relic at Anurâdhâpura see **Anurâdhâpura** (Tennent's *Ceylon*, Turnour's *Tooth relic of Ceylon*, *Dâthavamsa* translated by Mutu Coomara Swami, and Turnour's *Dâthadhatuvamsa* in *JASB*, 1837, p 866) It is now kept at Kandy Srîvardhanapura in the Maligawa temple For the procession of the tooth relic at Kandy see *Mahâvamsa*, ch 85 It has been variously identified with Danton in the district of Midnapore and with Rajmahendri on the Godâvarî But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Krishna was killed by Jarâ, his bones were collected and kept in a box till king Indradyumna was directed by Vishnu to form the image of Jagannâtha and put into its belly these bones of Krishna (Garrett's *Classical Dictionary of India* under *Jagannâtha*, Ward's *History of the Hindoos* I, 206)

Dantura—It is evidently a corruption of Dantapura see **Dantapura** (*Brihat samhita*, xiv, 6)

Darada—Dardistan, north of Kasmira on the upper bank of the Indus Its capital was Daratpuri, which has been identified by Dr Stein with Gurez (*Mârkandeya P*, ch 57) It was a part of the ancient country of Udyana (see Monier Williams' *Buddhism*) Dr Stein says "Their (Darada) seats which do not seem to have changed since the time of Herodotus extend from Chitral and Yasin across the Indus regions of Gilgit, Chilas and Bunji to the Kishangangâ valley in the immediate north of Kasmir" (Dr Stein's *Rājatarangini* Vol I p 47)

Darbhavati—Dabhoi in Guzerat thirty eight miles north east of Bharoch and twenty miles south-east of Baroda (Burgess's *Antiquities of Kathiawad and Kachh* p 218 and *Ep Ind*, Vol I, p 20) Fuhrer (*M A I*) identifies Darbhavatî with Dibhai twenty six miles south-west of Bulandshahar Dibhai was the Radoph of the Greeks

Darddura—The Nilgiri hills in the Madras Presidency (*Raghuvamsa* IV, *Brihatsamhita*, ch 14, *JRAS*, 1894, p 262) In some editions of the *Raghuvamsa* it is mentioned as *Darddara* Same as *Darddura*

Darsanapura—Disa on the river Banas in Guzerat (*Brihajjyotishârnava*)

Dâru vana—See **Chamatkârapura** (*Kurma P*, II, chs 37 38) Same as **Deva-dâru-vana** Daru or Dâruka vana, which contains the temple of Nagesa one of the twelve Great *Lingas* of Mahâdeva (*Siva P*, 1, 38) has been identified with Aundha in the Nizam's

territory (*Arch S Lists, Nizam's Territory*, xxxi, 21, 79,) but the *Siva P*, (I, 56) places Dârukâ-vana close to the Western Ocean

Dâruka-vana—See **Dâru-vana**

Darva—The country of the Dârvas, a tribe living with the Abhisâras between the Vitastâ and the Chandrabhâgâ (*Mahâbhârata*, Vana, ch 5] Dr Stein's *Râjatarangini*, Vol I, p 32, Vol II, p 432)

Dârvabhisâra—The whole tract of the lower and middle hills between the Vitastâ and the Chandrabhâgâ, it included the hill-state of Râjapuri it was subject to **Kâsmîra** (Dr Stein *Rajatarangini*, I, 32) See **Darva**

Dasanagara—Same as **Dasapura**

Dasapura—Mandasor in Malwa (*Brihat-Samhitâ*, ch 14 *Meghadûta*, Pt I, slk 48) For an explanation how Dasapura was changed into Mandasor, see Dr Fleet's note in the *Corp Ins Ind*, Vol III p 79 It is called Dasor by the people of the neighbouring villages

Dasarha—Dwarka in Guzerat (*Mbh*, Vana P, chs 12 and 13)

Dasârna—The name means "ten forts, *rina* — a fort" 1 The *Mahâbhârata* mentions two countries by the name of Dasârna, one on the west conquered by Nakula (Sabha P ch 32) and the other on the east, conquered by Bhima (Sabhâ P, ch 30) Eastern Malwa, including the kingdom of Bhopal, was Western Dasârna, the capital of which was Vidisâ or Bhilsa (Dr Bhandarkar's *History of the Dekkan*, sec III) It is mentioned in Kâlidasa's *Meghaduta* (Pt I, vs 25, 26) Its capital at the time of Asoka was Chaityagiri or Chetiyagiri Eastern Dasârna (the Dosarene of the *Periplus*) formed a part of the Chhattisgadh ('thirty-six forts') district in the Central Provinces (Prof Wilson's *Vishnu P*, Hall's ed Vol II, p 160 note 3) including the Native State of Patna (*J ASB*, 1905, pp 7, 14) 2 The river Dasan which rises in Bhopal and falls into the Betwa (*Markandeya P*, ch 57), Garrett identifies the river with 'Dhosaun' in Bundelkhand (Garrett's *Classical Dictionary*) It is the Dosaron of Ptolemy

Dâseraka—Malwa (see *Trikândasesha*)

Dehali—See **Indraprastha**

Devabandara—Diu in Guzerat In the 7th century A D, the ancestors of the Parsis of Bombay left Persia on account of oppression and resided for some time in Diu before they finally settled in the island of Sanjan on the Western Coast of India in the early part of the 8th century A D (*Bomb Gaz*, IX, Pt II pp 183 *ff*, XIV pp 506—536 *Journal of the Bom Br of the R A S*, I, p 170)

Devadaruvana—Same as **Daruvana**, where Linga-worship was first established It was situated on the Ganges near Kedar in Garwal (*Kurma P*, Pt II chs 37, 38, *Siva P*, Bk IV, ch 13, v 16, *Râmâyana*, Kishk, ch 43) Badarikâsrama was situated in this Vana (Ânanda Bhatta's *Ballâla-charita*, II, 7)

Devagada—Same as **Dharagada**

Devagiri—1 Dowlatabad in the Nizam's territory It is mentioned in the *Siva P* (*Jñâna Samhitâ*, ch 58) See **Maharashtra** and **Sivalaya.** 2 Part of the Aravali range 3 A hill situated near the Chambal between Ujjain and Mandasor (*Meghadûta*, Pt I) It has been identified by Prof Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal

Devaka—Srîpâda Adam's Peak in Ceylon (Turnour's *Mahâvamsa*) See **Sumana kûta.**

Devala—Tatta in Sindh.

Deva-parvata—Same as **Devagiri** (*Śiva P*, I, 58)

Devapattana—Same as **Prabhâsa** (*Epigraphia Indica*, vol I, p 271) According to Dr Fleet, it is the ancient name of modern Verawal (*Corp Ins Ind*, vol III, p 91, *Introduction*)

Devapura—Rajim on the confluence of the Mahânadî and the Pairi in the Raipur District, Central India 24 miles south east of the town of Raipur It was visited by Râmachandra (called also Râjîvalochana, whence the name Rajim) to save his brother Śatrughna from death (*Padma P*, Pâtâla, ch 27, vs 58, 59) The temple of Râmachandra contains an inscription of the eighth century A D

Devarâshtra—The Maratha country it was conquered by Samudra Gupta at about 340 A D

Devîkâ—1 The river Devâ in Oudh It is another name for the Sarajû or Gogra (*Bengal and Agra Guide and Gazetteer*, 1841, vol II, pp 120, 252, *map*) The southern portion of the Saraju is called Devikâ or Devâ, whereas the northern portion is called Kâlînadi after its junction with that river in Kumaun But the Devikâ is mentioned as a distinct river between the Gomati (Gumti) and the Saraju (*Kâlikâ P*, ch 23) The junction of the Gandak (Devikâ) Sarajû, and the Ganges forms the Triveni, where the fight between the crocodile and the elephant took place (*Varâha P*, ch 144 and *Mbh*, Âdi P, ch 29) See **Visâla chhatra** The Sarajû now joins the Ganges at Singhi near Chapra 2 A river in the Punjab it appears to be an affluent of the Ravi (*Vâmana P*, chs 81, 84, *Mbh*, Vana P ch 82, *Matsya P*, ch 113) This river flowed through the country of Sauvira (*Agni P*, ch 200) which, according to Alberuni, was the country round Multan see **Sauvira** It has its source in the Mainâka (Sewalik) range (*Kâlikâ P*, ch 23, vs 137, 138) It also flowed through the country of Madra (*Vishnu-dharmottara Purâna*, Pt I, ch 167, v 15) Mûlasthâna (Multan) was situated on the Devika (*Skanda P*, Prabhâsa Kh, Prabhâsa-Kshetra-Mâhât, ch 278) It has been identified with the river Deeg, a tributary of the Ravi on its right bank (Pargiter's *Mârkandeya P*, ch 57, p 292), and this identification appears to be confirmed by the *Vâmana P*, chs 84, 89

Devikota—Same as **Sonitapura.**

Devî pâtana—Forty-six miles north east of Gonda in Oudh it is one of the fifty two Pîthas where Satî's right arm is said to have fallen

Dhanakataka—Dharanikot in the Krishna or Guntur District in the Madras Presidency It is one mile to the west of the small town of Amaravati (Amaraoti) and eighteen miles in a direct line to the west of Bejwada on the south bank of the Krishnâ (Cunningham's *Geography of Ancient India* p 530) Fergusson identifies it with Bejwada (*JRAS*, 1880, p 99), but this identification does not appear to be correct Dhanakataka or Dharanikot is a place of considerable note from at least 200 B C It was the capital of that dynasty of kings who were the Andhrabhritvas of the Purânas and Satakarnis of the inscriptions and who were popularly known as the Sâtavâhanas or its corruption Sâlivâhanas (Hemachandra's *Prakrita Grammar*), which name, however, did not belong to any particular individual The founder of this dynasty was Simuka called variously Sindhuka, Sisuka and Sipraka, who ascended the throne in B C 73 after subverting the Kanva dynasty of the Puranas Though the capital of the Andhrabhrityas was Dhanakataka, which is called Dhanakatchaka in the Cave Inscriptions, yet the younger princes of this dynasty often reigned at Paithân on the Godâvarî, while the elder ones reigned at Dhanakataka When the throne at the principal seat became vacant, the Paithân

princes succeeded Thus while Gautamîputra Sâtakarnî, the most powerful monarch of the dynasty reigned at Dhanakaṭaka from 133 to 154 A D, his son Pulamâyi reigned at Paithân from 130 to 154 A D, and after his father's death at Dhanakaṭaka for four years (*see* **Kosala-Dakshiṇa**) Gautamîputra and Pulamâyi overthrew the Saka king Nahapâna or his successor who reigned at Jîrnanagara and after that they defeated the Saka king Jayadâman, son of Chashtana, who was at first a Kshatrapa and then a Mahâkshatrapa and occupied Ujjayinî, his capital (Dr Bhandarkar's *Early History of the Dekkan*) It possessed a university which was established by Nâgârjuna, the founder of the Mahâyâna school of Buddhism, in the first or second century A D (For Buddhist Universities, *see* **Nâlandâ**) Dhanakaṭaka is a corruption of Sudhanya kaṭaka (*see* Havell's *Ancient and Mediaeval Architecture of India*, p 140)

Dhanapura—Johargani, twenty four miles from Ghazipur

Dhanushkoṭi-tîrtha—Same as **Dhanu-tîrtha**

Dhanu-tîrtha—On the eastern extremity of the island of Râmesvaram in the Palks' Strait, ten or twelve miles from the temple of Râmesvara It was caused by Lakshmana piercing the water with his bow It is called Dhanushkoti Tirtha in the *Skanda Purâna* (Setubandha khanda) Cape Kory of Ptolemy, where the island of Râmesvaram terminates, is the Sanskrit word Koti or Dhanuh koti meaning the tip or corner of a bow (*see* McCrindle's *Ptolemy*, p 60) Its identification with the Paumben passage is not correct

Dhânyavatîpura—Same as **Dhanakaṭaka**

Dharagara—Dowlatabad in the Nizam's territory the Tagara of the Greeks It has been variously identified by various writers with Junir, Kulbarga Kolhapur and Dharur (in Nizam's territory) *See* **Tagara**

Dhârânagara—Dhar in Malwa, the capital of Râjâ Bhoja The Deogarh inscription shows that he flourished in the ninth century For the history of Râjâ Bhoja and his ancestors, *see* *Epigraphia Indica* vol I p 222, Merutunga Achâryya's *Prabandhachintâmani*, *JASB*, 1861 p 194 In his court flourished Kâlidâsa the author of the *Nalodaya*, Jayadeva the author of the drama *Prasanna Râghava* and others (*Bhoja prabandha*)

Dharmapattana—1 Srâvastî, or the present village of Sahet mahet it was the capital of North-Kosala (Trikândasesha) 2 Calicut (Sewell's *Sektch of the Dynasties of Southern India*, p 57)

Dharmapṛishṭha—Same as **Dharmâraṇya**, four miles from Buddha-Gayâ

Dharmapura—Dharampur, north of Nasik

Dharmâraṇya—1 Four miles from Buddha Gayâ in the district of Gayâ It is the Dharmâranya of the Buddhist records, visited by numerous pilgrims (*List of Ancient Monuments in the Patna Division*, p 64, *Garuda Purâna* ch 83, *Mbh*, Vana, ch 84) A temple sacred to Dharmmesvara exists at the place It contains the celebrated place of pilgrimage called Brahmasara (*Mbh* Vana, ch 84) 2 By some it is considered to have comprised portions of the districts of Balia and Ghazipur (Dr Fuhrer's *MAI*, *Padma P*, Svarga, ch 6 and *Arch S Rep*, vol XXII) *See* **Bhṛigu-âsrama** 3 Moharapura or ancient Moherakapura, fourteen miles to the north of Vindhyâchala (town) in the district of Mirzapur Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rishi, the husband of Ahalyâ [*Skanda P*, Brahma kh (Dharmâraṇya kh), 35-37] 4 On the Himalaya, on the

southern bank of the river Mandâkinî (*Kûrma P*, ch 14) 5 Kanva âsrama near Koṭâ in Rajputana was also called Dharmâranya (*Mbh*, Vana, ch 82) *See* **Kanva-âsrama**

Dharmodaya—The river Dâmudâ in Bengal

Dhavalagiri—The Dhauli hill in the sub-division of Khurda in Orissa, on which one of the Edicts of Asoka is inscribed Dhavala or Dhavalî is five miles from the Khanda-giri range which is situated four or five miles to the west of Bhuvanesvara, containing many caves of the Buddhist period But it is difficult to ascertain how the name of Dhauli has been derived by some authorities from Dhavalî In the last tablet of the Dhauli inscriptions, it is mentioned that "the Dubalahi tupha" or in other words, the stûpas for the *Durbala* or weak were founded for undisturbed meditation Hence the name of Dhauli appears to have been derived from Durbala or Dublâ monastery of that place The hill, as it appears from the inscription, was situated in Tosala (*see* the first tablet of the inscription), and Tosala has been identified with "Tosalâh-Kosalâh" of the *Brahmanda Purâna* (ch 49) or simply Kosala of the *Brihat Samhitâ* (see *Examination of the Inscription at Dhauli in Cuttack* by J Prinsep in the *JASB*, 1838, pp 448-452) The Girnar and Dhauli inscriptions of Asoka are identical in substance in fact the Dhauli inscription is the duplicate of the Girnar inscription in language and alphabet (see *JASB*, 1838, pp 158, 160, 219, 276 279) For the inscriptions on the Khandagiri hill, see *JASB*, 1837, p 1090

Dhundhra—Amer, the ancient capital of Jaipur Kuvalasva the great grandfather of Nikumbha and one of the ancestors of Ramachandra of Ayodhyâ, killed the demon Dhundhu and was therefore called Dhundhumara the whole country of Jaipur, especially Âmer, was called Dhundhra after his name It was included in Marudhanva (*Mbh*, Vana, chs 201-203)

Dhutapâpâ—1 *Dhopap* on the Gumti, 18 miles south east of Sultanpur in Oudh see *Dhopap* in Pt II (*Brahmânda P*, ch 49) 2 A tributary of the Ganges in Benares (*Skanda P*, Kasî kh, uttara, ch 59)

Dipavatî—The island of Divar on the north of the island of Goa, containing, at old Narvem on the bank of the Panchagangâ the temple of Mahadeva Sapta-Kotîsvara established by the Sapta Rishis (*Skanda P* Sahyâdri kh, *Ind Ant*, III, 1874 p 194)

Dirgha pura—Deeg, in the territory of Bharatpur See Thornton's *Gazetteer*, v *Deeg*

Dramila—Most probably, it is the same as *Damila* [Hemchandra's *Sthaviravalicharita* (Jacobi's ed) XI, 285] But according to Dr Fleet, Dramila was the Dravida country of the Pallavas on the east coast Kanchi was its capital (*Bom Gaz*, vol I, pt II, p 281)

Dravida—Same as *Drâvida*

Drâvida—Part of the Deccan from Madras to Seringapatam and Cape Comorin the country south of the river Pennar or rather Tripati (*JRAS*, 1846 p 15) Its capital was Kâñchipura (*Manu*, ch X, and *Dasakumâracharita*, ch 6) It was also called Chola (Buhler's *Intro* to *Vikramânkadeva charita*, p 27, note 7) At the time of the *Mahâbhârata* (Vana, 118) its northern boundary was the Godâvarî

Drishadvatî—The Caggar (Ghagar) which flowed through Ambala and Sirhind, now lost in the sands of Rajputana (Elphinstone and Tod, *JASB*, VI, p 181) General Cunningham has identified it with the river Rakshi which flows by the south-east of Thaneswar (*Arch S. Rep*, vol XIV) It formed the southern boundary of Kurukshetra (see **Kurukshetra**) The Drishadvatî has been identified with the modern Chitrang Chautang, or Chitang, which runs parallel to the Sarasvatî (*Imperial Gazetteer of India*, p 26,

Rapson's *Ancient India*, p 51) This identification appears to be correct (*JRAS*, 1893, p 58) The river flows through Phalakî-vana (*Vâmana P*, ch 36)

Dronâchala—The Doonagiri mountain in Kumaun (*JASB*, XVII, p 617, *Devî Purâna*, ch 39) see **Kûrmâchala**

Dudh-gangâ—The river Dauli in Garwal, a tributary of the Mandakini or Mandâgni

Durddura—Same as **Darddura** (*Markând P* ch 57)

Durgâ—A tributary of the Sabarmatî in Gujarat (*Padma P*, uttara, ch 60, *Brahmânda P*, ch. 49)

Durjayalinga—Darjeeling, which contains a temple of the Mahâdeva called Durjaya-Linga Darjiling is a corruption of Durjayalinga But some derive the name from Dorjeling, a cave of the mystic thunderbolt or "Dorje" on Observatory Hill (Dr Waddell's *Among the Himalayas*, p 50)

Durjjayâ Same as *Manimatipuri* (*Mbh*, Vana, ch 96 Nilakantha's commentary)

Durvâsâ-âsrama—1 The hermitage of Rishi Durvâsâ is pointed out on the highest peak of a hill called the Khalli Pâhâḍ (Khadi Pâhâd Martin's *Eastern India*, vol II, p 167), a limestone rock which is worked for chalk It is two miles to the north of Colgong (Kahalgâon or Kalahagrâma from the pugnacious character of the Rishi) in the district of Bhagalpur and two miles to the south of Pâtharghâṭi the name of a spur of the Colgong range jutting into the Ganges, about twenty five miles from Bhagalpur The Pâtharghâta hill (ancient Silâ-saigama or properly speaking Bikramasilâ Sanghârâma) contains seven rock-cut caves of a very ancient date with niches for the images of the deities, referred to by Hiuen Tsiang when he visited Champa in the seventh century Figures of the Buddhist period are scattered in the court-yard of the temple of Baṭesvaranâtha Mahadeva just by the side of one of the caves A flight of stone steps leads from the Ganges to the temple on the hill (*JASB*, 1909, p 10 See **Colgong** in pt II 2 Durvâsâ's hermitage was also at Dubaur, in the hills seven miles north east of Rajauli, in the sub-division of Nowadah in the district of Gayâ (Grierson's *Notes on the District of Gaya*)

Dvaipâyana-hrada—Same as **Râma-hrada** The lake was called Dvaipâyana-hrada on account of an island in its middle this island contained a sacred well called Chandrakûpa which was visited by pilgrims from all parts of India at the time of the eclipse of the moon

Dvaita-vana—Deoband about fifty miles to the north of Mirat in the Saharanpur district, United Provinces 2½ miles to the west of the east Kali nadi and about 16 miles from Muzaffarnagar, where Yudhishthira retired with his brothers after the loss of his kingdom at the gaming table (*Mahabhârata*, Vana, ch 24, *Calcutta Review* 1877, p 78, note) Half a mile from the town is a small lake called Devi Kunda, the banks of which are covered with temples, ghats and Sati monuments, much frequented by pilgrims (*Imperial Gazetteer of India*, vol IV) Dvaita-vana is the birth-place of Jaimini, the founder of the Mimâmsâ school of philosophy

Dvarakesi—Same as **Dvârikesvarî**

Dvârâsamudra—Hullabid, the capital of Mysore in the twelfth century

Dvâravatî—1 Dwarka in Gujarat Krishna made it his capital after his flight from Mathurâ when he was harassed by Jarasindhu, king of Magadha 2 Siam (Phayre) According to Dr Takakusu, Dvâravatî represents Ayuthya (or Ayudhya) the ancient capital of Siam (*Introduction to Itsing's Record of the Buddhist Religion*, p 11) 3 Dorasamudra or modern Halebid in the Hassan district of Mysore see **Chera** (Rice's *Mysore and Coorg*, II, 17, 18)

Dvarikâ—1 Dwarka in Gujarat Same as **Dvârâvatî** It is said to have been destroyed by the ocean just after the ascent of Śrî-Krishna to heaven It contains the temple of Nâgeśa, one of the twelve Great Lingas of Mahâdeva (see **Amareśvara**) 2 The capital of Kamboja (Rhys Davids' *Buddhist India*, p 28)

Dvârikeśvarî—The river **Dalkisor** near Bishnupur in Bengal, one of the branches of the Rupnârâyana (K ch)

E

Ekachakrâ—Dr Fuhrer (*MAI*) has identified it with Chakarnagar, sixteen miles south-west of Itawah, (*Mbh*, Âdi P, ch 158) Its identification with Arrah by General Cunningham (*Arch S Rep*, vol III, 1871-72) is incorrect

Ekâmrakânana—Bhuvanesvara on the river Gandhavatî, twenty miles from Cuttack in Orissa (*Brahma P*, ch 40) The building of the temple at Bhuvaneśvara was commended by Yayâti Kesarî, the founder of the Kesarî dynasty, who ascended the throne of Orissa after expelling the Yavanas or Buddhists in 473 A D and was completed about a century after by Lalâtendu Keśarî Under the name of Kalinga nagarî, Bhuvanesvara was the capital of Orissa from the sixth century B C to the time of Yayâti Kesarî in the middle of the fifth century A D (Dr R Mitra's *Antiquities of Orissa*, vol. II, p 62) Same as **Harakshetra** It appears, however, that the place was covered with jungle before Yayâti Kesarî commenced building the temples at Bhuvanesvara towards the close of his reign, he died in 526 A D At the time of Lalatendu Kesarî (623-677 A D), it again became the capital it contained seven Sahis and forty-two streets The temples of Bhuvanesvara (a Hari-hara image) Muktesvara Gauri and Parasurâma, which still exist, contain much workmanship of great artistic value The tank called Devi pâda harâ, having 108 small temples of Yoginîs on all its sides, is said to have been the place where Bhagavati crushed down the two demons Kîrtti and Vasa with her feet (*Bhuvanesvara Mâhatmyâ*) The Bindu Sarovara is the most sacred tank in Bhuvanesvara dug by the queen of Lalâtendu Kesarî The ruins of the ancient palace of Yayati Kesarî still exist by the side of the road leading from the Railway Station near the Ramesvara temple Lalâtendu Kesarî is said to have erected a palace to the south of the temple of Bhuvanesvara (Dr R Mitra's *Antiquities of Orissa* vol II, p 83, Stirling's *Orissa* in *JASB*, 1837 p 756)

Elapura—Elur or Ellora The cave temple of Kailâsa was constructed on the hills by Krishna Râja of the Râshtrakuta dynasty of Bâdâmi, who reigned between 753 and 775 A D (Dr Bhandarkar's *Early History of the Dekkan*) General Cunningham (*Ancient Geography of India*) identifies Elapura with Verawal in Gujarat, but this identification does not appear to be correct Elapura is evidently a corruption of Ibalapura See **Ibalapura.**

Embolima (of the Greeks)—The fort of Amb, near Bilunah, sixty miles above Attock, opposite to Darbund on the Indus, conquered by Alexander the Great

Erandapalla —Khandes, it was conquered by Samudra Gupta

Erandi—The river Uri or Or, a tributary of the Nerbuda in the Baroda State [*Padma P*, Svarga (Âdi) ch 9] near the junction of which, Karnali is situated The junction is a sacred place of pilgrimage.

G

Gabidhumat—Kudarkote, twenty four miles to the north-east of Itawah and thirty-six miles from Sankisa in the district of Furrakabad It was governed by Hari Datta at the time of Sriharsha or Śilâditya II of Kanauj (*Ep Ind.*, vol I p 180)

Gâdhipura—Kanauj It was the capital of Gâdhi Rajâ, the father of the Rishi Visvâmitra.

Gajasâhvaya-nagara—Same as *Hastinâpura* (*Bhâgavata*, ch X, p 68)

Gajendra-moksha—1 Sonepur, at the confluence of the Ganges and the Gandak, where the fight took place between the elephant and the alligator (*see* **Visâlâ-chhatra** and **Harihara-kshetra**) 2 A place of pilgrimage on the bank of the Tâmraparnî, twenty miles to the west of Tinnevelly, visited by Chaitanya (*Chaitanya-charitâmrita*, II, 9) The *Vâmana Purâna* (ch 84) places it at the Trikûta mountain

Gâlava-âsrama—1 The hermitage of Rishi Gâlava, three miles from Jaipur, 2 On the Chitrakûta mountain (*Brihat-Siva P*, I, ch 83)

Gallikâ—Same as *Gandakî* (*Padma P*, Uttara, ch 44, 52)

Gambhîrâ—The river Gambhirâ, a tributary of the river Sipra in Malwa mentioned by Kâlidâsa in his *Meghaduta* (I 42)

Gana-muktesvara—Gad-Muktesvara on the Ganges in the district of Mirat It was a quarter of the ancient Hastinâpura where Ganesa worshipped Mahadeva [*Asia Res* XIV p 457 (Wilford)]

Gadâ-kshetra—*See* **Birajâ-kshetra**

Gandakî—The river Gandak It rises in the Sapta Gandaki or Dhavalagiri range of the Himalaya, which is the southern boundary of Central Tibet, the remote source being called Dâmodarakunda, and enters the plains at a spot called Tribeni Ghat (*see* **Sapta Gandakî**) The river is said to have been formed from the sweat of the cheeks (Ganda) of Vishnu who performed austerities near its source and hence the river is called Gandakî (*Varaha P*, ch 144) The source of the river is not far from Salagrâma, which was the hermitage of Bharata and Pulaha The temple of Muktinâtha (an image of Narâyana) is on the south of Sâlagrama Hence the river is called the Sâligramî and Nârâyanî (*Varâha P*, ch 144) *See* **Muktinâtha** The river now joins the Ganges at Sonepur in the district of Muzaffarpur in Bihar where the celebrated fair is held (*see* **Visâlâ-chhatra Gajendramoksha**, **Hariharakshetra** and **Trivenî**

Gandhahasti-stûpa—Bakraur on the Phalgu, opposite to Buddha-Gaya, visited by Hiuen Tsiang Maltangi which is a corruption of Matanga Linga appertained formerly to Gandha-hasti stûpa (Matanga meaning an elephant) This Buddhist place of pilgrimage has now been appropriated by the Hindus under the name of Matanga-âsrama and it now contains a *linga* of the Mahâdeva called Mâtangesa and a tank called Matanga-vapi *See* **Gayâ**

Gandhamâdana—A part of the Rudra Himalaya, and according to Hindu geographers, it is a part of the Kailasa range (*Vikramorvasî*, Act IV) It is on the southern side of the Kailâsa mountain (*Kâlikâ P*, ch 82) At the plantain forest of this mountain Hanumâna resided Badarikâsrama is situated on this mountain (*Varâha P*, ch 48 and *Mbh.*, Vana P, chs 145, 157, Santi P, ch 335) The portion of the mountains of Garwal through which the Alakânandâ flows is called Gandhamâdana (*Mârkandeya Purâna*, ch 57, *Skanda P*, Vishnu Kh., III, 6) Gandhamâdana is also said to be watered by the Mandâkini (*Vikramorvasî*, Act IV) A fragment of this mountain, said to have been brought by Hanumâna, is pointed out near Râmesvaram in Southern India

Gândhâra—The country of Gândhara lies along the Kabul river between the Khoaspes (Kunar) and the Indus, comprising the districts of Peshawar and Rawalpindi in the northern Punjab Its capitals were Purushapura now called Peshawar, and Takshasilâ

the Taxila of Alexander's historians Ptolemy makes the Indus the western boundary of Gandarı In the Behistun inscription which was inscribed by the order of Darius, king of Persia, in 516 B C in the fifth year of his reign, Gadara or Gandhara is mentioned among the conquerd countries of Darius (for a copy of the Inscription, see Rawlinson's *Herodotus* vol III, p 590) The Gandarians and the Dadicæ were united under one commander in the army of Xerxes (*Herodotus* VII, 6) It is the Kiantolo of Hiuen Tsiang, the *Kundara Gandhridoe* of Strabo and other ancient Greek geographers In the *Ain i Akbari*, it forms the district of Pukely, lying between Kâsmîr and Attock [*JASB*, vol XV (1846)] Gandhara not only comprised the modern districts of Peshawar and Rawal pindi but also Swat and Hoti Murdan or what is called the Eusofzai country that is the country between the Indus and the Panjkora where at Ranigat, Sanghao and Nuttu discoveries were made of excellent Buddhist architecture and sculptures of the time of Kanishka *i e*, of the first century of the Christian era through the labours of Major Cole (*Memorandum of Ancient monuments of Eusafzai*) Ancient sculptures have also been discovered at Jamal Garı in the Eusafzai Pargana of the Peshawar district Jamal Garı being thirty miles distant from Peshawar [*JASB* (1852) p 606] The Eusofzai country is bounded on the north by Chitral and Yasin on the west by Bajawar and the Swat river on the east by the Indus, and on the south by the Kabul river (*Arch S Rep* vol V) Pushkarâvatî or Pushkalâvatı (Pukely) was its most ancient capital, which the *Ramâyana* placed in Gandharva desa The *Katha sarit sâgara* (ch XXXVII) calls Pushkarâvat the capital of the Vidyâdharas Gandhara of the *Mahabhârata* and of the Buddhist period therefore, is the corruption of Gandharva-desa of Valmiki (*Ramâyana*, Uttara kh, chs 113 and 114) Major Cole says that the Corinthean style of architecture reproduces itself all over Eusofzai the Doric in Kasmir and the Ionic at Taxila or Shahderi between Attock and Rawalpindi (*Second Report of the Curator of Ancient Monuments in India for* 1882 83, p cxvii) Asoka sent here a Buddhist missionary named Majjhantika in 245 B C (*Mahâvamsa* ch XII) Gandhara was included in the kingdom of Chandra Gupta and Asoka and it seems that Agathocles conquered the country and expelled the Mauryas According to Col Rawlinson the Gandarians of the Indus seem to have first emigrated to Kandahar in the fifth century A (*Herodotus* vol I p 675 note)

Gandharva-desa– Gândhâra which is evidently a corruption of Gandharva desa (see **Gandhâra**)

Gandhavatî—A small branch of the Sipra, on which the temple of Mahâkâla in Ujjain is situated (*Meghadûta* pt I v 34)

Gangâ—The Ganges (*Rig Veda*, X 75, *Aitareya Brâhmana* VIII 14 4) The course of the Ganges is described with some detail in the *Brihat-Dharmma P*, (Madhya kh, ch 22) The main stream of the river originally passed southwards after leaving Jahnu-âsrama at Sultanganj, through the channel of the Bhâgîrathî which with the Jellinghi forms the river Hûglî from Shibganj above Boalia There are six Jahnus which are allegorical representations of changes in the course of the Ganges 1st at Bhairavghâtî below Gangotri at the junction of the Bhâgîrathi and Jâhnavî (Fraser's *Himala Mountains* p 476, *Râm* I, 43), 2nd at Kânyakubja or Kanauj (*Vishnu dharmottara P*, I, ch 28), 3rd, at Jahngira in Sultanganj on the west of Bhagalpur (*Arch S Rep* XV p 20, *Brihad dharma P*, Purva kh, ch 6 *JASB*, XXXIII, 360), 4th at Shibganj above Rampur Boalia, 5th, at Gour near Malda (Martin s *Eastern India*, Hamilton s *East India Gazetteer*, s v *Gour*, III, 81, 6th, at Jânnagar (Brahmanitalâ) 4 miles to the west of Nadia, (*Navadvipa Parikramâ* Chunder's *Travels of a Hindu* vol I), see my pamphlet entitled *Early Course of the Ganges* forming chapter VIII in Major Hirst's *Report on the Nadia*

Rivers, 1915, ch viii The Ganges after flowing past Triveni, Chagda, Guria, Baruipur, Rajganj and Diamond Harbour through Âdigangâ or Tolly's Nâlâ falls into the sea near Sagar Island [Rev J Long's *Banks of the Bhâgîrathi* in *Calcutta Review* vi (1846 p 403, Cotton's *Calcutta, Old and New*] See **Kausiki**

Gânga—It is the name of the country of Râdha as well as of its capital Saptagrâma which is called Gângê by Ptolemy and the "Port of the Ganges" in the *Periplus of the Erythraean Sea* in the province of Bengal Gângê is mentioned in Ptolemy as the capital of the Gangaridae who were evidently the people of Râdha which was situated on the western side of the Ganges (*see* McCrindle's *Ptolemy* and his *Commerce and Navigation of the Erythraean Sea*, p 146) Gânga as a country is mentioned in the Karhad Plate Inscription of Krishna III (see *Epigraphia Indica*, vol IV, p 278) and also in the Harihara and Belur inscriptions (Rice's *Mysore Inscriptions*, pp 70, 222) In the first mentioned inscription, Gânga is placed between Kalinga and Magadha Mr Schoff in his notes on the *Periplus of the Erythraean Sea*, p 255, says "the name (Ganges) is applied in the same paragraph to district river, and town" and according to him, by the district is meant Bengal But considering the situation of the town Ganga, the district must mean Radha, as Saptagrama (the town Ganga), in the first and second centuries of the Christian era was the chief town of Radha and not of the whole Bengal (*JASB*, 1910 p 599) *See* **Râdha** Perhaps Ganga was the Gangayani of the later Vedic period, of which the king was Chitra (*Kaushitaki Upanishad*, I, 1) The Gangâ dynasty ruled over the south of Mysore (*see* **Talakada**) and Coorg, with Salem, Coimbatore, the Nilgiri and parts of Malabar from the second to the ninth century A D Coimbatore and Salem were called the Kongu country (Rice's *Mysore Inscriptions*, Nos 151—157 and pp 70, 222 262) A branch of the family ruled over Orissa (*Ibid*, *Intro*, XLVII) who evidently conquered Radha or the present districts of Hûgli, Midnapore, &c, and from them, *i e* the Gangâ dynasty, as well as from its situation on the western bank of the Ganges, it was called Ganga Choraganga killed the Mandâra king on the bank of the Ganges after his conquest of Utkala, and Mandâra has been identified by some with Suhma or Râdha (*JASB*, 1895, p 139, note, 1896, p 241) Hence there can be no doubt that Radha was ruled over by the Ganga kings of Orissa in the 12th century Gânga was perhaps the country of Gânga or Gângya of the *Kaushitaki Upanishad* (I, 1) of which the king was Chitra, who was called Gângyâyani being the son of Gângya (variant Gânga), *i e*, king of Gângya or Ganga

Gangâdvâra—Haridvâr (*see* **Mâyâpurî**)

Gangâsâgara—Same as **Sâgarasangama** (*Mbh*, Vana, ch 113)

Gangotri—A spot in the Rudra Himalaya in Garwal, supposed by the ancient Hindus to have been the source of the Ganges, though it has been traced further north by Captain Hodgson (*Asia Res*, vol XIV) There is a temple of Ganga Devi One *kos* from Gangotri and two *kos* from Meani-ki Gad there is a spot called Patangiri, which is said to be the place where the five Pandavas remained for twelve years worshipping Mahâdeva and where perhaps Draupadi and four of the Pândavas died (*Mbh* Mahâprasthânika P, ch 2) After that Yudhishthira left this place and ascended Svargârohinî, a peak of the sacred hill whence the Ganges flows The Rudra Himalaya has five principal peaks called Rudra Himalaya (the eastern peak), Burampuri, Bissenpuri, Udgurrikanta and Svargârohinî (the western and nearest peak) These form a sort of semi-circular hollow of very considerable extent filled with eternal snow, from the gradual dissolution of the lower parts of which the principal part of the stream is generated (Fraser's *Tour through the Himalaya Mountains*, pp 466, 470, 471 Martin's *Indian Empire*, vol. III, pp 11, 21) *See* **Sumeru-parvata.**

Garga-âsrama—1 Gagason, the reputed site of the hermitage of Rishi Garga, situated in the Rai Bareli district, opposite to Asni, across the Ganges 2 The Lodh Moona forest in Kumaon is also said to be the hermitage of the Rishi the river **Gugas** rises in this forest and falls into the Dhauli *See* **Kurmâchala** (*JASB* XVII, p 617)

Garjapura—Ghazipur (according to General Cunningham, *Anc Geo*) This part of the country was visited by Fa Hian in the fifth century General Cunningham infers the ancient name of Garjapura (which is not found in any ancient work) from the modern name Ghazipur and hence his identification is faulty It formed a part of the ancient Dharmâranya (Fuhrer *MAI*) See **Dharmâranya** and **Ghazipur** in Pt II of this work

Gauda—1 The whole of Bengal was denominated Eastern Gauda from its capital of the same name, the ruins of which lie near Malda at a distance of about ten miles (*see* **Lakshmaṇâvati**) It was situated on the left bank of the Ganges which has now receded from it four and half miles, and in some places twelve mile It was the capital of Deva Pala, Mahendra Pâla Âdisura, Ballâla Sena, and the Muhammadan rulers from 1204 up to about the close of the sixteenth century It is said to have been founded in A D 648 when Bengal became independent of the Magadha kingdom the former capital of Bengal being Pundravarddhana James Prinsep supposes that Gauda was founded in 1066 (*JASB* vol V), but it is mentioned by Bana in the *Harshacharita* For further particulars, *see* **Gour** in Pt II All the country south of Anga to the sea was called Gauda (*The Literary Remains of Dr Bhau Daji*) 2 Uttara Kosala the capital of which was Śrâvastî, was also called Gauda or Northern Gauda (*Kûrma P*, Pt I, ch 20, *Linga P*, Pt I, ch 65) Gonda, a sub-division of Uttara Kosala, forty two miles south of Śrâvasti, is a corruption of Gauda (according to General Cunningham, *Anc Geo*, p 408) The tradition respecting the famous tooth-brush trees (danta dhavana) of Buddha still exists at Gonda (Fuhrer's *MAI*) Gauda may also be a corruption of Gonardda *See* **Gonardda** 3 Gondwana was the Western Gauda 4 The Southern Gauda was the bank of the Kâverî (*Padma P*, Patala, ch 28)

Gauda parvata—The Gangotri mountain, at the foot of which **Bindusâra** (*q v*) is situated (*Matsya P*, I, ch 121)

Gaurî—The river Panjkora (the Gouraios Guraeus of the Greeks) which unites with the river Swat to form the Landai, an affluent of the Kabul river [*Mbh*, Bk VI, *Alexander's Exploits on the Western Banks of the Indus*, by M A Court in *JASB* (1839), p 307, and McCrindle's *Invasion of India* p 66] The Panjkora rising in Gilghit, flows between the Khonar (Choes of Arrian, called also Khameh) and the Swat [*JASB* (1839) p 306] Panjkora is evidently a corruption of Pañchagauda from the name of a town of that name situated on the bank of this river [*JASB* (1852), p 215] *See* **Pañcha karpata**

Gaurikuṇḍa—1 A holy place at a very short distance below Gangotri, where the Kedâr Gangâ debouches into the Bhâgirathi (Fraser's *Himala Mountains*, p 466) Below Gaurîkunda, there is a small temple dedicated to the goddess Gangâ The temple is situated precisely on the sacred stone on which Bhagîratha performed asceticism to bring down the goddess (*Ibid*, p 468) 2 A sacred lake on the Kailâsa mountain which is the source of rivers Sindhu and Sarajû (Râmananda Bharati's *Himâranya*) 3 There is another sacred pool known by the name of Gaurikunda which is one day's journey from Kedârnâth (Fraser's *Himala Mountains*, p 301), or about eight miles to the south of the latter, containing a spring of hot water 4 A hot spring on the bank of the Kâli-gangâ on the boundary of Nepal and the British district of Almora

Gauri-sankara—Mount Everest in Nepal according to Schlagintweit, but locally it is not known by that name (Dr Waddell, *Among the Himalayas* p 37) Captain Wood's measurement has proved that Gauri-Sankara of the Nepalese cannot be Mount Everest (Dr Waddell's *Lhasa and its Mysteries*, p 76)

Gauri-sikhara—Same as **Gauri-sankara** (*Varâha P*, ch 215)

Gautama âsrama—1 Ahalyâsthâna in the village of Ahiari, pargana Jarail, twenty-four miles to the south west of Janakpur in Tirhut 2 Godnâ (Godâna) near Revelganj, six miles west of Chhapra on the Saraju, the Ganges once flowed by the side of this village The Gautama-âsrama at Godnâ which is said to have been the hermitage of Rishi Gautama, the author of the Nyâya darsana derived its name, however, according to Dr Hoey from the fact that at this place Gautama (Buddha) crossed over the Ganges after leaving Pâtaliputra by the gate which was afterwards called the Gautama gate [*JASB*, vol LXIX (1900), pp 77, 78—Dr Hoey's *Identification of Kusinâra Vaisâli &c*] But Patna is four miles to the south-east of Godna, hence it is not probable that Buddha crossed over the river at this place 3 Ahiroli near Buxar (*Brihat Nâradiya Purana*, ch IX) 4 Tryambaka near the source of the river Godavarî (*Siva P*, Bk I ch 54) The *Râmayana*, however places the hermitage of Rishi Gautama near Janakpur

Gautamî—1 The river Godâvarî (*Siva P*, Bk I, ch 54) 2 The northern branch of the Godâvarî is also called Gautamî (*Ep Ind*, vol III, p 60) It is called Gautami gangâ and Nandâ in the *Brahma P*, ch 77

Gautamî-gangâ—Same as **Gautamî**

Gayâ—It is situated between the Râmsilâ hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu The town comprises the modern town of Shahebganj on the northern side and the ancient town of Gayâ on the southern side In the southern portion of the town, called Chakrabeda in the Chaitanya Bhâgavata (ch 12) is situated the celebrated temple of Vishnupada, which was erected some two hundred years ago by Ahalyâbâi, the daughter in law of Mulhar Rao Holkar of Indore, on the site of a more ancient temple the Vishnupada had been set up prior to **Fa** Hian's visit The temple of Mangalâ Gauri, one of the fifty two Pithas, where Satî's breast is said to have fallen, is situated on a spur of the Brahmayoni range called the Bhasnâth (Devî-Bhâgavata, Pt VII, chs 30 and 38) For the sacred places in Gayâ see *Vayu Purâna*, II, chs 105 *ff* which from the *Gayâ mâhâtmya* Buddha Gayâ (*see* **Uravilva**) is six miles to the south of Gayâ The Barabar hills contain four caves dedicated by Asoka to the Ajivakas, a sect which followed the doctrine of Mankhaliputta Gosâla, and the three caves on the Nâgârjuni hills were dedicated by Asoka s grandson Dasaratha to the same sect for Dasaratha's and other inscriptions in the Nâgârjuni hill, see *JASB*, 1837, pp 676—680 Gayâ was one of the first places which received the doctrine of Buddha during the life time of the saint, and became the head quarters of his religion But it appears that it passed from the Buddhists to the Hindus between the second and forth centuries of the Christian era, and in 404 A D, Fa Hian found that "all within the city was desolate and desert", and when Hiuen Tsiang visited it in 637 A D, he found it to be a thriving Hindu town "well defended, difficult of access, and occupied by a thousand families of Brâhmanas, all descendants of a single Rishi", who were evidently the "Gayâlis" The story of Gayâsura of the *Vâyu Purâna*, according to Dr R L Mitra (*Buddha-Gayâ*, p 17), is an allegorical representation of the expulsion of Buddhism from Gayâ, which was the

head quarters of the Buddhist faith From Vishnupada, Dharmâranya, including Mâtanga vâpi, now called Maltangi, is six miles, Brahmasara one mile south-west, Godâlola one mile south near Mâranpur, and Uttara-Manasa one mile north Dakshina-Mânasa is near Devaghât (*Mbh*, Vana, ch 84, *Agni P*, ch 115) The temple of Jagannâtha at Umanganagar (Umgâ), and those of Sûryya at Deo (Deota Sûryya) and Kûch near Tikari in the district of Gayâ are old, containing inscriptions (*JASB*, 1847, pp 656, 1220) For further particulars, see **Gaya** in Pt II

Gayânâbhi—Jâjpur in Orissa Gayâsura, a demon overthrown by Vishnu, was of such a bulky stature that when stretched on the ground his head rested at Gayâ, his navel at Jajpur and his feet at a place called Pithâpur, forty miles from Râjmahendri A well or natural fountain at Jâjpur is pointed out as the centre of the navel (Stirling's *Orissa*)

Gayâpâda—Pithapur, forty miles from Rajmahendri where Gayâsura's feet rested when he was overthrown by Vishnu

Gayâsîrsha—1 Gayâ 2. The mount Gayâsirsha, called Gayâsîsa in the Buddhist annals, is according to General Cunningham the Brahmayoni hill in Gayâ, where Buddha preached his ' Fire-sermon ' called the Aditya paryyâya-Sûtra (*Mahâvagga*, I, 21) Gayasirsha is properly a low spur of the Brahmayoni hill, about a mile in area, forming the site of the old town of Gayâ (R L Mitra's *Buddha Gayâ*, and *Mahâvagga* Pt 1, ch 22) It is mentioned as a place of pilgrimage in the *Agni Purâna* (ch 219, v 64) along with other places of pilgrimage at Gayâ

Gayâsisa—*See* **Gayâsîrsha**

Gehamura—Gahmar (E I Railway) in the district of Ghazipur It was the abode of Mura, a *daitya*, who was killed by Krishna (Fuhrer's *MAI*, and *Arch S Rep*, Vol XXII, p 88) The scene of the battle is placed at Sveta-dvipa (*Vamana P*, chs 60, 61)

Ghârâpurî—The island of Elephanta, six miles from Bombay, it is also called Purî (Fergusson's *Cave Temples of India*, p 465) It was a celebrated place of pilgrimage from the third to the tenth century A D

Ghargharâ—The river Ghagra or Gogra, which rises in Kumaun and joins the Sarayu (*Padma P*, Bhûmi kh, ch 27 *Asia Res*, XIV, 411)

Girî—1 A river which rises in the Chur mountains of the Himalayas and falls into the Yamuna at Rajghât (*JASB*, Vol XI 1842, p 361) It is mentioned in the Puranas and Kalidâsa's *Vikramorvasî*, Act IV 2 The river Landai on which Pushkalavati (*q v*) is situated (*Ava Kalp*, ch 32)

Girikarnikâ—The river Sabarmati in Gujarat (*Padma P*, Uttara, ch 52)

Girinagara—Girnar, one of the hills known by the name of Junagar at a small distance from the town of Junagar, sacred to the Jainas as containing the temples of Neminâth and Parsvanâth (Tawney *Prabandhachintâmani*, p 201) The name of Girinagara is mentioned in the *Brihat Samhita* (XIV, 11), and in the Rudradâmana inscription of Girnar [*Ind Ant*, VII, (1878), p 257], for a description of the hill and the temples, see *JASB*, (1838) pp 334, 879-882 It was the hermitage of Rishi Dattatreya In one of the edicts of Asoka inscribed on the rocks of Junagar are found the names of five Greek (Yona or Yavana) kings "Antiyoko" or Antiochus (Theos of Syria), "Turamâya" or Ptolemy (Philadelphus of Egypt), "Antikini ' or Antigonus (Gonatus of Macedon), "Maka" or Magas (of Cyrene), and "Alikasudara" or Alexander (II of Epirus). Girnar is situated in Bastrâpatha-kshetra The Prabhâsa Khanda (Bastrâpatha-mâhâtmya, chs I, XI) of the *Skanda Purâna* gives an account of its sanctity,

The river Palasini, known as Svarnarekhâ flows by the foot of the hill. Arishtanemi or Neminatha, the twenty-second Tirthankara of the Jainas, was worshipped by the Digambara sect: he was born at Sauryapura or Sauripura or Mathurâ and is said to be a contemporary and cousin of Krishna, being the son of Râjimati, the daughter of Ugrasena. He died at Girnar at a very old age and his symbol was the *Sankha* or Conch-shell (*Uttaradhyâyana* in *SBE.*, XLV, p. 112). He was the *guru* or spiritual guide of king Dattâtreya who was his first convert (*Antiquities of Kathiawad and Kachh*, p. 175; *Brihat Samhitâ*, ch. 14). Junagar itself was called Girinagara; this name was subsequently transferred to the mountain (*Corp. Ins. Ind.*, III, 57). It was the capital of the Scythian viceroy (Kshatrapa), who early in the second century A.D., became independent of the Saka king of Sakastâna or Sistan, which means "the land of Sse" or Sakas (Dr. Rhys Davids' *Buddhist India*). The Girnar or Junagar or Rudra Dâman inscription contains an account of Rudra Daman's ancestors (*J.ASB.*, 1883, p. 340). The names of Maurya Chandragupta and his grandson Asoka occur in this inscription (for a transcript of the inscription, see *Ind. Ant.*, VII, p. 260). The mount Girnar contains a foot-print known as *Gurudatta charana* which is said to have been left there by Krishna. It was visited by Chaitanya [Govinda Dâs's *Kadchâ* (*Diary*)]. It was also called Raivataka mountain. It is described in the *Sisupâlabadha* (C. IV).

Girivrajapura—1. Rajgir in Bihar, the ancient capital of Magadha at the time of the *Mahâbhârata* (Sabha, ch. 21), where Jarasandha and his descendants resided. The name of Girivraja is very rarely used in Buddhist works (*SBE.*, X, 67); it was generally called Râjagriha. It is sixty two miles from Patna and fourteen miles south of Bihar (town). It was founded by Râja Vasu and was therefore called Vasumati (*Ramâyana*, Âdi, ch. 32). It is surrounded by five hills called in the *Mahâbhârata* (Sabha, ch. 21): Baihâra, Baraha, Brishabha, Rishigiri and Chaityaka, but they are now called Baibhara-giri, Bipula-giri, Ratnakuta, Girivraja-giri and Ratnachala. In the Pâli books, the five hills are called Gijjhakuta, Isigili, Vebhâra, Vepulla, and Pândava. Baihâra has been identified by General Cunningham with Baibhâra-giri, the Vebhara mountain of the Pâli annals; Rishigiri with Ratnakûta (also called Ratnagiri), the Pândava mountain of the Pâli annals; Chaityaka with Bipula-giri—the Vepulla mountain of the Pâli annals; and Baraha with Girivraja-giri. A part of this hill is called Gijjhakuta, hence Brishabha may be identified with Ratnâchala. Girivrâja-giri includes the Udaya-giri and Sona-giri. Udayagiri joins Ratnagiri at its south eastern corner, and Sona-giri is between Udaya-giri and Girivraja-giri. Girivrajapura is the Kusumapura or Rajagriha of the Buddhist period. It is bounded on the north by Baibhâra-giri and Bipula-giri (the former on the western side and the latter on the eastern side); on the east by Bipula-giri and Ratnagiri or Ratnakûta; on the west by a portion of the Baibhâra-giri called Chakra and Ratnachala; and on the south by Udaya-giri, Sona-giri, and Girivraja-giri. Girivraja-pura had four gates: first, between Baibhâra-giri and Bipula-giri on the northern side, called the Sûrya dvâra (Sun-gate); it was protected by Jarâ Rakshasi; second, between Girivraja-giri and Ratnâchala called the Gaja-dvâra (elephant-gate); third, between Ratnagiri (or Ratnakuta) and Udaya-giri; fourth, between Ratnâchala and Chakra, a portion of the Baibhâra hill. The river Sarasvati flows through the hill-begirt city and passes out by the side of the northern gate. The river Ban-gangâ is on the south of

Rajgir At the time of the *Râmayana* (see Âdi, ch 32) the river Sone flowed through the town Jarâsindhu's palace was situated on the western side of the valley in the space between Baibhara-giri and Ratnâchala The Rangbhum or the wrestling ground of Jarâsindhu is at the foot of the Baibhâra hill, a mile to the west of the Sonbhândâr cave Bhîma Sen's Ukhara or the *Malla bhumi* at the foot of the Sona-giri, close to a low ledge of laterite forming a terrace, is pointed out as the place where Bhîma and Jarasindhu wrestled and the latter was killed after a fight of thirteen days The indentations and cavities peculiar to such formations are supposed to be the marks left by the wrestler Southwards near Udaya-giri, the road is formed by the bare rock in which occur many short inscriptions in the shell pattern [*JASB*, (1847) p 559] Traditionally the princes were confined by Jarâsindhu at the foot of the Sona giri Six miles from Râjgir is situated the Giriyak hill containing the celebrated tower called Jarâsindhu kâ-Baithak formerly called the Hamsa stûpa (*see* **Indrasila guhâ**) The Pañchâna river flows by the side of this hill Bhîma, Arjuna, and Krishna crossed the Pañchâna river and entered Jarâsindhu's town in disguise by scaling the Giriyak hill, a spur of the Bipula or Chaityaka range (*Imperial Gazetteer of India*, Vol V, p 85) There is, however, a pair of foot prints within a small temple on the slope of the Baibhâra hill on its northern side which are pointed out as the foot-prints of Krishna, and are said to have been left by him when he entered Râjgir They reconnoitred the town from Goratha hill, which is now called the Bathani-kâ Pâhâd, appearing from a distance to have three peaks, five or six miles to the west of Rajgir and north of Sandol Pahad, a hill larger than the Bâthâni hill (*Mbh*, Sabhâ P ch 20) At the foot of the Baibhâra hill on the north and at a short distance from the northern gate, there are seven Kundas or hot springs called Vyasa, Markanda Sapta Rishi or Saptadhâra, Brahma, Kasyapa-rishi, Gangâ-Yamunâ, and Ananta At a short distance to the east of these Kundas, there are five hot springs called Sûrya, Chandramâ, Ganesa, Râma and Sitâ To the east of this latter group of Kundas is a hot-spring called Sringi-rishi-kunda now called Makhdum kunda after the name of a Muhammadan saint Makhdum Shah, called also Sharfuddin Ahmad, at the foot of the Bipula hill on its northern side Close to the side of this spring is Makhdum Shah's *Chilwa* or a small cavern for worship Just over the entrance to the *Chilwa*, there is a huge slanting rock said to have been rolled down by two brothers Raol and Lâttâ to kill the saint, but it was arrested in its course by his look This story is evidently a replica of the Buddhist account about Devadatta hurling at Buddha a block of stone which was arrested in its course by two other blocks There are the temple of Jarâ Devi near the northern gate and Jaina temples of Mahavira, Pârsnatha, and other Tirthankaras on the Baibhâra, Bipula, Udaya and Sona-giri hills Buddha resided in a cave of Pândava giri (which is called Ratna-giri on the eastern side of the town) when he first came to Rajagriha [*Sutta nipata*, 'Pabbajjasutta,' *SBE*, vol X *JASB* (1838), p 810] Here he became the disciple of Ârâda first and then of Rudraka, but dissatisfied with their teachings, he left Râjagriha (Asvaghosha's *Buddha-charita*) While he was residing in a cave called Krishnasilâ on the eastern side of Pândava-giri, he was visited by king Bimbisara (*Mahâvagga* 'Pabbajjasutta', 12, and *Lalita-vistara*, ch 16) The Sonabhândar cave on the southern face of the Baibhâra hill within the valley or the ancient town of Râjagriha (incorrectly identified by General Cunningham with the Saptaparni cave where the first

Buddhist synod was held) [*Arch S Rep*, vol III, Fergusson's *Cave Temples of India*, p 49] has been identified by Mr Beglar with the "Stone Cavern" of Fa Hian, where Buddha used to sit in profound meditation At a short distance to the east is another cell where Ânanda practised meditation When Ânanda was frightened by Mâra, Buddha through a cleft in the rock introduced his hand and stroked Ânanda on the shoulder and removed his fear (*Arch S Rep*, vol 3) There are still thirteen socket holes in front of Buddha's cave (the Sonbhandâr cave) indicating that a hall existed there where Buddha 'delivered the law' as Fa Hian calls it In the curve formed by the Bipula and Ratnagiri hills, near the northern gate, was situated a mango garden formerly belonging to Ambapâli and then to Jîvaka, the court physician to king Bimbisara, in which the latter built a *vihâra* and gave it to Buddha and his 1250 disciples (*SBE*, vol XVII, *Sâmañ-ñaphala Sutta*, and Fa Hian's *Fo kuo-ki*) Cunningham also places Devadatta's house within the curve (*Arch S Rep*, vol III), but the location is very doubtful Devadatta's cave was situated outside the old city on the north and at a distance of three *li* to the east (Legge's *Fa Hian*, p XXX) It can be easily identified with Makhdum Shah's *Chilwa* which was formerly called Singi-rishi's *kunda* Devadatta, Buddha's first cousin, created a schism in the Buddhist order nine or ten years before Buddha's death, and his followers were called Gotamaka It was he who instigated Ajâtasatru to kill his father (Rhys David's *Buddhist India*, Spence Hardy's *Manual of Buddhism*, Sañjiva-Jâtaka in the *Jatakas*, vol I) The Benuvana Vihâra called also Karanda Benuvana Vihâra, which was given by Bimbisâra to Buddha and where Buddha usually resided when he visited Râjgir, was situated at a distance of three hundred paces from the extreme east toe of the Baibhâra hill (i e outside the valley and on the northern side of the Baibhâra hill) In this Vihâra, Sâriputra, whose real name was Upatishya, (Kern, *Saddharma pundarika SBE* XXI, p 89), and Maudgal-ayana (called also Kolita) became Buddha's disciples, having learnt first the doctrines from Asvajit in the celebrated couplets which mean, 'Tathâgata has explained the cause of all things which have proceeded from a cause, and the great Sramana has likewise explained the cause of their cessation' They had been formerly the disciples of Sañjaya Vairatthi Putra of Râjgir Near it was the Pippala cave where Buddha used to sit in deep medita-tion (*Dhyâna*) after his midday-meal This cave is at a short distance from the Jaina temple on the top of the Baibhara hill, down a narrow ledge on the west The Saptaparnî (called also Saptaparna and Sattaparni) caves have been identified by Mr Beglar with a group of caves situated at a distance of about a mile to the west of the Pippala cave and the northern side of the Baibhâra hill, where the first Buddhist synod was held after the *Nirvâna* of Buddha under the presidency of Mahakasyapa (*Vinaya Texts*, pp 370-385, *SBE*, vol XX *Arch S Rep*, vol VIII) The Smasânam or cemetery was two or three *li* to the north of Benuvanavihâra, in a forest called Sitavana (*Memoirs of the Asiatic Society of Bengal*, vol I, *Avadana Kalpalata*, ch 9, slk 19), which may be identified with *Vasu-Râjâ-kâ-Gad*, Vasu Râjâ being the grandfather of Jarasindhu and father of Brihadratha Bimbi sâra, in accordance with his promise that in whichever house a fire occurred through negli-gence, the owner thereof should be expelled and placed in the cemetery, abandoned his palace at Râjgir in the valley as it caught fire and went to reside at the cemetery, but apprehending an attack from the king of Vaisâli, or according to some account, from Chanda Pajjota, king of Ujjayinî, in this unprotected place which was not at all fortified, he commenced to build the new town of Râjagriha which is at a distance of one mile to the north of old Râjagriha and was completed by his son Ajatasatru Near the

western gate of the new Râjgir was situated the Stûpa which was built by Ajâtasatru over the relics of Buddha obtained by him as his share Legge's *Fa Hian*, ch 28) Thus the old Râjgir was abandoned, and new Rajgir became the capital of Magadha for a short period Buddha died in the eighth year of the reign of Ajâtaśatru The seat of government was removed to Pataliputra in the reign of Udâyi or Udayâsva, the grandson of Ajâtasatru, who reigned from 519—503 B C The celebrated Bikramasilâ Vihâra was according to General Cunningham, situated at Silâo, a village six miles to the north of Râjgir on the river Pañchâna where a high mound still exists but this identification does not appear to be correct (*see* **Bikramasila Vihara**) Badgâon or ancient Nâlandâ, the celebrated seat of Buddhist learning is seven miles to the north of Râjgir It still contains the ruins of the Buddhist Vihâras and Stûpas Nigrantha Jnatiputra (Nigantha Nâthaputta), who resided at Râjagriha in the Chaitya of Gunasila (*Kalpasutra*, Samacharita) at the time of Buddha with five other Tirthankaras named Purâna-Kassapa Makkhaliputta Gosâla, Ajitakesakambala, Sañjaya Belatthaputta and Pakudha Kachchâyana (*Mahavagga* ch VI, p 31), has been identified with Mahâvira, the twenty-fourth or the last Tirthankara of the Jainas It was at his instigation that Śrigupta a householder of Râjagriha attempted to kill Buddha in a burning pit and with poisonous food (*Avadana Kalpalatâ* ch 8) Gosâla Makkhaliputta was the founder of the Âjivaka sect (Dr Hoernle's *Uvasagadasao*, introduction, p xiii and Appendix, I, 2) Pavâpuri where Mahâvira died is at a distance of ten miles to the south west of Rajgir Buddha, while in Rajgir, lived at Gridhrakûta, Gautama-Nyagrodha-ârâma, Chauraprapâta, Saptaparni cave, Krishna sila by the side of Rishi giri, Sapta sundika cave, in the Sitavana kuñja Jivaka's Mango garden, Tapoda ârâma and Mrigavana of Madrakukshi (*Mahâ parinibbâna Sutta*, ch 3) For further particulars, see **Rajgiri** in Pt II of this work 2 Rajgir the capital of Kekaya, on the north of the Bias in the Punjab (*Ramâyana*, Ayodhya K ch 68) Cunningham identifies Girivraja the capital of Kekaya with Jalâlpur the ancient name of which was Girjak (*Arch S Rep*, II) this identification has been adopted by Mr Pargiter (*Markandeya P* p 318 note)

Giriyek—An ancient Buddhist village on the Pañchâna river, on the southern border of the district of Patna (*see* **Indrasilâ guha**) Across the Pañchâna river is the Giriyek-hill which is the same as *Gridhrakuta* hill the Indrasila guha of Hiuen Tsiang (Cunningham's *Anc Geo* p 471) The Pañchâna river is perhaps the ancient Sappini (Sarpinî) mentioned by Buddhaghosha in his commentary on *Mahâvagga*, ch 11, p 12 The Sappinî is said to have its source in the Gridhrakuta mountain (*see* **Pañchananda**) Giriyek is the " Hill of the Isolated Rock " of Fa Hian, but Mr Broadley has identified it with the " rocky peak at Bihar " (*Ind Ant*, I, 19)

Godâ—The Godâvarî river (Halayudha's *Abhidhânaratnamâlâ* III 52 [illegible])

Godâvari—The river Godâvari has its source in Brahmagiri situated on the side of a village called Tryamvaka which is twenty miles from Nasik (*Saura P*, ch 69 *Brahma P*, chs 77 79) Brahmagiri was visited by Chaitanya (*Chaitanya Charitâmrita*) Some suppose that the river has its source in the neighbouring mountain called Jatâphatkâ In Tryamvaka there is a tank called Kusâvartta, under which the Godâvarî is said to flow after issuing from the mountain The portion of the Godâvarî on which Tryamvaka is situated is called Gautamî (*see* **Gautami**) Every twelfth year, pilgrims from all parts of India resort to this village for the purpose of bathing in this sacred tank

and worshipping Tryamvakesvara, one of the twelve Great Lingas of Mahâdeva (*Śiva P*, Pt I, ch 54 *Varâha P*, chs 79, 80) *see* **Amaresvara** Râmachandra is said to have crossed the river on his way to Lankâ at Bhadrâchalam in the Godavarî district where a temple marks the spot

Godhana-giri—Same as *Garatha Hill* (Bâna Bhatta's *Harshacharita*, ch VI)

Gokarna—1 Gendia, a town in the province of North-Kanara Karwar district thirty miles from Goa between Karwar and Kumta It is a celebrated place of pilgrimage (*Mbh*, Âdi P, ch 219, *Raghuvamśa*, VIII, *Śiva P*, Bk III, ch 15) It contains the temple of Mahâdeva Mahâbalesvara established by Râvana It is thirty miles south of Sadâsheogad which is three miles south of Goa [Newbold *JASB*, vol XV (1846), p 228] Here, Sankarâchâryya defeated in controversy Nilkantha, a Śaiva (*Sankaravijaya*, ch 15) 2 Bhâgiratha, king of Ayodhyâ, is said to have performed austerities at Gokarna to bring down the Ganges (*Râmâyana*, Bâla K, ch 42) This Gokarna is evidently the modern Gomukhî, two miles beyond Gangotri 3 According to the *Varâha Purâna* (ch 170), Gokarna is situated on the Sarasvatî sangama or confluence of the river Sarasvatî

Gokula—Same as Vraja or Mahâvana (*Padma P*, Patâla, ch 40, *Âdi P*, chs 12, 15), or Purâna Gokul where Krishna was reared up Nanda, the foster-father of Krishna removed from Gokula to Brindâvana to escape molestations from the myrmidons of Kamsa (*Âdi P* ch 3) Mahâvana or Purâna-Gokula is six miles from Mathurâ, and contains places associated with the early life of Krishna Vallabhâchâryya, who was a contemporary of Chaitanya and known also by the name of Vallabha Bhatta of **Ambali-grama** (*q v*), and who founded the Ballabhâchâri sect of Vaishnavas, built new Gokula in imitation of Mahâvana, where in the temple of Syâma Lâla, Yasodâ, wife of Nanda, is said to have given birth to Mâyâ Devî, and where Nanda's palace was converted into a mosque at the time of Aurangzeb (*Chaitanya Charitâmrita*, II, 19, also Growse's *Mathurâ*) *see* **Braja** The village of new Gokula is one mile to the south of Mahâvana on the eastern bank of the Jamuna [Lochana Dâs's *Chaitanyamangala* (Atul Gosvâmî's ed) III, p 181]

Gomanta-giri—1 An isolated mountain in the Western Ghats, where Krishna and Balarâma defeated Jarasindhu (*Harivamsa*, ch 42) There is a Tirtha called Goraksha on the top of Gomanta-giri The mountain is situated in the country about Goa i e, the Konkan, called the country of Gomanta (*Padma P*, Âdi Kh, ch 6) The *Harivamsa* (chs 98 and 99) locates a mountain Gomanta-giri in North Kanara 2 The Raivata hill in Gujarat was also called Gomanta (*Mbh*, Sabhâ, ch 14)

Gomati—1 The river Gumti in Oudh (*Râmâyana*, Ayodhyâ, ch 49) Lucknow stands on this river 2 The river Godâvarî near its source where the temple of Tryamvaka is situated (*Śiva P*, Bk 1, ch 54) It is also called Gotamî, from Rishi Gautama who had his hermitage at this place (*Ibid*, ch 54) 3 A river in Gujarat on which Dvârakâ is situated (*Skanda P*, Avantî Kh, ch 60) 4 A branch of the Chambal in Malwa on which Rintambur is situated (*Meghadûta*, Pt I, v 47) 5 The Gomal river in Arachosia of Afghanistan (*Rig Veda*, X, 75 and Lassen *Ind Alt*) It falls into the Indus between Dera Ismael Khan and Pâbâdpur 6 A river in the Kamgra district, Punjab (*Ind Ant*, XXII, p 178)

Gomukhi—According to Capt Raper (*Asiatic Researches*, vol XI, p 506) and Major Thorn (*Memoir of the War in India* p 501) it is situated two miles beyond Gangotri It is a large rock called Cow Mouth by the Hindu from its resemblance to the head and body of that animal But see Fraser's *Himala Mountains*, p 473 Go-mukhî is perhaps the Go karna of the *Ramayana* I, 42

Gonanda—Same as **Gonardda** (2) (*Brihmanda P* ch 49 cf *Matsya P*, ch 113)

Gonardda—1 The Punjab so called from Gonardda king of Kasmira who conquered it 2 Gonda in Oudh is a corruption of Gonardda, the birth-place of **Patañjali** the celebrated author of the *Mahabhashya* hence he was called Gonarddîya *See* **Gauda** He lived in the middle of the second century before the Christian era, and was a contemporary of Pushpamitra, king of Magadha and wrote his *Mahabhashya* between 140 and 120 B C During his time, Menander, the Greek king of Sakala in the Punjab, invaded Ayodhya (Goldstucker's *Panini* pp 234 235 *Matsya P*, ch 113 Bhandarkar *Ind Ant* II 70) 3 A town situated between Ujjayini and Vidisâ or Bhilsa (*Sutta nipata* Vatthugâthâ)

Gopachala 1 The Rohtas hill [*J ASB* (1839) p 696] 2 Same as **Gopadri** (2) [*J ASB* (1862) p 409] Gwalior

Gopâdri—1 Takht-i-Sulaiman mountain near Srinagar in Kasmir (Dr Stein's *Râjataranginî*, I p 51 note) See **Sankarâcharya** 2 Gwalior (Dr Kielhorn, *Ep Ind*, vol I pp 124 154 *Devi P* ch 75) 3 The Rohtas hill same as **Gopâchala**

Gopakavana Goa It was also called Gopakapattana or Gopakapura It was ruled by the Kadamba dynasty (Dr Buhler *Introduction* to the *Vikramânkadeva charita*, p 34 note)

Goparâshtra Same as **Govarashtra** The Igatpuri sub-division of the district of Nasik (*Mbh* Bhishma, ch 9 *Ind Ant* vol IX) According to Garrett it is the same as **Kuva** Southern Konkana (Garrett *Clas Dic*)

Gopratâra—Guptâra a place of pilgrimage on the bank of the Sarajû at Fyzabad in Oudh where Ramachandra is said to have died (*Ramayana* Uttara K ch 110) Near the temple of Guptâra Mahadeva a place is pointed out where Ramachandra is said to have breathed his last

Goratha Hill Bathani ka-pahâd a small isolated hill about five or six miles to the west of the valley of old Rajagriha, appearing from a distance to have three peaks, from which Bhima, Arjuna, and Krishna reconnoitred the beautiful capital of Magadha (*Mbh*, Sabha P, ch 20) It is on the north of Sandol hill which is larger than the Bathani ka-pahad

Gosringa parvata—1 A mountain near Nishadhabhumi (Narwar) in Central India (*Mahâbhârata* Sabha 31) Same as **Gopâdri** (2) 2 Kohmari Spur near **Ujat** in Eastern Turkestan, visited by Hiuen Tsiang, 13 miles from **Khotan** It was a celebrated place of pilgrimage in Khotan, which contained a monastery and a cave where an Arhat resided (Dr Stein's *Sandburied Ruins of Khotan*) 3 The Gopuchchha mountain in Nepal near Katmandu upon which the temple of Svayambhunâtha is situated (*Svayambhu Purana* ch I)

Govarashtra—Govarâshtra is evidently a corruption of Goparâshtra of the *Mahabharata* (**Bhishma** P ch IX) It is the Kauba (Gova) of Ptolemy See **Goparâshtra** The

shrine of Sapta Kotîsvara Mahâdeva was established by the Sapta Rishis at Narvem in the island of Divai (Dîpavatî) on the north of Goa Island proper (*Ind Ant*, III, 194)

Govarddhana—1 Mount Govarddhana, eighteen miles from Brindâvan in the district of Mathurâ In the village called Paitho, Krishna is said to have taken up the mount on his little finger and held it as an umbrella over the heads of his cattle and his townsmen to protect them from the deluge of rain poured upon them by Indra (*Mbh* Udyoga, ch 129) See **Vraja-maṇḍala** 2 The district of Nasik in the Bombay Presidency (Bhandarkar *Early History of the Dekkan* *Mahâvastuavadâna* in Dr R L Mitra's *Sanskrit Literature of Nepal* p 160) See **Govarddhanapura**

Govarddhana-matha—One of the four Mathas established by Sankarâchârya at Jagannâtha in Orissa (see **Sringagiri**)

Govarddhanapura—Govardhan a village near Nasik in the Bombay Presidency (*Mârkandeya P*, ch 57, Dr Bhandarkar's *Early History of the Dekkan*, p 3)

Govâsana—It is evidently the Kiu pi shwong na of Hiuen Tsiang, which has been restored by Julien to Govisana it is 400 li to the south east of Matipura or the present Mundore, a town in Western Rohilkhand near Bignor (*Mbh*, Bhîshma P ch 17)

Gṛidhrakûṭa-parvata—According to General Cunningham it is a part of the Saila giri, the Vulture peak of Fa Hian and Indrasilâ guhâ of Hiuen Tsiang (*see* **Indrasilâ-guhâ**) It lies two miles and a half to the south east of new Rajgir Sailagiri is evidently a spur of the Ratnakûti or Ratnagiri, but the name of Sailagiri is not known to the inhabitants of this place Buddha performed austerities here for some time after leaving the Pândava giri cave and in his subsequent sojourn, he delivered here many of his excellent Sûtras Devadatta hurled a block of stone from the top of this hill to kill Buddha while he was walking below (Chullavagga, Pt vii, ch 3, but *see* **Girivrajapura**) Buddha resided in the garden of Jivaka, the physician, at the foot of the mountain and here he was visited by the king Ajatasatru and by his minister Varshâkâra, which led to the foundation of Pâtaliputra ((Cunningham's *Stupa of Bharhut*, p 89 and *Mahâ parinibbâna Sutta*) It is also called Giriyek hill

Guhyesvarî—The temple of Guhyesvarî, which is claimed both by the Hindus and Northern Buddhists as their own deity, is situated on the left bank of the Bâgmati, about a quarter of a mile above the temple of Pasupatinâtha and three miles north east of Kâṭmându (Wright's *Hist of Nepal*, p 79, *Devî-Bhâgavata* vii, 38) *See* **Nepâla**

Gunamati-vihâra—The Gunamati monastery, which was visited by Hiuen Tsiang, was situated on the Kunva hill at Dharawat in the sub division of Jahanabad in the District of Gayâ .The twelve armed statue of Bhairava at that place is really an ancient Buddhist statue of Avalokiteswara (Grierson *Notes on the District of Gayâ*)

Guptahari—Same as **Gopratâra** (*Skanda P*, Ayodhyâ Mâhât, ch vi)

Gupta-kâsî—1 Bhuvanesvara in Orissa 2 In Sonitapura (*see* **Soṇitapura**)

Gurjjara—Gujarat and the greater part of Khandesh and Malwa (Conder's *Modern Traveller*, vol x, p 130) In the seventh century, at the time of Hiuen Tsiang, the name was not extended to the peninsula of Gujarat, which was then known only by the name of Saurâshtra The modern district of Marwar was then known by the name of Gurjjara It appears from the *Periplus* that the south eastern portion of Gujarat about the mouth of the Nerbudda was called Âbhira, the Aberia of the Greeks Gujarat was

called "Cambay" by the early English travellers For further particulars, see **Guzerat** in Pt II of this work For the Chalukya kings of Gujarat from Mularâja to Kumârapâla, see the Badnagar Inscription in *Ep Ind*, Vol I, p 293

Gurupâda-giri—Gurpa hill in the district of Gaya, about 100 miles from Bodh Gaya, where Mahâkâsyapa attained Nirvâna (Legge's *Fa Hian*, ch xxxiii) It is also called Kukkutapâda giri [see *An account of the Gurpa Hill* in JASB (1906), p 77] By 'Mahâ Kâsyapa" is meant not the celebrated disciple of Buddha who presided over the first Buddhist synod after Buddha's death, but Kâsyapa Buddha who preceded Sakyasimha (Legge's *Fa Hian*, ch xxxiii) But see **Kukkuṭapâda-giri** This hill is called Gurupâdaka hill in the *Divyâvadânamâlâ* (Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 308, *Divyâvadâna*, Cowell's ed p 61) where Maitreya, the future Buddha, would preach the religion

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Haihaya—Khandesh, parts of Aurangabad and South Malwa It was the kingdom of Kârttavîryârjuna, who was killed by Parasurâma (see **Tamasa**) Its capital was Mâhishmati, now called Mahesvara or Chuli-Mahesvara (*Ramayana*, Uttara ch 36) Same as **Anupadeśa** (Mbh, Vana, 114, *Skanda P*, Nâgara kh, ch 66) Mahesa and **Mahishaka**

Haimavata-varsha—The name of India before it was called Bhâratavarsha (*Linga P*, Pt I, ch 45) See **Bhâratavarsha**

Haimavati—1 Same as **Rishikulyâ** (*Hemakosha*) 2 The river Ravi in the Panjab (*Matsya P*, ch 115) 3 The original name of the river Sutlej, which flew in a hundred streams at the sight of Vasishtha, and since then it is called Śatadru (*Mbh*, Âdi P, ch 179) 4 The river Airavati (Irawadi) in the Panjab (*Matsya P*, chs 115, 116)

Hamsavatî—Pegu, built by the two brothers Samala and Bimala [*JASB*, (1859), p 478]

Hamsadvâra—Same as **Krauñcha-randhra** (*Meghaduta*, pt I v 58)

Hamsa-sûpa—Jarasandhu kâ Baiṭhak in Giriyek near Rajgir in Bihar, visited by Hiuen Tsiang It is a dagoba [*Dehagopa* or *Dhatugarbha* or tope (*stupa*)] erected, according to him, in honour of a Hamsa (goose) which sacrificed itself to relieve the wants of a starving community of Buddhist Bhikshus of the Hinayana school There was formerly an excellant road which led up to the mountain top This road was constructed by Bimbisâra when he visited Buddha at this place, the remains of the road still exist

Haradvâra—Same as **Haridvara**

Hârahaura—The tract of country lying between the Indus and the Jhelum, and the Gandgarh mountain and the Salt range (*Arch S Rep*, vol v, p 79, and *Brihat samhitâ*, xiv, 33)

Harakela—Banga or East Bengal (Hemachandra's *Abhidhâna chintâmani*)

Harkshetra—Bhuvanesvara in Orissa It was the site of a capital city founded by Râjâ Yayâti Keśarî, who reigned in Orissa in the latter part of the fifth century Same as **Ekâmrakânana**

Haramukta—The mount Haramuk in Kâsmira, twenty miles to the north of **Śrînagar** (Dr Stein's *Râjatarangini*, II, p 407)

Hârddapîṭha—Baidyanâtha in the Santal Parganas in Bengal It is one of the fifty-two **Piṭhas** where Satî's heart is said to have fallen, though there is no memento

of any kind associated with the occurrence [Dr R L Mitra, *On the Temples of Deoghar* in *JASB* (1883), p 172, *Tantra chudâmani*]

Haridvâra—*See* **Kanakhala** It stands on the right bank of the Ganges, at the very point where it bursts through the Siwalik hills and debouches upon the plains nearly two hundred miles from its source It is in the district of Shaharanpur and was situated on the eastern confines of the kingdom of Śrughna It is also called Gangâdvâra which contains the shrine of Nakuleśvara Mahâdeva (*Kurma P*, II ch 42)

Hariharakshetra—1 Hariharachhatra or Sonepur at the junction of the Gandak and the Ganges (*Varâha P*, ch 144) *See* **Bisâlâ-chhatra** 2 Harihara at the junction of the rivers Tungabhadrâ and Haridrâ in Mysore (Rice's *Mysore Inscriptions*, p 71) *See* **Hariharanâthapura**

Hariharanātha-pura—Harihara or Kudalur at the junction of the river Haridrâ with the Tungabhadrâ, a celebrated place of pilgrimage (*Padma P*, Uttara, ch 62 Rice's *Mysore Inscrip*, Intro) It was visited by Nityânanda, the celebrated disciple of Chaitanya

Harikshetra—Harikântam Sellar on the river Pennar a place of pilgrimage visited by Chaitanya (*Chaitanya Bhâgavata* ch 6)

Hârita-âśrama—Ekalinga, situated in a defile about six miles of Udaipur in Rajputana It was the hermitage of Rishi Harita the author of one of the Samhitas

Harîtakîvana—A part of Baidyanâtha in the Santal Parganas in Bengal now called Harlâjudi (*Baidyanâthamahâtmya*) *see* **Chitabhumi**

✓ **Harivarsha**—It included the western portion of Thibet (*Kalika P* ch 82 *Mbh* Sabhâ P, ch 51) Same as **Uttara-kuru** (*Mbh* Sabha ch 28)

Haryo—Hassan Abdul in the Punjab it was also called Haro

Hastaka-vapra—Hathab near Bhaonagar in Gujarat it is the "Ashtacampra" of the *Periplus of the Erythraean Sea* and Astakapra of Ptolemy (*see Bomb Gaz* vol I, pt 1, p 539)

Hastimatî—The river Hatmati a tributary of the Sabarmati in Gujarat (*Padma P* Uttara, ch 55)

Hastinâpura—The capital of the Kurus north east of Delhi entirely diluviated by the Ganges It was situated twenty two miles north east of Mirat and south west of Bijnor on the right bank of the Ganges Nichakshu the grandson of Janamejaya of the *Mahâbhârata*, removed his capital to Kausambi after the destruction of Hastinâpura (*Vishnu P* pt IV, ch 21) Gadmuktesvar containing the temple of Muktesvara Mahâdeva was a quarter of ancient Hastinâpura *See* **Ganamuktesvara**

Hastisomâ—The river Hastu, a tributary of the Mahânadi [*Padma P* Svarga (Âdi), ch 3]

Hâṭaka—1 Undes or Hûnadesa where the lake Manasasarovara is situated (*Mbh*, Sabhâ P, ch 27) The Guhyakas (perhaps the ancestors of the Gurkhâs) lived at this place 2 A *Kshetra* or sacred area in the district of Ahmedabad in which was situated Chamatkârapura once the capital of Anartta-desa seventy miles to the south east of Sidhpur (*Skanda P*, Nagara kh) *See* **Chamatkarapura**

Hatyâharana—Hattiaharan, twenty-eight miles south east of Hardoi in Oudh Râmachandra is said to have expiated his sin for killing Râvana who was a Brahman's son, by bathing at this place

Hayamukha—Cunningham has identified this with Daundiakhera on the northern bank of the Ganges, about 104 miles north west of Allahabad (*Jaimini Bhârata*, ch 22, Cunningham's *Anc. Geo*, p 387) Beal considers that the identification is not satisfactory (*Records of Western Countries*, I, 229) It was visited by Hiuen Tsiang

Hemakûta—1 Called also *Hemaparvata* It is another name for the **Kailâsa** mountain which is the abode of Kuvera, the king of the Yakshas (*Mbh*, Bhishma P, ch 6, *Kurma P* I, 48) This appears to be confirmed by Kalidasa (Sakuntala, Act vii) 2 The Bândarpuchchha range of the Himalaya in which the rivers Alakanandâ, Ganges and Yamunâ have got their source (*Varâha P*, ch 82) It should be observed that the Kailâsa, and Bandarpuchchha ranges were called by the general name of Kailâsa *See* **Kailâsa**

Hidamba—Cachar named after a Rajâ of Kâmarupa in Assam, who built a palace at Khaspur at the foot of the northern range of hills [*Bengal and Agra Guide and Gazetteer* (1841), vol II p 97]

Himâdri—The Himalaya mountain

Himâlaya—The Himalaya mountain (*see* **Himavân**)

Himavân—Same as **Himâlaya** (*Markandeya P*, chs 54, 55) According to the Purânas Himavân or the Himalaya range is to the south of Mânasa sarovara (*Varâha P*, ch 78)

Himavanta—Majjhima, Kassapagotta, and Dundubhissara were sent as missionaries to Himavanta by Asoka (*Mahavamsa*, ch xii) Their ashes were found in a tope at Sanchi (Cunningham *Bhilsa Tope* p 287) By some it has been identified with Tibet, but Fergusson identifies it with Nepal (Fergusson's *Cave Temples of India*, p 17)

Hingulâ—Hinglaj (*Devi Bhagavata*, vii 38), situated at the extremity of the range of mountains in Beluchistan called by the name of Hingulâ about twenty miles or a day's journey from the sea-coast, on the bank of the Aghor or Hingulâ or Hingol river (the Tomeros of Alexander's historians) near its mouth It is one of the fifty-two pithas or places celebrated as the spots on which fell Sati's dissevered limbs Sati's *brahmarandhra* is said to have fallen at this place (*Tantra Chudamani*) The goddess Durgâ is known here by the name of Mahâmâyâ or Kottavi According to Captain Hart, who visited the temple, it is situated in a narrow gorge, the mountains on each side of which rise perpendicularly to nearly a thousand feet It is a low mud edifice, built at one end of a natural cave of small dimensions, and contain only a tomb-shaped stone, called the goddess **Mâtâ** or Mahâmâyâ [*Account of a Journey from Kurachi to Hinglaj* in *JASB*, IX (1840), p 134, *Brief History of Kalat* by Major Robert Leech in *JASB*, (1843), p 473] Sir T Holdica considers that the shrine had been in existence before the days of Alexander, "for the shrine is sacred to the goddess Nana (now identified with Siva by the Hindus)" which, Assurbanipal (Sardanapalus of the Greeks) king of Assyria removed from Susa in 645 B C to the original sanctuary at Urakh (now Warka in Mesopotamia) the goddess being Assyrian (*The Greek Retreat from India* in the *Journal of the Society of Arts*, vol XLIX,

Rawlinson's *Five Great Monarchies*, IV, p 344). The temple is said to be a low mud edifice, containing a shapeless stone situated in a cavern (*Asiatic Researches*, vol XVII) The *ziarat* is so ancient that both Hindus and Muhammadans claim it without recognising its prehistoric origin The goddess is known to the Muhammadans by the name of Nani (*Imperial Gazetteer*, vol xiii, p 142) The Aghor river is the boundary between the territory of the Yam of Beila and that of the Khan of Khelat The name given to the stream above the peak in the Hara mountains is Hingool It is called Aghor from the mountains to the sea On the way from Karachi, between the port of Soumeanee and the Aghor river, there are three hills which throw up jets of liquid mud called Chandra-kûpa The village nearest to Hinglaj is Urmura or Hurmura, situated on the coast at a distance of two days' march (*JASB*, IX, p 134)

Hiranvati—1 A river in Kosala probably at its western extremity (*Vâmana P*, ch 64) 2. A river in Kurukshetra (*Mbh*, Udyoga ch 158)

Hiranyavâhu—The river Sona, the Erannoboas of the Greeks (*Amarakosha*) See **Sona** The modern Chândan was erroneously identified by Major Franklin with Erreen Bhowah, it runs south of Bhagalpur and joins the Ganges to the west of Champânagar Chândan was also called Chandrâvati (see Franklin's *Site of Ancient Palibothra*, p 20, and *Uttara Purâna* quoted by him) The name of Chândan however has some connection with Chând Sadâgar (*see* **Champapuri**)

Hiranyavindu—1 A celebrated place of pilgrimage at Kalinjar (*Mbh*, Vana, ch 87) 2 A place of pilgrimage in the Himâlaya (*Ibid*, Âdi, ch 217)

Hiranya parvata—Monghir (*see* **Mudgala-giri**)

Hiranyapura—Herdoun or Hindaun in the Jeypur state, seventy one miles to the south-west of Agra, where Vishnu is said to have incarnated as Nrisimha Dev and killed Hiranyakasipu, the father of Prahlâda (*Padma P* Srishti, ch 6) But see **Mulasthânapura**

Hiranyavati—The Little (Chhota) Gandak, same as Ajitavati near Kusinârâ or Kusinagara (*Mahâparinirvâna Sûtra*) It flows through the district of Gorakhpur about eight miles west of the Great Gandak and falls into the Gogrâ (Sarayû)

Hisadrus—The river Sutlej in the Punjab

Hlâdini—The river Brahmaputra (Wilford, *Asiatic Researches*, vol XIV, p 444) But this identification does not appear to be correct It is described as situated between Kekaya on the west and the river Śatadru (Sutlej) on the east Bharata crossed this river on his way to Oudh from Kekaya (*Râmâyana*, Ayodh, ch 71)

Hrishikesa—Rishikes, a mountain twenty-four miles to the north of Hardwar, which was the hermitage of Devadatta (*Varâha P*, ch. 146) It is situated on the bank of the Bhâgirathî on the road from Hardwar to Badrinâth

Hûna-desa—1 The country round Śâkala or Sealkot in the Punjab, as Mihirakula, a Hun, made it his capital 2 The country round Mânasa sarovara

Hupian—The capital of Parsusthâna, the country of the Parsus, a warlike tribe mentioned by Pânini Hupian is the present Opian, a little to the north of Charikar at the entrance of a path over the north-east of the Paghman or Pamghan range (Cunningham's *Anc Geog*, p 20) It was the site of Alexandria, a town founded by Alexander

the Great, the Alasanda of the Mahâvamsa and the birth-place of Menander (the Milinda of the Buddhist writers), the celebrated Bactrian king (McCrindle's *Invasion of India*, p 332) Opian is perhaps a corruption of Upanivesa or properly Kshatriya-Upanivesa, a country situated on the north of India (*Matsya P*, 113).

Hushkâpura—Uskur on the left bank of the Vitastâ opposite to Bâramûla in Kâsmira. It was founded by king Hushka, the brother of Kanishka Uskur is also called Uskara (Cunningham's *Anc Geog*, p 99)

Hydaspes—The Greek name of the river Jhelum in the Punjab.

Hydroates—The Greek name of the river Ravi in the Punjab

Hypanis—The Greek name of the river Bias in the Punjab

Hypasis—The Greek name of the river Bias in the Punjab

I

✓ **Ikshu**—1 The river Oxus, it flowed through Sâkadvîpa [*Vishnu P*, II, ch 4, *JASB*, (1902), p 154] 2 An affluent of the Nerbuda (*Kûrma P*, pt II, ch 39)

Ikshumatî—The river Kâlinadi (East) which flows through Kumaun, Rohilkhand, and the district of Kanauj (*Râmâyana*, Ayodhyâ ch 68)

Ilvalapura—Ellora seven miles from Daulatabad in the Nizam's Dominions and 44 miles from Nandgaon on the G I P Railway It is said to have been the residence of the Daitya Ilvala whose brother Bâtâpi was killed by Rishi Agastya at Bâtâpipuri while on his way to the south It is the same as **Elapura,** which is evidently a corruption of Ilvalapura *See* **Elapura** The Visvakarmâ Cave (Chaitya) at Ellora, and the vihâras attached to it are supposed by Fergusson to belong to a period from 600 to 750 A D when the last trace of Buddhism disappeared from Western India The Kailâsa temple which is the 'chief glory' of Ellora, was caused to be carved by Krishna I, king of Bâdâmi, on the model of the Virûpâksha temple at Pattadakal to celebrate his conquests in the 8th century A D (Havell's *Ancient and Medieval Architecture*, p 193) It is the same as **Deva Parvata** (or giri), and Sivâlaya of the *Siva P* (1, ch 58) For its sanctity, *see* **Sivâlaya**

Indrâṇî—Near Katwa, district Burdwan, Bengal, on the river Ajaya (*K ch* 195)

Indraprastha—Old Delhi It is also called Brihasthala in the *Mahâbhârata* The city of Indraprastha was built on the banks of the Jamuna, between the more modern Kotila of Firoz Shah, and Humayun's tomb, about two miles south of modern Delhi The river has now shifted its course more than a mile eastwards The Nigambod Ghat on the banks of the Jamuna near the Nigambod gate of Shahjahan's Delhi, just outside the fort close to Selimgad, and the temple of Nilachatri said to have been erected by Yudhishṭhira on the occasion of performing a *homa*, are believed to have formed part of the ancient capital It was also called Khândava prastha, and formed part of Khândava-vana (*see* **Khâṇḍava-vana**) The name Indraprastha is preserved in that of Indrapat, one of the popular names of the fort *Purâna Kilâ*, which is still pointed out as the fort of Yudhishṭhira and his brothers The fort was repaired or built on the original Hindu foundations by **Humayun** and was called Dinpânnâ (*Arch S Rep*, vol. IV) It now contains the Keelâ Koni

mosque the building of which was commenced by Humayun and completed by Sher Shah, and also the Sher Manjil or the palace of Sher Shah, which was used as a library by Humayun on his re-accession to the throne, and in which he met with his death by an accidental fall Indraprastha was the capital of Yudhishthira who became king in the year 653 of the Kali era, called also the Yudhishthira era According to Āryabhaṭṭa and Varâhamihira, the Kali age began in 3101 B C A large extent of land between the Delhi and Ajmer gates of modern or Shahjahan's Delhi and about sixteen miles in length contained at different periods the site of old Delhi which was shifted from time to time according to the whims and caprices of different monarchs Just after leaving the Delhi gate, there is Firoz Shah's Kotila containing a pillar of Asoka [for the inscription on the pillar see *JASB* (1837), p 577], which is one of the few remnants of Firoz Shah's capital Firuzabad Another Asoka pillar is on the ridge in a broken condition The next place is Indrapat or Yudhishthira's Indraprastha Just outside the fort is a gate called Lal Darwazâ, the ancient Kâbuli Darwâzâ of Sher Shah's Delhi, which now gives entrance to an ancient mosque At some distance is Humayun's tomb built by Akbar containing also the tomb of Hamida Banu Begum and also those of Jahandar Shah, Farrukhsiyar Alamgir II, Rafi-ud-Daula Rafi-ud Dijarat, and Dara Beyond it is a village called Nizamuddin Aulia after the name of a saint who flourished at the time of Ghiasuddin Tughlak The village contains a *baoli* (well), the beautiful marble tombs of Nizamuddin Aulia Mahommed Shah Jahanara Begum, the poet Khusru and Prince Mirza Jehangir son of Akbar II These tombs are enclosed with beautiful marble fret work screens, one of which is provided with a marble door There is also a mosque called Jumait Khana built by the Emperor Alauddin Beyond Nizamuddin Aulia is Chausath Khamb containing the tomb of Akbar's foster brother and General Mobarak called Aziz Khan The Mausoleum of Safdar Jung, the son of Sadat Khan, Nawab of Oudh and Vizir of Ahmad Shah was erected by his son Shuja ud-Daula Tughlakabad contains the ruins of a big fort built by Ghiasuddin Tughlak whose tomb was raised by his crazy son Muhammad Tugulak just outside the southern wall of the city Besides, there is the Kutub Minar, the tower of victory with *Prithvi Raja's Yajñasala* in the neighbourhood converted into a mosque in the courtyard of which stands the celebrated Iron Pillar This and the Lâlkot with Yogamaya's temple the Butkhana and Altamash s tomb are within the Delhi of Prithvi-Raj Close to the Kutub Minar is the Alai Darwâzâ or the gateway of Allauddin, perhaps, of his capital, and near it is the marble tomb of Imam Zamin, the spiritual guide of Humayun Near the Ajmer gate is the Yantar Mantar or the Observatory of Jai Singh of Jaipur Within Shahjahanabad or modern Delhi is the fort with its celebrated Dewan-i-Am Rang-Mahal, Mamtaz-Mahal, Shahpur palace, and the Pearl Mosque The Jumma Musjid was constructed by Shahjahan The Sonari Mosque (Mosque of Raushan ud-Daula) is situated immediately to the west of the Kotwali from which Nadir Shah ordered the massacre of Delhi For further particulars, *see* **Delhi** in Pt II, of this work

Indrapura—Indore, five miles to the north-west of Dibhai in the Anupashahar sub division of the Bulandshahr district United Provinces It is mentioned in an inscription of the time of Skandagupta the date being 465 A D (*Corp Ins Ind*, III, p 70) Perhaps this Indrapura is mentioned in the *Śankaravijaya* of Ānanda Giri by the name of Indraprasthapura

Indrasila-guha—Mr Laidlay has identified it with the Giriyek hill, six miles from Râjgir, which is evidently a corruption of Gairik-giri, a large portion of the stones of this hill being of red (*gairik*) colour It is a spur of the Bipula range It is the most easterly of the range of hills in which Râjgir was situated (*JASB*, XVII, p 500) The Panchân or Pañchânan river flows by its side, and just across the river is situated the ancient Buddhist village called Giriyek It has two peaks, on the lower peak on the east is situated the celebrated brick-tower called Jarâsandha ka-Baithak which was the Hamsa stûpa of the Buddhists In some portions the moulding of sand and plaster in niches are well preserved It is said to be the only building in India that has any pretention to be dated before Asoka's reign (Fergusson's *Cave Temples of India*, p 33) In front of it there are the remains of a monastery (*Sanghârâma*), a dry well, two tanks and a garden The western peak which is connected with the Hamsa-stûpa by a pavement is the higher of two, to this peak the name of Giriyek properly belongs, it contains the remains of a vihâra It is the "Hill of the isolated rock" of Fa Hian It was on this hill that Indra brought the heavenly musician Pañcha Sikhâ to play on his lute before Buddha, and questioned the latter on forty-two points, which questions he traced with his finger on the ground (Legge's *Fa Hian*, p 80) According to the Buddhist account, the cave was situated in the rook Vedi, at the north side of the Brâhman village Ambasanda, on the east of Rajagriha (Spence Hardy's *Manual of Buddhism*, p 298)

Irân—Persia, which was so called from its colonisation by the ancient Aryans, the ancestors of the modern Parsis, who settled there after they left the Punjab, see **Ariana** (*JASB*, 1838, p 420)

Irana—The Runn of Cutch, the word Runn or Ran is evidently a corruption of Irana, which means a salt land (*Amara kosha*) It is the Eirinon of the *Periplus of the Erythraean Sea*

Iravatî—1 The Ravi (Hydraotes of the Greeks) 2 The Rapti in Oudh (*Garuda P*, ch 81) Rapti is also said to be a corruption of Revatî

Isalla—Kesariya, in the district of Champâran, where Buddha in a former birth appeared as a Chakravartti monarch A stûpa was raised at this place to commemorate the gift of the alms-bowl by Buddha to the Lichchhavis when he parted with them (*Fa Hian*, and *Arch S Rep*, XVI, p 16) The ruins of this stûpa are known to the people by the name of Râjâ Ben-kâ deorâ, Râjâ Bena being one of the Chakravartti kings of ancient time.

J

Jâhnavî—Same as Gangâ (*Harivamśa*, I, ch. 27) See **Jahnu-âsrama.**

Jahnu-âsrama—The hermitage of Jahnu Muni is at Sultangunj (E. I Railway) on the west of Bhagalpur The temple of Gaibinâtha Mahâdeva, which is on the site of the hermitage of Jahnu Muni, is situated on a rock which comes out from the bed of the Ganges in front of Sultanganj The river Ganges (Gangâ) on her way to the ocean, was quaffed down in a draught by the Muni when interrupted in his meditation by the rush of the water, and was let out by an incision on his thigh at the intercession by Bhagîratha, hence the Ganges is called Jâhnavî or the daughter of Jahnu Rishi It is the Zanghera of Martin (*Indian Empire*, vol III, p 37 and *Eastern India*, vol II, p 37), or Jahngira which is a contraction of Jahnu-giri according to Dr R L Mitra (*JASB*, vol XXXIII, p 360), and of Jahnu-griha according to General Cunningham (*Arch S Rep*, vol. XV, p 21) The Pandâs of Gaibinâtha Mahâdeva live in the village of Jahngira which is at a short distance from the temple. The hermitage of Jahnu Muni is

also pointed out at Bhairavaghâṭi below Gangotri in Garwal at the junction of the Bhâgirathi and the Jâhnavî, where the Ganges is said to have been quaffed by the rishi (Fraser's *Himala Mountains*, p 476) For other places which are pointed out as the hermitage of Jahnu [see **Gangâ** and my *Notes on Ancient Anga* in *JASB*, vol **X** (1914), p 340] There was a Buddhist Monastery at Sultanganj itself which contained a colossal copper statue of Buddha constructed in the 5th century A.D.

Jajâhuti—Same as **Jejabhuktî** Its capital was Kajurâha at the time of Alberuni in the eleventh century (Alberuni's *India*, vol I, p 202)

Jajâtipura—Jâjpur (see **Yajñapura** and **Yayâtipura**)

Jâlandhara—Jalandhar, a town near the western bank of the Sutlej in the Punjab, same as **Trigartta** (*Hemakosha*) The name is derived from its founder, the Asura **Jâlandhara**, the son of the Ganges by the Ocean (*Padma P* Uttara, ch 51) It is the head-quarters of the district called Jalandhara Doab or Jâlandharapîtha lying between the Bias and the Sutlej It is the Kulindrina of Ptolemy, but see **Kulinda-desa**

Jalpisa—See **Japyesvara** It is situated on the west of the river Tista in the district of Jalpaiguri in Bengal (*Kâlikâ P*, 77) The name of Jalpaiguri is evidently derived from this Tîrtha

Jamadagni-âsrama—1 Zamânia, in the district of Ghazipur, the hermitage of Rishi Jamadagni Zamânia is a corruption of Jamadagniya 2 The hermitage of the Rishi is also pointed out at Khaira Dih in the Ghazipur district opposite to Bhagalpur 3 At Mahâsthânagad, seven miles north of Bogra in Bengal (*Kathâ-sarit-sâgara*, II, 1, *Skanda P*, Brahma Kh, ch 5, vs 147, 150) It is also called Parasurâma âsrama

Jambudvîpa—India The ancient name of India as known to the Chinese was Shin tup or Sindhu (Legge's *Fa Hian*, p 26) See **Sindhu** and **Bhâratavarsha**

Jambukesvara —Tiruvanaikâval between Trichinopoly and Srîrangam (Devî P, ch 102) *see* **Srirangam**

Jambumârga—Kalinjar (Prof. H Wilson's *Vishnu P*, Bk II, ch XIII note) But this identification does not appear to be correct (see *Mbh*, Vana, chs 87 and 89) The *Agni P*, (ch 109) places Jambumarga between Pushkara and Mount Abu, and mentions Kâlañjara separately as a place of pilgrimage in the same chapter Jambu is placed in Mount Abu (*Skanda P*, Arbuda Kh, ch 60)

Jamunotri—*See* **Yamunotri** A sacred spot in the Bândarpuchchha range of the Himalaya considered to be the source of the river Yamunâ (Jamunâ) near the junction of three streams The particular spot which obtains the name of Jamunotri is a little below the place where the various small streams formed on the mountain-brow by the melting of snow, unite and fall into a basin below Jamunotri is eight miles from Kursali At a short distance from the latter is a celebrated hot spring, issuing from the bed of a torrent which falls into the Jamunâ at a place called Banas, it is considered by the Hindus to be exceedingly holy (Martin's *Indian Empire Illustrated*, vol III, pp 11-20, Fraser's *Tour through the Himala Mountains*, ch 26)

Janasthâna—Aurangabad and the country between the Godâvarî and the Krishnâ ; it was a part of the Dandakâranya of the *Râmayana* (Aranya, ch 49) Pañchavatî or Nasik was included in Janasthâna (*Ibid*, Uttara, ch 81) According to Mr Pargiter, it is the region on both banks of the Godâvarî, probably the country around the junction of that river with the Pranhita or Wainganga (*JRAS*, 1894, p 247)

Japyesvara—Japyesvara of the *Linga P* (pt I, ch 43) and Japyesvara of the *Siva P*, (pt IV, ch 47) are the **Jalpîsa** (q v) of the *Kalikâ P*, (ch 77) Nandi, the principal attendant of Siva, performed asceticism at this place In the *Kalikâ P* (ch 77), it has been placed to the north west of Kâmarûpa in Assam with the five rivers called **Pañchanada** (q v) in the *Linga P* (pt I, ch 43) But the *Kûrma P* (Uttara, ch 42) places it near the Ocean (sâgara) See, however, **Shadaranya** and **Nandigiri.** The *Varâha P*, ch 214 appears to place Japyesvara near Sleshmâtaka or Gokarna

Jasnaul—Bara-Banki in Oudh Jas, a Raja of the Bhar tribe is said to have founded it in the tenth century (Fuhrer's *MAI*)

Jatâ parvata—The Jatâphatkâ mountain in Dandakâranya, in which the Godâvarî has its source *See* **Godâvari** (*Devi P*, ch 43)

Jatodbhava—The river Jatodâ, a tributary of the Brahmaputra, which flows through the district of Jalpaiguri and Kuch Bihar (*Kalikâ P*, ch 77)

Jaugada—The fort of Jaugada, eighteen miles to the north west of Ganjam, contains an edict of Asoka inscribed upon a rock (*Arch S Rep*, vol XIII *Corpus Inscriptionum Indicarum*, vol I) The rock which bears the edict of Asoka (dating about 250 B C), is four miles to the west of Purushottamapur in the district of Ganjam Madras Presidency, on the north bank of the Rishikulyâ (*Ind Ant*, I, 219)

Jâvâlî-pura—Jabbalpur (Bhagavanlal Indraji's *Early History of Gujarât*, p 203, *Prabandha chintamani*, Tawney's Trans, p 161)

Jayanti—1 Jyntia in Assam (*Tantrachudamani*) 2 Same as **Baijayanti** (*JRAS*, 1911, p 810) *See* **Banavâsî**

Jejabhukti—The ancient name of Bundelkhand, the kingdom of the Chandrâtreyas or the Chandels Its capitals were Mahoba and Kharjurâha (*Ep Ind*, vol I, p 218) Kâliñjara was the capital of the Chandels after it had been conquered by Yasovarman The name was corrupted into Jajâhuti (Alberuni's *India*, vol I, p 202) and Jajhoti (Cunningham's *Anc Geo*, p 481)

Jetavana-vihâra—Jogînîbhariya mound, one mile to the south of Srâvastî Buddha resided and preached here for some time The Vihâra was erected in a garden by Sudatta, a rich merchant of Srâvastî, who for his charity was called Anâthapindika He gave it to Buddha and his disciples for their residence It was a favourite residence of Buddha (*Chullavagga*, pt VI, chs 4 and 9) The garden formerly belonged to Jeta, son of king Prasenajit, who sold it to Anâthapindika for gold *masurans* sufficient to cover the whole area (amounting to 18 kotis of *masurans*) It contained two temples called Gandhakuti and Kosamba-kuti and a sacred mango-tree planted by Ânanda at the request of Buddha (Cunningham's *Stûpa of Bharahut*, p 86) *See* **Srâvasti**

Jetuttara—Nâgari, 11 miles north of Chitore It was the capital of Sivi or Mewar (*Jâtakas*, vi, 246, *Arch S Rep*, vi 196) Jetuttara is evidently the Jattaraur of Alberuni, the capital of Mewar (Alberuni's *India*, I, p 202) *See* **Sivi**

Jhârakhanda—Chota or Chutia Nagpur, Kokra of the Muhammadan historians Madhu Sing, Râjâ of Chutia Nagpur, was conquered, and the country was annexed to the Mughal dominion by Akbar in A D 1585 According to Dr Buchanan, all the hilly region between Birbhum (anciently called Vira-desa, the capital of which was Nagara) and Benares was called Jhârakhanda (Martin's *Eastern India*, I, p 32) It also included the

Santal Pargana (*Mahâ Lingesvara Tantra*) Chutia, now an insignificant village two miles to the east of Ranchi, was, according to tradition, the earliest capital of the Nâgavamsi Râjâs of Chota Nagpur, the descendants of the Nâga (snake) Pundarika (Bradley-Birt's *Chota Nagpur*, chs I, III)

Jîrnanagara—Juner in the district of Poona According to Dr Bhandarkar (*Hist of the Dekkan*, sec viii), it was the capital of the Kshatrapa king Nahapâna whose dynasty was subverted by Pulamâyi, king of Paithân

Jushkapura—Zukur in Kâśmîra

Jvâlâmukhî—A celebrated place of pilgrimage (*Devî-Bhâgavata* vii, 38), 22 miles south of Kangra and 10 miles north west of Nadaun in the Kohistan of the Jalandhara Doab in the Dehra sub division of the Kangra district, being one of the Pîthas where Satî's tongue is said to have fallen *Tantra chudâmani* The town is thus described by W H Parish in *JASB*, vol XVIII ' The town of Jvâlâmukhî is large and straggling, and is built at the base of the western slope of the Jvâlâmukhî or Chungar ki-dhar The town with the wooded slopes of Chungar forming the background, and the valley spread out before it, has a very picturesque appearance from a distance " The celebrated temple has been cut out of the volcanic rock It possesses no architectural beauty, nor anything worthy of notice except natural jets of gas which are ten in number, five being within the temple and five on its walls The temple contains the image of Ambikâ or Matesvarî, but General Cunningham says that there is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless body is in the temple of Bhawan (*Arch S Rep*, vol V, p 171) According to an ancient tradition, the flame issued from the mouth of the Daitya Jâlandhara It is evidently the Bâdavâ of the *Mahâbhârata* (Vana ch 82) The Jvâlâmukhî mountain is 3,284 feet high, the temple being at a height of 1,882 feet

Jyotirathâ—A tributary of the river Sona (*Mbh* Vana P ch 85) It has been identified with the Johila, the southern of the two sources of the Sona (Pargiter's *Markandeya P*, p 296)

Jyotirlingas—For the twelve Jyotir lingas of Mahâdeva, *see* **Amareshvara**

Jyotirmatha—One of the four Mathas established by Śankarâchârya at Badrinâth (*see* **Śrîngagiri**) It is now called Joshimath on the Alakânandâ in Kumaun

Jyotishâ—Same as **Jyotirathâ** (*Vishnu Samhitâ*, ch 85)

K

Kabandha—The territory of Sarik kul and its capital Taskhurghan in the Tagdumbash Pamir It is the Kie pan to of Hiuen Tsang (Sir Henry Yule's *Marco Polo*, vol I, pp 154, 163, 166; Dr Stein's *Sand buried Ruins of Khotan*, p 72) *See* **Kupatha**

Kachchha—1 Cutch, it was called Marukachchha (*Brihat-samhitâ*, ch XIV) in contra-distinction to Kausikî kachchha 2 Kaira (Kheda) in Gujarat, a large town between Ahmedabad and Cambay (Kambay) on the river Vetravatî (present Batrak) 3 Perhaps Uch (see **Śûdraka**) 4 Kachar in Assam

Kailâsa—The Kailâsa mountain, it is the Kangrimpoche of the Tibetans, situated about 25 miles to the north of Mânas sorovara beyond Gangri which is also called Darchin, and to the east of the Niti Pass Batten's *Niti Pass* in *JASB*, 1838, p 314) It is a spur of the Gangri range, and is said to be the abode of Mahâdeva and Pârvatî "In picturesque beauty" says H Strachy in *JASB*, 1848, p 158, Kailâsa far surpasses the big Gurla or any other of the Indian Himalaya that I have ever seen, it is full of majesty—a king of mountains" Through the ravines on either side of the mountain is the passage

by which the pilgrims perform their perambulation in two days The identification of the Kiunlun range with Kailâsa is a mistake (see Map of Tibet in Dr Waddell's *Lhasa and its Mysteries*, p 40) *The Mahâbhârata*, Vana (chs 144, 156) and the *Brahmânda P*, (ch 51) include the mountains of the Kumaun and Garwal in the Kailâsa range (see *Vikramorvasî*, Act IV, Fraser's *Himala Mountains*, p 470) Badrikâ âsrama is said to be situated on the Kailâsa mountain (*Mbh*, Vana P, ch 157) The Kailâsa mountain is also called Hemakûta (*Mbh*, Bhîshma P, ch 6) Four rivers are said to rise from Gangri, from the mountain or the lakes, the Indus on the north is fabled to spring from the mouth of the Lion, the Satadru on the west from the Ox, the Karnali on the south from the Peacock, and the Brahmaputra on the east from the Horse [*JASB* (1848), p 329] Sven Hedin says, "The spring at Dokchu is called Langchenkabat, or the mouth out of which the Elephant river (i e, the river Sutlej as called by the Tibetans) comes, just as Brahmaputra's source is the Singi kabab, or the mouth from which the Lion river issues The fourth in the series is the Mapcha-kamba, the Peacock river or Karnali (Sven Hedin's *Trans Himalaya*, vol II, p 103) For the description of the Kailâsa mountain [see Sven Hedin's *Trans Himalaya*, vol II, ch 51 and H Strachey's *Narrative of a Journey to Cho Lagan* (Râkhas Tâl) in *JASB*, 1848, pp 157, 158] Kailâsa mountain is the Ashtâpada mountain of the Jainas According to Mr Sherring, the actual circuit round the holy mountain occupies, on an average, three days, the distance being about 25 miles The water of the Gaurî-kunda, a sacred lake that remains frozen all the year round, has to be touched during the circuit Darchan is the spot where the circuit usually begins and ends (Sherring's *Western Tibet*, p 279) But it is strange that none of the travellers mention anything about the temple of Hara and Pârvatî who are said to reside in the mountain

Kairamâli—The Kaimur range, which is situated in the ancient Kaira desa, *mâli* being the name of a mountain [*JASB* (1877), p 16] Same as **Kimmritya** Kaimur is evidently a corruption of Kairamâli

Kajingharа—Same as **Kajughira**

Kajughira—Kajeri, ninety-two miles from Champa (Beal's *R W C*, vol II, p 193 n) Cunningham identifies it with Kankjol sixty-seven miles to the east of Champâ or Bhagalpur Kajughira is a contraction of Kubjâgriha It may be identified with Kajra, one of the stations of E I Railway in the district of Monghyr Three miles to the south there are many remains of the Buddhist period, and many hot springs

Kâkanâda—Sâñchi in the Bhopal territory, celebrated for its Buddhist topes Bhagavanlal Indraji first pointed out that the ancient name of Sâñchi was Kâkanâda (*Corp Ins Ind*, vol III, p 31)

Kakauthâ—The small stream Barhi which falls into the Chhota Gandak, eight miles below Kasia (Cunningham's *Anc Geo*, p 435) Carlleyle has identified it with the river Ghâgî, one and half miles to the west of Chitiyaon in the Gorakhpur district See *Kakushtâ* (*Mahâparinibbâna Sutta*, ch IV and *Arch S Rep* vol XXII) Lassen identifies Kakauthis of Arrian with the Bâgmatî of Nepal (McCrindle's *Megasthenes and Arrian*, p 189 n)

Kâlachampâ—Same as **Champâpurî** (*Mahâ Janaka Jâtaka* in the *Jâtakas*, vi, 20, 28, 127)

Kaladi—Kaladi or Kalati in Kerala, where, according to the *Sankaravijaya* **Sankarâchâryya** was born in the seventh century of the Christian era *See* **Kerala** His father's name was Sivaguru Guru Govinda Ganda Padyâchârya, a Vedantist initiated him into Sannyâsihood on the banks of Nerbada Govindanâtha was himself a disciple of **Gâudapâda** (*Ibid*, ch V, v 105)

Kalahagrâma —Kahalgaon or Colgong in the district of Bhagalpur in Bengal The name is said to be derived from the pugnacious character of Rishi Durvâsâ, who lived in the neighbouring hill called the Khalli-pâhâd

Kâlahasti.—In the North Arcot district (*Ep Ind*, vol I, p 368, vol III, pp 116, 240) one mile from the Renugunta railway station It was a celebrated place of pilgrimage (*Sankaravijaya*, ch 14) on the river Suvarnamukharî The great temple contains the *Vâyu* (Wind) image of Mahâdeva, which is one of the Bhautika or elementary images The lamp over the head of this phallic image which is called Ūrnanâbha Mahâdeva is continually oscillating on account of the wind blowing from below, while the lamps in other parts of the temple do not oscillate at all See **Chidambaram**

Kâlakavana —The Rajmahal hills in the Province of Bihar (Patañjali's *Mahâbhâshya*, II, 4, 10, *Baudhâyana*, I, 1, 2, Kunte's *Vicissitudes of Aryan Civilization*, p 380) *See* **Âryâvartta**

Kala-Kuṇḍa —Golkanda in the Nizam's territory, formerly celebrated for its diamond mines Gowâl-kunda is a corruption of Kalakunda It was the birthplace of Mādhavâchârya, the author of the *Sarvadarsanasâra samgraha* and other works

Kâlañjara —Kalinjar, in the Badausa sub division of the Banda district in Bundelkhand (*Padma P*, Svarga, ch 19, v 130 and *Siva P*, IV ch 16) It was the capital of Jejabhûkti (Bundelkhand) at the time of the Chandelas after it was conquered by Yasovarman (*Ep Ind*, vol I, p 218) It contains the temple of Nilakantha Mahâdeva (*Vâmana P* ch 84) and also that celebrated place of pilgrimage called Koṭa tîrtha within the fort, the erection of which is attributed to Chandra Barmmâ, the traditional founder of the Chandel family, though the inscriptions mention Nannuka as the founder of the dynasty, *see*, however, **Mahotsavanagara.** There is also a colossal figure of Kâla Bhairava with eighteen arms and garlands of skull and snake armlets within the fort (*Arch S Rep* vol XXI) The *tîrtha* called Hiranya vindu is also situated at this place (*Mbh* Vana ch 87) The hill of Kalinjar is also called Rabichitra [*JASB*, XVII (1848), p 171] For the inscriptions of Kalinjar, see p 313 of the *Journal*

Kalâpa-grama.—A village where Maru and Devâpi, the last kings of the Solar and Lunar races respectively performed asceticism to re appear again as kings of Ayodhyâ and Hastinâpura after the subversions of the Mlechchha kingdoms by Kalki, the tenth incarnation of Vishnu (*Kalki P* pt III, ch 4) According to the *Mahâbhârata*, (Maushala ch 7), *Bhâgavata P* (X, ch 87, v 7), and the *Brihat Nâradîya P* (Uttara, ch 66), Kalâpa grâma appears to have been situated on the Himâlaya near Badarikâsrama In the *Vâyu P* (ch 91), Kalâpa is placed among the Himalayan countries where Urvasî passed sometime with Purûravâ According to Capt Raper, Kalâpa grâma is near the source of the Sarasvatî, a tributary of the Alakânandâ, in Badrinâth in Garwal (*Asia Res*, vol XI, p 524)

Kâli—The **Kâlî** Nadî (west), a tributary of the Hindan, it flows through the **Saharanpur** and Muzaffarnagar districts, United Provinces (*Matsya P* ch 22)

Kâlighâṭa —Near Calcutta It is one of the Pithas where the four toes of Satî's right foot are said to have fallen The name of Calcutta is derived from Kâlighâṭ Golam Husain in his *Riyaz us Salatin* says that the name of Calcutta has been derived from Kâlî-karttâ as the profit of the village was devoted to the worship of the goddess Kâli In the *Mahâlingârchana Tantra*, it is mentioned as *Kâlî pîtha*, and as the pilgrims bathed in the Ghâṭ before worshipping the goddess, the place became celebrated by the name of Kâlîghât Some derive the name of Calcutta from Kilkilâ of the Purâṇas *See* **Kilkilâ**

Kâlikâ-Sangama—The confluence of the Kauśikî and the **Arunâ** (*Padma P*, Svarga, ch 19)

Kâli-Nadi (East)—A river rising in Kumaun joins the Ganges (*Vâmana P*, ch 13) The town of Sankâsya stood on the east bank of this river It is also called Kâlini or Kâlindî Kanauj stands on the western bank of the eastern Kâli Nadi, 3 or 4 miles from its junction with the Ganges From its source to its junction with the Dhavalâ gangâ, Gaurî and Chandrabhaga, it is called Kâlî gangâ and after its junction it is known by the name of Kâli-nadî

Kalinda-Desa—A mountainous country situated in the Bândarapuchchha range of the Himâlaya, where the Yamunâ has got its source, hence the river is called Kâlindi Same as **Kulinda-desa** The *Kalinda giri* is also called Yâmuna Parvata (*Râmâyana*, Kishkindha K, ch 40)

Kâlindî—The river Yamunâ *See* **Kalinda-Desa**

Kalinga—The Northern Circars, a country lying on the south of Orissa and north of Drâvida on the border of the sea According to General Cunningham, it was between the Godâvarî river on the south-west and the Gaoliya branch of the Indrâvatî river on the north west (Cunningham's *Anc Geo* p 516) It was between the Mahânadî and the Godâvarî (according to Rapson's *Ancient India*, p 164) Its chief towns were Manipura, Râjapura or Râjamahendri (*Mbh*, Âdi, ch 215, Sânti, ch 4) At the time of the *Mahâbhârata* a large portion of Orissa was included in Kalinga, its northern boundary being the river Baitaranî (Vana, ch 113) At the time of Kâlidâsa, however, Utkala (Orissa) and Kalinga were separate kingdoms (*Raghuvamsa*, IV) It became independent of Magadha shortly after the death of Asoka in the third century B C, and retained its independence at least up to the time of Kanishka

Kalinga-Nagara—The ancient name of Bhuvaneśvara in Orissa The name was changed into Bhuvaneśvara at the time of Lalâṭendu Kesarî in the seventh century A C It was the capital of Orissa from the sixth century B C to the middle of the fifth century A C (R L Mitra's *Antiquities of Orissa*, vol II p 62 and *Daśakumâracharita*, ch 7) It has now been identified with Mukhalingam, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam district (*Ep Ind*, vol III, p 220) It contains many Buddhist and Hindu remains The temple of Madhukesvara Mahâdeva is the oldest, and that of Someśvara Mahâdeva the prettiest These old temples still bear numerous inscriptions and excellent sculptures The adjoining Nagarakaṭakam also contains some interesting remains and a statue of Buddha But according to the Parlakimedi inscriptions of Indravarman, king of Kalinga, Kalinga nagara is Kalingapatam at the mouth of the Bamsadhârâ river in the Ganjam district (*Ind Ant*, XVI, 1887, p 132) The *K Ch* (composed in 1577 A D) places it on the river Kamsa which is different from the Kasai Kalinga nagara, however, appears to have been the general name of the capitals of Kalinga which were different at different periods, as Manipura, Râjapura, Bhuvanesvara, Pishṭapura, Jayantapura, Simhapura, Mukhalinga, etc

Kâliñjara—Kalinjar in Bundelkhand The fort was built by the Chandel king Kirât Brahma, it contains the shrine of Mahâdeva Nîlakantha and the Tîrtha called Koṭatîrtha (*Matsya P*, ch 180, Lieut Maisey's *Description of the Antiquities of Kalinjar* in *JASB*, XVII, p 171) See **Kâlañjara**

Kâli-Pîtha—Same as *Kâlighâta* (*Tantrachudâmani*)

Kalki—Tutikorin at the mouth of the river Tâmraparṇî in Tinnevelly, it is the Sosikourai of Ptolemy (McCrindle's *Ptolemy*, p 57) It was formerly the capital of **Pâṇḍya** (*see* Kolkai)

Kalyânapura—Kaliani Kalyâna, thirty six miles west of Bidar in the Nizam's territory It was the capital of Kuntala deśa (*see* **Kuntala-deśa**) In the beginning of the seventh century A D, the Chalukyas were divided into two main branches,—the Western Chalukyas in the Western Deccan and the Eastern Chalukyas in that part of the Pallava country which lies between the Krishṇâ and the Godâvarî (Rapson's *Indian Coins*, p 37) Ahavamalla or Somesvara, one of the later Chalukya kings of the Deccan, founded this city in the eleventh century and removed his seat of government from Mânyakheta (Mâlkhet) to this place (Dr Bhandarkar's *History of the Dekkan*, sec xii, but see *Indian Antiquary*, vol I, p 209) Vijñânesvara, the author of the *Mitâksharâ*, flourished in the court of Tribhuvanamalla Vikramâditya II, the second son of Somesvara I, who reigned from 1076 to 1126 A D, and who was the most powerful monarch of the Chalukya dynasty (Dr Burnell's *South Indian Palæography*, p 56) Bilhana also flourished in the court of this king in the eleventh century He was the author of the *Vikramânkadeva charita* which was written about 1085 A D (Dr *Buhler's Introduction* to the work, p 23) The kings of Kalyâna were also called kings of Karnâta According to the *Vâsava Purâna* Bijala Râya, the last king of Kalyâna, was a Jaina He persecuted the followers of *Vâsava*, who was his minister, and was the founder of the Lingait or Jangama sect of Saivas Bijala was assassinated in his own palace by Jagaddeva, a Lingait, at the instigation of Vâsava After the death of the king Kalyâna was destroyed by internal dissension (see Garrett's *Classical Dictionary of India*, s v *Vâsava Purâna* Wilson's *Mackenzie Collection*, pp 311-320) But it appears that Kalyâna ceased to be the capital on the fall of the Kalachuris

Kâma-Âsrama—Kâron, eight miles to the north of Korantedi in the district of Balia Mahâdeva is said to have destroyed Madana, the god of love, at this place with the fire of his third eye in the forehead (*Râmâyana*, Bâla, ch 23) It was situated at the confluence of the Sarayu and the Ganges, but the Sarayu has now receded far to the east of this place, and joins the Ganges near Singhi, eight miles to the east of Chapra in Saran The place contains a temple of Kâmesvaranâtha or Kaulesvaranâtha Mahâdeva It is the same as Madana-tapovana of the *Raghuvamsa* (ch II, v 13) But according to the *Skanda P*, (Avantî Kh, Avantî kshetra mâhâtmya, ch 34), the incident took place at Devadâruvana in the Himâlaya

Kâma-Giri—See **Kâmâkhyâ** (*Devî Bhâgavata*, viii, 11)

Kâmâkhyâ—1 In Assam (*Brihat Dharma P*, I, 14), see **Kâmarûpa** 2 In the Punjab, it is a place of pilgrimage (*Padma P*, Svarga, ch 11) on the river Devikâ 3 Same as *Mâyâpurî* (*Brihat-Siva P*, I, ch 16)

Kâmakoshṭhî (Kâmakoshnî)—1 Kumbhaconam in the province of Madras It was the ancient capital of Chola (*Bhâgavata*, bk X, ch 79; *Chaitanya charitâmrita*, Madhya, ch 9, *Life of Chaitanya*, p 43 in the journal of the Buddhist Text Society) But this identification is doubtful 2 Same as *Kâmâkhyâ* (*Brihad Dharmma P*, Pûrva, ch 14)

Kamalânka—Comilla, it was the capital of Tipârâ in the sixth century Most probably, it is the Komalâ of the *Vâyu P*, (II, ch 37, v 369) and Kiamolongkia of Hiuen Tsang

Kâmarûpa—Assam, on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lâkhyâ and Banga, and included Manipur, Jayantiya, Kachhar, and parts of Mymensingh and Sylhet (Buchanan's *Account of Rangpur* in *JASB*, 1838, p 1) It included also Rangpur which contained the country-residence of Bhagadatta, king of Kâmarûpa (*Ibid*, p 2) The modern district of Kâmrup extends from Goâlpârâ to Gauhati Its capital is called in the *Purânas* Prâgjyotisha (*Kâlikâ P*, ch 38) which has been identified with Kâmâkhyâ, or Gauhati (*JRAS*, 1900, p 25) Kâmâkhyâ is one of the Pîthas, containing the temple of the celebrated Kâmâkhyâ Devî on the Nîla hill or Nilakûta parvata (*Kâlikâ P*, ch 62), it is two miles from Gauhati Râjâ Niladhvaja founded another capital Komotâpura (the modern Kamatapur in Cooch Behar, *Imp Gaz*, s v *Rangpur District*) On the opposite or north side of the river Brahmaputra is situated a hill called Asva krântâ parvata where Krishna is said to have fought with Narakâsura (*Brihat Dharma P*, Madhya Kh, ch 10 and *Brahma P*, ch 51, *JRAS*, 1900, p 25) Bhagadatta, son of Naraka, was an ally of Duryodhana (*Mahâbhârata*, Udyoga, ch 4) The *Yogini-Tantra* (Pûrva Kh, ch 12) has preserved some legends about the successors of Naraka For the stories of Mayanâvatî's son Gopichandra and his son Gavachandra, see *JASB*, 1838, p 5 The Ahom kings came into Assam from the east at the beginning of the thirteenth century The immediate cause of their emigration was the breaking up of the Chinese Empire by the Moguls, for at the time when Chukapha fixed himself in Assam, Kublai had just established himself in China (*JASB*, 1837, p 17) The word "Ahom" is perhaps a corruption of Bhauma, as the descendants of Narakâsura were called (*Kâlikâ P*, ch 39) For the later history of Kamarûpa under the Muhammadans, see *Asiatic Researches*, vol II The temple of Tâmresvarî Devî or the copper temple, called by Buchanan the eastern Kâmâkhyâ, on the river Dalpani, is situated near the north-eastern boundary of the ancient Kâmarûpa (*JASB*, XVII, p 462)

Kamberikhon—According to Ptolemy, it is the third mouth of the Ganges, it is a transcription of *Kumbhîrakhâtam* or the Crocodile channel It is now represented by the Bangara estuary in the district of Khulna in Bengal (see my *Early Course of the Ganges* in the *Indian Antiquary*, 1921)

Kâmboja—Afghanistan, at least its northern part (*Mârkandeya P*, ch 57 and *Manu*, ch X) According to Dr Stein (*Râjatarangini* vol I, p 136) the eastern part of Afghanistan was called Kâmboja The name of "Afghan," however, has evidently been derived from Asvakân, the Assakenoi of Arrian (McCrindle's *Megasthenes and Arrian*, p 180) It was celebrated for its horses (*Mbh*, Sabhâ P, chs 26 and 51) Its capital was Dvâraka, which should not be confounded with Dwarka in Gujarât (Dr Rhys Davids' *Buddhist India*, p 28) *See* **Loha** The Shiaposh tribe, which now resides on the Hindukush mountain is said to have descended from the Kâmbojas In the Girnar and Dhauli inscriptions of Asoka, Kâmboja is mentioned as Kambocha, and according to Wilford, Kâmboja was classed with the mountain of Ghazni (*JASB*, 1838, pp 252, 267)

Kambyson—According to Ptolemy, it is the name of the westernmost mouth of the Ganges It is evidently a corruption of Kapilâsrama (see my *Early Course of the Ganges* in *Ind Ant*, 1921)

Kankâli—1 One of the fifty two Pîthas situated on a burning ground near the river Kopai, where it takes a northernly course, in the district of Birbhum in Bengal The name of the goddess is Kankâlî 2 For Kankâli Tîlâ, *see* **Mathura**

Kâmpilya—Kampil, twenty-eight miles north-east of Fathgad in the Farrakhabad district, United Provinces It is situated on the old Ganges, between Budaon and Farrakhabad It was the capital of Râjâ Drupada, who was king of South Pañchâla, and was the scene of Draupadî's svayamvara (*Mbh*, Âdi P, ch 138, *Râmâyana*, Âdi, ch 23) Drupada's palace is pointed out as the most easterly of the isolated mounds on the bank of the Buda-Gangâ Its identification with Kampil by General Cunningham (*Arch S Rep*, I, p 255) and by Fuhrer (*MAI*) appears to be correct and reasonable

Kamâsvatî—The river Kasâi in Bengal But *see* **Kapiśa** (river) It is perhaps the Kośâ of the *Mahâbhârata* (Bhîshma, ch 9) Kamśâvatî and Kasâi are separately mentioned in *K Ch*, p 197

Kâmyaka vana—The Kâmyaka-vana of the *Mahâbhârata* was situated on the bank of the Sarasvatî (Vana P, ch 5; *Vâmana P*, ch 34), and is not identical with Kâmyavana in the district of Mathurâ Kâmyaka-vana was then a romantic wilderness in Kurukshetra (*Vâmana P*, ch 34, v 4), where at Kâmoda, six miles to the south-east of Thanesvar, Draupadî-kâ-bhâṇḍâr is pointed out as the place where Draupadî cooked food for her husbands, the Pâṇḍavas, during their sojourn at that place after Yudhishthira lost his kingdom by gambling with the Kurus (*Arch S Rep*, vol XIV)

* **Kanaka**—Travancore Same as *Mushika* (*Padma P*, Svarga, Âdi, ch 3, Garrett's *Class Dic*)

Kanakavatî—Kankoṭah or Kanak-koṭ, sixteen miles west of Kosam on the southern bank of the Yamunâ near its junction with the river Paisuni (Dr Hoey's *Identification of Kusinâra, &c* in *JASB*, 1900, p 85; *Ava Kalp*, ch 106)

Kanakhala—It is now a small village two miles to the east of Hardwar at the junction of the Ganges and Nîladhârâ It was the scene of *Daksha yajña* of the *Purânas* (*Kûrma P*, Uparibhâga, ch 36, *Vâmana P*, chs 4 and 34) The *Mahâbhârata* (Vana P, ch 84) describes it as a place of pilgrimage, but states that the sacrifice was performed at Haridvâra (*Mbh*, Salya, ch 281) The *Linga P*, says that Kanakhala is near Gangâdvâra, and Daksha performed his sacrifice at this place (*Linga P*, pt I, ch 100)

Kâñchîpura—Conjeveram (*Mbh*, Bhîshma, ch IX), the capital of Drâviḍa or Chola (*Padma P*, Uttara, ch 74), on the river Palar, forty three miles south west of Madras The portion of Drâvida, in which it is situated, was called Tonda maṇḍala The eastern portion of the town is called Vishnu Kâñchî and the western portion Siva Kâñchî, inhabited by the worshippers of Vishnu Varadâ Râja and Śiva called Ekâmranâtha (with his consort Kâmâkshî Devî) respectively (*Padma P*, Uttara, ch 70, Wilson's *Mackenzie Collection*, pp 146, 191) *See* **Chidambaram** Sankarâchârya constructed the temple of Vishnu called Vishnu-Kâñchî at Kâñchî (Ânanda Giri's *Śankaravijaya*, ch 67) At Siva-Kâñchî exists his tomb or Samâdhi with his statue upon it within the precincts of the temple of Kâmâkshî Devî The town contains the celebrated Tîrtha called Śiva-Gangâ It possessed a University (*see* **Nâlandâ**) The Pallava dynasty reigned at Conjeveram from the fifth to the ninth century of the Christian era, when they were overthrown by the Chola kings of Tanjore, which was also the capital of Chola or Drâviḍa Kâñchîpura is said to have been founded by Kulottunga Chola on the site of a forest called Kurumbar-bhûmi (*Mackenzie Manuscripts* in *JASB*, vii, pt I, pp 399, 403), which was afterwards called Toṇḍa maṇḍala

Kanhagiri—Kanheri in the Province of Bombay It is the Krishna saila of the Kanheri inscription (Rapson's *Catalogue of Coins of the Andhra Dynasty*, Intro, p xxxiii)

Kanishkapura—Kanikhpur or Kâmpur, ten miles to the south of Srinagar It was founded by Kanishka, who in 78 A D, convened the last Buddhist synod, which gave rise to the Saka era

Kaṇṭaka-Dvîpa—*See* **Kaṭadvîpa**

Kaṇṭaka-Nagara—Katwa in the district of Burdwan in Bengal It was visited by Chaitanya (*Chaitanya Bhâgavata*, Madhya, ch 26) *See* **Kaṭadvîpa**

Kantâraka—*See* **Araṇyaka**

Kântipurî —1 Identified by Cunningham with Kotwal, twenty miles north of Gwalior (*Skanda P*, Nâgara Kh, ch 47, *Arch S Rep*, vol II, p 308) 2 According to Wright (*Hist of Nepal*, pp 9, 154), Kântipura or Kântipurî is one of the ancient names of Katmandu in Nepal 3 The *Vishnu P* (pt IV, ch 24) places it on the Ganges near Allahabad

Kaṇva-Âsrama—1 On the bank of the river Mâlinî (the river Chukâ) which flows through the districts of Shaharanpur and Oudh, it was the hermitage of Kanva Muni who adopted the celebrated Sakuntalâ as his daughter (Kâlidâsa's *Śakuntalâ*) The hermitage of Kanva Muni was situated 30 miles to the west of Hardwar, which is called Nâdapit in the *Śatapatha Brâhmana*, xiii, 5, 4, 13 (*SBE*, xliv, p 399) 2 On the river Chambal, four miles to the south east of Kota in Rajputana (*Mbh*, Vana, ch 82; *Agni P*, ch 109) This Kanva âsrama was also called Dharmâraṇya 3 On the banks of the Nerbuda (*Padma P*, Uttara, ch 94)

Kânyakubja—1 Kanauj, on the west bank of the Kâlînadî about six miles above its junction with the Ganges in the Farrakhabad district, United Provinces It was the capital of the second or Southern Pañchâla during the Buddhist period (Dr Rhys Davids' *Buddhist India*, p 27) and also in the tenth century (Râjaśekhara's *Karpûramañjarî*, Act III) It was the capital of Gâdhi Râjâ and birth place of Viśvâmitra (*Râmâyana*, Bâla K) Buddha preached here on the instability of human existence It was visited by Fa Hian and Hiuen Tsiang in the beginning of the fifth and the middle of the seventh centuries respectively Harshavardhana or Silâditya II was the reigning sovereign, when it was visited by Hiuen Tsang in 636 A D, he inaugurated the Varsha era in 606 A D, but according to Max Muller, Harshavardhana reigned from 610 to 650 A D He was the contemporary of Muhammad, whose flight from Medina in 622 A D gave rise to the Hijira era In his court flourished Bâṇabhaṭṭa, the author of the *Kâdambarî* and *Harshacharita*, Dhâvaka, the real author of the *Nâgânanda*, and Chandiâditya, the versifier of the *Vessantara Jâtaka* The celebrated Bhavabûti was in the court of Yaśovarmana of Kanauj (Stein's *Râjataranginî*, I, p 134), he went to Kâśmîra with Lalitâditya (672 to 728 A D) after the conquest of Kanauj by the latter Srîharsha wrote the *Naishadha-charita* at the request of Jayachandra For the ancestors of Jayachandra, see copperplate grant in *JASB*, 1841, p 98 Kanouj had been the capital of the Maukhari kings before Harshavardhana transferred his seat of government from **Thâneśvara** to this place The three great monasteries, in one of the chapels of which was enshrined a tooth relic of Buddha, were situated to the south-west of the town in what is now called Lâlâ Misar Tolâ (Cunningham *Arch S Rep* I, p 292) A celebrated temple of **Vâmana** existed at Kânyakubja (*Padma P*, Srishṭi, ch 35, Uttara, ch 53) The **Rang-mahal** of the ancient Hindu palace is situated in the south west angle of the triangular shaped

fort, the remains of which still exist, the palace is said to have been built by Ajaya Pâla who was killed in 1021 A D, and it was perhaps from this palace that Prithvî Râj carried off Samyuktâ (*Bhavishya P*, Pratisarga P, pt III, ch 6) 2 That part of the Kâveri, on which Uragapura (Uraiyur), the capital of Pândya, was situated (see Mallinâtha's commentary on *Raghuvamsa*, canto vi, v 59) was called Kânyakubja-nadî

Kanyâ-Tîrtha—1 In Kurukshetra 2 On the Kâverî 3 Same as **Kumârî**

Kapâla-Mochana-Tîrtha —1 In Bârânasî or Benares (*Siva P*, I, ch 49) 2 In Mâyâpura (*Padma P*, Uttara, ch 51) 3 In Tâmralipta or Tamluk 4 On the river Sabarmati in Gujarât (*Padma P*, Uttara ch 53) 5 On the river Sarasvatî called also Ausanasa Tîrtha in Kurukshetra (*Mbh*, Salya, ch 40) General Cunningham places the holy tank of Kapâla Mochana on the east bank of the Sarasvatî river, ten miles to the south east of Sadhora (*Arch S Rep*, vol XIV, pp 75, 77)

Kapilâ—1 The portion of the river Narbada near its source which issues from the western portion of the sacred *Kunda*, and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhârâ (Cousen's *Archæological Survey List of the Central Provinces*, p 59, *Padma P*, Svarga, ch 22) 2 A river in Mysore (*Matsya P*, ch 22, v 27)

Kapiladhârâ—1 Twenty four miles to the south west of Nasik, it was the hermitage of Kapila 2 The first fall of the river Narbada from the Amarakantaka mountains The Kapilâ sangama is near the shrine of Amareswara on the south bank of the Narbada *See* **Kapilâ**

Kapilâsrama—1 The hermitage of Kapila Rishi in the island of Sâgara near the mouth of the Ganges (*Brihat Dharma P*, Madhya Kh, ch 22) The ruins of a temple dedicated to him are situated on the south-east corner of one of the minor islands into which the island of Sâgara is divided by creeks and rivers *See* **Sâgara-sangama** 2 Same as **Siddhapura** (2)

Kapilavastu—The birth place of Buddha It has been identified by Carlleyle with Bhuila in the North western part of the Basti district, about twenty five miles north east of Fyzabad He places Kapilavastu between the Ghagrâ and the Gandak, from Fyzabad to the confluence of these rivers (*Arch S Rep*, vol XII, p 108) General Cunningham identifies it with Nagarkhâs on the eastern bank of the Chando Tâl near a large stream named Kohana, a tributary of the Râptî, and in the northern division of Oudh beyond the Ghagrâ river, and he supposes that Mokson is the site of the Lumbini garden, where Buddha was born But Dr Fuhrer, on the suggestion of Dr Waddell, has discovered that Kapilavastu lies in the immediate neighbourhood of the Nepalese village called Nigliva, north of Gorakpur, situated in the Nepalese Terai, thirty eight miles north-west of the Uska station of the Bengal and North Western Railway The Lumbini garden has been identified with the village Paderia, two miles north of Bhagabanpur The birth of Buddha occurred under a Sal tree (*Shorea robusta*) in the Lumbini garden when Mâyâ Devî, his mother, was travelling from Kapilavastu to Koli He was born according to Prof Max Muller (*History of Ancient Sanskrit Literature*, p 298) in 557 B C during the reign of Bimbisara of the Sisunâga dynasty of Magadha, and died in 477 B C, but according to Prof Lassen and the Ceylonese chronology, he was born in 623 and died in 543 B C, The ruins of Kapilavastu, according to Dr Fuhrer, lie eight miles north-west of Paderia P C Mukherji has explored the region and identified Kapilavastu with Tilaura, two miles north of Tauliva which is the head-

quarters of the provincial government of the Tarai, and three and half miles to the south-west of Nigliva. The town of Kapilavastu comprised the present villages of Chitra-dei Ramghat, Sandwa and Tilaura, of which the last mentioned place contained the fort and the palace within it. It is situated on the east bank of the Bângangâ, which has been identified with the Bhâgirathî, on the bank of which, according to some authorities, Kapilavastu was situated. He has identified Lumbini-vana with Rummin dei which is a corruption of Lummini devi, ten miles to the east of Kapilavastu and two miles north of Bhagabanpur, and about a mile to the north of Paderia. The inscription found there on the pillar of Asoka leaves no doubt as to the accuracy of the identification. It distinctly mentions the name as 'Lumminî gâma' and contains a temple of Mâyâ Devî. He has identified also Śarakupa (Arrow-well) with Piprava, which also contains the stupa in which the Śâkyas of Kapilavastu enshrined the one-eighth share of Buddha's relics obtained by them after his death. He identifies Kanaka muni or Kanagamana Buddha's birth place Sobhâvatînagara with Araura, a yojana to the east of Tilaura, and Krakuchandra's birth place Khemavatînagara with Gutiva, four miles to the south of Tilaura. He has identified the Nyagrodha monastery with the largest mound to the south of Lori-Kudan, which is one mile to the east of Gutiva, and one and a half miles west of Tauliva, and has also identified the place of massacre of the Śâkyas by Virudhaka with Sagarwâ, two miles to the north of Tilaura kot (Mukherji's *Antiquities in the Terai, Nepal*, ch. 6). Buddha, when he revisited Kapilavastu at the request of his father Suddhodana who had sent Udâyi (called also Kaludâ) to invite him, dwelt in the Nygrodha garden, where he converted his son Râhula and his step brother Nanda. It was also in this Nyagrodhârâma Vihâra that he refused to ordain his step mother Prajâpati and other Sâkya princesses, though at the request of Ânanda, he ordained them afterwards in Vaisâlî. The names of the twenty four Buddhas who preceded Gautama Buddha are to be found in the Introduction to the *Mahawansa* by Turnour. The Sâkyas, including the Koliyans, had republican form of government like the Vajjians and Lichchhavis of Vaisâlî and the Mallas of Kusinâra and Pava. They elected a chief who was called Râjâ and who presided over the State. They carried on their business, in a public hall called the Mote Hall (Santhâgâra). Suddhodana, Buddha's father was an elected president (Dr. Rhys Davids' *Buddhist India*, p. 19). The contemporaries of Buddha outside India were the prophet Ezekiel and king Josiah in Jerusalem, Crœsus in Lydia, Cyrus in Persia, Anacreon, Sappho, Simonides, Epimenides, Draco, Solon, Æsop Pythagoras, Anaximander, Anaximenes, and Pisistratus in Greece, Psammeticus in Egypt and Servius Tullius in Rome. Ahasuerus reigned thirty years after Buddha's death (Spence Hardy's *Legends and Theories of the Buddhists* Introduction, p. xxx).

Kapiśâ—1. Kushan, ten miles west of Opian, on the declivity of the Hindu kush: in short, the country to the north of the Kabul river was Kapiśâ, the Kipin of the Chinese travellers. Julien supposes the district to have occupied the Panjshir and Tagao valleys in the north border of Kohistan (Beal's *R. W. C.*, I, p. 55 n). It is the Kâpisî of Pânini. Ptolemy places Kapiśâ two and half degrees northwards from Kabura or Kabul (*JASB.*, 1840, p. 484). According to Sir R. G. Bhandarkar, Kapisâ was North *Afghanistan*—the country to the north of the Kabul river (*Ind. Ant.*, I, 22). According to Prof. Lassen, Kapisâ is the valley of the Gurbad river (*JASB.*, 1839, p. 146). The town of Kapisâ was once the capital of Gandhâra (Rapson's *Anc. Ind.*, p. 141). It has been identified with Afghanistan (*Ind. Ant.*, I, 1872, p. 22). 2. The river Subarnarekha in Orissa

(Raghuvamśa, IV, v 38, Lassen's *Ind Alt*, Map), but Mr Pargiter correctly identifies Kapiśâ with the river **Kâsâi** which flows though the district of Midnapur in Bengal (*Ancient Countries in Eastern India* in *JASB*, vol LXVI, pt I, 1897, p 85, *K Ch*, p 197)

Kâpisthala—It is called Kavital by Alberuni (Alberuni's *India*, I, p 206) which has been corrupted into Kaithal Kâpisthala of the *Brihat-samhitâ* (xiv, v 4) is the Kambistholoi of Arrian, Kaithal is situated in the Karnal district, Punjab It is said to have been founded by Yudhishthira In the centre of the town is an extensive lake

Kapisthala—Same as **Kâpisthala**

Kapitha—Identified by General Cunningham (*Anc Geo*, p 369), following Hiuen Tsiang's description, with Sankisa or Sânkâsya forty miles south-east of Atrangi and fifty miles north west of Kanauj *See* **Sânkâsya**

Kapivatî—The Bhaigu, a branch of the Râmgangâ (Lassen's *Ind Alt*, II, p 544, *Râmayana*, bk II, ch 71)

Kârâ—The hermitage of Agastya, said to be situated in the Southern Ocean, it may be identified with Kolai, the Kael of Marco Polo on the mouth of the Tâmrâparnî in Tinnevelly (Speyer's *Jâtakamâlâ*—the story of Agastya)

Kârâhâtaka—Karâda, in the district of Satara in the Province of Bombay on the confluence of the Krishnâ and the Koinâ, about forty miles north of Kolhapur it was conquered by Sahadeva, one of the Pândavas (*Mbh*, Sabhâ, ch 31, *Ep Ind*, vol III, p 232, Bhandarkar's *Early History of the Dekkan*, sec III) It was the capital of the Silahâra kings and the residence of the Sinda family who claimed to belong to the Nâga vamśa, being the descendants of Vâsuki, for their history, see *Ep Ind* vol III, p 231 Vikramâditya II king of Kalyâna, married Chandralekhâ, the daughter of a Silahâra prince of Karahâtaka (*Vikramânkadeva charita*, vii) Karahâtaka was the capital of the country called Kârâshtra (*Skanda P*, Sahyâdri kh)

Karakalla—Karachi, in Sindh, Krokala of Megasthenes

Kârapatha—Kârâbagh, or Kâlâbagh, or Bâghân, as it is now called, on the right or west bank of the Indus, at the foot of the Salt range locally called Nili hill in the Bannu district It is mentioned in the *Raghuvamśa* (XV, v 90) as the place where Lakshmana's son Angada was placed as king by his uncle Râmachandra when he made a division of his empire before his death It is the "Carabat' of Tavernier But the distance he gives from Kandahar does not tally with its actual distance from that place (Tavernier's *Travels*, Ball's ed, vol I p 91) But it should be observed that there is a town called Kârâbagh on the route from Kandahar to Ghazni, 35 miles south-west from the latter place The surrounding district called also Kârâbagh is remarkably fertile (Thornton's *Gazetteer of the Countries Adjacent to India*) It is called Kârupatha in the *Râmâyana* (Uttara K, ch 115) The *Padma P* (Uttara, ch 93), however, says that Lakshmana's sons were placed in the country of Madra, which is evidently a mistake for Malla of the *Râmâyana* (Uttara, ch 115) It is perhaps Kailavata of the *Brihatsamhitâ* (ch 14) For a description of Kâlâbagh or Bâghân see *JASB*, 1838, p 25

Kârâshtra—The country was situated between the Vedavatî on the south and the Koinâ or Koyanâ on the north (*Skanda P*, Sahyâdri Kh) It included the district of Satâra, its capital was Karahâtaka (*Ind Ant*, V, 1876, p 25)

Karaskara—The country of the Kâraskaras is in the south of India (*Mbh*, Karna, 44, *Baudhâyana*, I, 1, 2, *Matsya P*, 113) Perhaps it is Kârakal in South Kanara, Madras Presidency, famous for the Jaina and Buddhist pilgrims, which accounts for its being condemned as a place of pilgrimage

Karatoya—1 A sacred river which flows through the districts of Rangpur, Dinajpur, and Bogra It formed the boundary between the kingdoms of Bengal and Kâmarûpa at the time of the *Mahabhârata* (Vana, ch 85) *see* **Sadânîra** It flowed through the ancient Pundra (*Skanda P*) It is called Karatoya and Kuratî 2 A river near the Gandhamâdana mountain (*Mbh* Anus, ch 25)

Kâravana—Karvan in the territory of the Gaikwar, 15 miles south of Baroda and 8 miles north east of Miyagam railway station Nakulisa, the founder of the Pasupata sect of Saivism, flourished between the 2nd and 5th century A D His chief shrine of Siva called Nakulisa or Nakulesvara (see *Devî P*, ch 63) was at Kârvân The special holiness attached to the Narbada and its pebbles as Lingas is probably due to the contiguity of this shrine of Kârvân (Bhagavanlal Indraji's *Early History of Gujarat*, pp 83, 84) Same as **Kâyâvarohana**

Karavirapura—1 It has been identified with Kolhapur in the Province of Bombay (*Madhura Kavisarma s Archâvatârasthala vaibhava darpanam*, *Padma P*, Uttara Kh, ch 74, Râmdâs Sen's *Aitihâsika Rahasya*, 3rd ed, pt II, p 276) It is locally called Karvir Krishna met here Parasurâma, and killed its king named Srigâla Same as *Padmâvatî* on the river Venva, a branch of the Krishnâ (*Harivamsa*, ch 9) The temple of Mahâ Lakshmi is situated at this place (*Devî-Bhâgavata*, vii, chs 30, 38, *Matsya P* ch 13) In the eleventh century it was the capital of the Silahâra chiefs For the genealogy of the Silahâra dynasty of Kolhapur, see *Ep Ind*, vol III, pp 208, 211, 213 It appears from an inscription that Kshullakapura is another name for Kolhapur (*Ep Ind*, vol III, p 209) 2 The capital of Brahmâvartta, it was situated on the river Drishadvati (*Kalika P*, chs 48, 49)

Karddama-âsrama—Sitpur or Sidhpur (Siddhapura) in Gujarât, the hermitage of Rishi Karddama and birth place of Kapila The hermitage of the Rishi was situated on the bank of the Bindusarovara caused by the tears of Vishnu (*Bhâgavata P*, bk III, ch 21) The town itself is situated on the north bank of the river Sarasvatî in the Kadi district of the Baroda State, sixty four miles north of Ahmedabad

Karkotaka-Nagara—1 Karra, forty-one miles north west of Allahabad It is one of the Pîthas where Satî's hand is said to have fallen (Fuhrer s *MAI*) 2 Perhaps Arakan (Rakia) on the "opposite side of Tâmralipta across the eastern sea," *i e*, the Bay of Bengal (*Kathâ sarit-sâgara*, pt I, ch 18, Tawney s trans, vol I, p 136)

Karmanâsâ—1 The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Trisanku, the protégé of Rishi Visvâmitra (*Vâyu P*, ch 88, v 113) The river is on the western limit of the district of Shahabad in the former province of Bengal and forms the boundary of Bihar and the United Provinces It issues from a spring situated in a village called Sarodak (Martin's *Eastern India*, vol I, p 400) 2 A small rill in Baidyanâtha (*see* **Chitâbhumi**)

Karmamanta—Kamta, near Comilla, in the district of Tipârâ, Bengal It was the capital of Samatata at the time of the Khadga kings (*JASB*, 1914, p 87)

Karna-Gangâ—The river Pendar, a tributary of the Alakânanda in Garwal

Karnaki—A town on the Narbada It is mentioned as Karnikâ in the *Brihat-Siva P*, I, ch 75 It is perhaps the modern Karnali near the junction of the Narbada and the Uri, *see* **Erandî** and **Bhadrakarna** (I)

Karnakubja—Junâgad in Kâthiawâd, it is situated in Antargra-kshetra (*Skanda P*, Prabhâsa Kh)

Karnapura—Near Bhagalpur, now called Karnagad (*see* **Champâpuri**) According to Yule, Karnagad is the Kartinagar of Ptolemy (*JASB*, vol XVIII, p 395)

Karna-Suvarna—Kânsonâ, now called Rângâmâti in the district of Murshidabad, on the right bank of the Bhâgirathî six miles south of Berhampur, in Bengal (*Kubjikâ Tantra*, ch 7, *JASB*, XXII, 281) It was the former capital of Bengal at the time of Âdisura It was at the request of Âdisrura that Bîra Simha, king of Kanauj, sent five Brâhmanas, Bhattanârâyana, Daksha, Sriharsha (the author of the *Naishadha charita*), Chhândada, and Vedagarbha, to Bengal to perform his sacrifice according to the Vedas Bhatta nârâyana, the author of the drama *Venî samhâra*, is considered by some to have flourished at the court of Dharma Pâla of the Pala dynasty Even the name of Kânsonâ has become antiquated and the town is now known by the name of Rângâmâti Captain Layard says that Rângâmâti was anciently called Kansonâpurî, and the remains of the greater part of the palace with its gate and towers are distinctly traceable, although the site is now under cultivation (*JASB*, vol XXII, 1853, p 281) Karna suvarna was also the capital of Sasânka or Narendra, the last of the Gupta kings and the great persecutor of the Buddhists, who reigned in Bengal in the latter part of the sixth century and it was he who treacherously killed Râjyavarddhana, elder brother of Harsha Deva or Śilâditya II of Kanauj, as related in the *Harsha charita* The kingdom of Karna suvarna was situated to the west of the Bhâgirathi and included Murshidabad, Bankura, Burdwan, and Hughli The earth of Rângamati is red, and the tradition is that Bibhîshana, brother of Râvana, being invited to a feast by a poor Brahman at Rângâmati, rained down gold on the ground as a token of gratitude and hence the earth is red (*On the Banks of the Bhagirathi* by Rev J Long in *Cal Review*, vol VI) This is a figurative way of stating the immense profit which Bengal derived from its trade with Ceylon in precious stones pearls, etc (*K Ch*, pp 189, 223) Dr Waddell identifies Karna suvarna with Kâñchannagar (Kanson nagara) near Burdwan in Bengal (Dr Waddell's *Discovery of the Exact Site of Asoka's Classic Capital of Pataliputra*, p 27)

Karnâta—Part of the Carnatic between Ramnad and Seringapatam It is another name for Kuntaladesa, the capital of which Kalyânapura, see **Kuntala-desa** According to the *Târâ Tantra*, it was the same as Mahârâshtra, and extended from Bâmanâtha to Srirangam Dvâra samudra was the capital of Karṇâṭa The kingdom of Vijayanagar was also called Karnâṭa (*Imperial Gazetteer of India*, vol IV) But see *Imperial Gazetteer*, vol VII, p 377 (1886), in which Kanara is said to be Karnâṭa deśa, including Mysore, Coorg, and part of the Ceded Districts The Mysore State was called Karnâṭaka (*JRAS*, 1912, p 482)

Karṇâvati—1 The river Kane in Bundelkhand (*Arch S Rep*, vols II and XXI) But this name does not appear in any *Purâna* See Syenî and **Śuktimatî** 2 Ahmedabad in Gujarât It was built by Râjâ Karna Deva of the Solanki race of Anahillapattana or Pattana in Gujarât in the eleventh century (Tawney Merutunga's *Prabandhachintâmani*, pp 80, 97n) Ahmad Shah made it his capital after conquering it It was also called Srinagar It is the Râjanagara of the Jainas (*Antiquities of Kathiawad and Kachh* by Burgess; H. Cousen's *Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol III).

Karnika—The Coleroon, a branch of the Kâverî Both these rivers surround Srîrangam (*Padma P*, Uttara, ch 62)

Kartripura—The kingdom of Kartripura included Kumaun, Almorah, Garwal and Kangra (*JRAS*, 1898, p 198) It was conquered by Samudra Gupta Mr Prinsep supposes it to be Tripura or Tippera (*JASB*, 1837, p 973) Same as **Katripura.**

Kârttikasvâmi—See **Kumârasvâmi.**

Kârttikeya-Pura—Baijnâth or Baidyanâth, in the district of Kumaun, about 80 miles from Almora It is also called Kârttikapura (*Devî P*, ch 9, also Dr Führer's *Monumental Antiquities and Inscriptions*)

Kârupatha—Same as **Kârapatha.**

Karura—See **Korura**

Karusha—Two countries by the name of Karusha are mentioned, one in the east and the other in the west 1 Same as *Adhirâja*, the kingdom of Dantavakra (*Harivamsa*, ch 106) In the *Mahâbhârata* it has been named between Matsya and Bhoja (*Bhîshma P* ch 9) In the *Purânas*, it is mentioned as a country on the back of the Vindhyâ range According to Mr Pargiter, Karusha lay to the south of Kâsî and Vatsa between Chedi on the west and Magadha on the east, enclosing the Kaimur hills, in short, the country of Rewâ (*JASB*, 1895, p 255 *JRAS*, 1914, p 271 Panini's *Sûtra*, IV, I, 178) Same as **Kârusha** 2 A portion of the district of Shahabad in Bihar (*Râmâyana*, I, ch 24) According to tradition, the southern portion of the district of Shahabad between the river Soṇa and Karmanâsâ was called Karukh desa or Karushadesa (Martin's *Eastern India*, vol I, p 405) Vedagarbhapurî or modern Buxar was situated in Karusha (*Brahmânda P*, Pûrva Kh, ch 5) 3 It was another name for Puṇḍra (*Bhâgavata*, X, ch 66)

Kârusha—Same as **Karusha ;** Rewâ

Kâshṭha-Maṇḍapa—Kâtmându, the capital of Nepal, founded by Râja Gunakâmadeva in 723 A D at the junction of the Bagmati and Vishnumati rivers It was anciently called Mañju Patan (see **Mañjupatan**, after Mañjusrî who is said to have founded it Mañjusrî was esteemed by the northern Buddhists as their Visvakarmâ or celestial architect (Hodgson's *Literature and Religion of the Buddhists*, p 62) According to the *Svayambhu Purâna*, he was an historical personage who introduced Buddhism into Nepal Kâtmându is also called Kântepura (Wright's *History of Nepal*, p 9)

Kâsî—Benares Kâsî was properly the name of the country, of which Benares was the capital (*Fa Hian*, also *Apannaka Jâtaka* in the *Jâtakas* (Fausboll's ed), p 98, *Mbh*, Bhîshma, ch 9, *Râmâyana*, Uttara, ch 48) At the time of Buddha, the kingdom of Kâsî was incorporated with the kingdom of Kosala (Lohichcha Sutta in the *Dialogues of the Buddha*, pp 291, 292) See **Bârâṇasî**

Kâśmîra—Kâsmîr (*Brahma P*, ch 54) It is said to have been originally colonised by Kâsyapa, and the hermitage of the Rishi is still pointed out in the Hari mountain near Srînagar But see **Kâśyapapura.** He gave his name to Kasgar and Kasmir, and to the people originally called Kâsas or Kassias Vishnu is said to have incarnated in Kâsmîra as the fish (*Matsya-avatâra*), and bound the ship (Nau) (into which form Durga had converted herself to save the creatures from destruction in the great deluge) to the westernmost and highest peak of the three snowy peaks situated on the west of Banhal Pass in the eastern portion of the Pir Pantsal range hence this peak is called *Naubandhana tîrtha* It is the Nâvaprabhramsana of the *Atharva Veda* and the Manoravasarpana

of the *Satapatha Brâhmana* (Macdonell's *Hist of Sanskrit Literature*, p 144) At the foot of this peak is the Kramasara lake (now called Konsarnâg) which marks a foot step (Krama) of Vishnu (*Satapatha-Brâhmana* in *SBE*, XII, *Mbh*, Vana, ch 186, Dr Stein's *Râjatarangini*, II, p 392) Vishṇu is also said to have incarnated as the boar (*Varâha avatâra*) at Baramula, thirty-two miles from Srinagar on the right bank of the Vitastâ (see **Sûkara-kshetra**) Asoka sent here a Buddhist missionary named Majjhantika in 245 B C (*Mahâvamsa*, ch XII) For the history of Kâsmir, see Kalhaṇa's *Râjatarangini* It appears from the Jâtaka stories that Kâsmir once formed a part of the kingdom of Gandhâra (*Jâtakas*, Cam Ed, vol III, pp 222, 229)

Kâsyapapura—Wilson supposes that the name of Kâsmir is derived from Kâsyapapura, the town of Rishi Kasyapa the Kaspapyros of Herodotos Dr Stein, however, is of opinion that Kâsmir was never called Kâsyapapura, but it was always called Kâsmira (Dr Stein's *Ancient Geography of Kasmir*, pp 11, 62) Kaspaira of Ptolemy has been identified with Multan For the legend how the lake Satisara was desecrated and Kâsmira was created by Kasyapa, see *Râjatarangini* (Dr Stein's *Râjatarangini*, vol I, p 5) 1 The hermitage of Rishi Kasyapa was on the Hari mountain, three miles from Srinagar 2 Multan was also called Kasyapapura, the Kaspeira of Ptolemy, being founded by Kâsyapa the father of Hiranyakasipu (Alberuni's *India*, 1, p 298)

Kâsyapî-Ganga—The river Sabarmati in Guzerat (*Padma Purâna* Uttara, ch 52)

Kaṭadvîpa—Kâṭwa in the district of Burdwan in Bengal (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 187 Wilford in *Asia Rev*, X, p 278) It is a sacred place of pilgrimage to the Vaishnavas, where Chaitanya at the age of 24 embraced Dandism after leaving his father's home being initiated into its rites by a Gossain named Kesava Bhârati The hairs cut off from his head on the occasion have been preserved in a little temple Kâṭwa was called Murshidganj after the name of Murshid Kuli Khan, Nawab of Murshidabad The old fort of Katwa where Ali Verdi Khan defeated the Mahrattas was situated on a tongue of land between the Ajai and the Bhâgîrathi (Bholanauth Chunder's *Travels of a Hindoo* vol 1 *Chaitanya-Bhâgavata* Madhya Kh) Chaitanya's autograph is preserved in a village called Dadur 14 miles to the south of Katwa Same as *Kantakanagara* and *Kantaka dvîpa*, the gradual corruptions of which are Kaṭa dvîpa, Kâtâdia and Kâṭwâ Krishnadâs Kaviraj, the author of the *Chaitanya-charitâmrita* lived at Jhâmatpur, 4 miles to the north of Kâṭwâ, Nânnur, 16 miles to the south west of Kâtwâ in the district of Birbhum, was the birth place of the Vaishnava poet Chandidâs

Katripura—Tripura or Tipara (Allahabad Inscription), but Mr Oldham supposes that the kingdom of Katripura included Kumaun, Almora, Garwal, and Kangra (*JRAS*, 1898, p 198) Same as **Kartṛipura**

Kaulam—Quilon in Travancore, once a great port on the Malabar coast (Yule's *Marco Polo*, vol II, p 313 note)

Kauninda—See **Kuninda**

Kausâmbî—Kosambi nagar or Kosam, an old village on the left bank of the Jamuna, about thirty miles to the west of Allahabad It was the capital of Vamsadesa or Vatsyadesa, the kingdom of Udayana, whose life is given in the *Brihât-Kathâ* and *Kathâ sarit sâgara*, II, ch I The *Ratnâvalî*, a drama by Harsha Deva, places its scene at Kausâmbî (see **Hastinâpura**) Buddha dwelt in the Ghosita ârâma of Kausâmbî (*Chullavagga*, pt I, ch 25) Udayana or Udena as he was called by the Buddhists, was the son of King Parantapa, he married Vâsuladattâ or Vâsava-dattâ, daughter of Chanda Prajjota

called also Mahâsena (Śrîharsha's *Priyadarsikâ*, Acts I, III), king of Ujjayinî He was converted to Buddhism by Pindola (Dr Rhys Davids *Buddhist India*, p 7), and it was Udayana who first made an image of Buddha who was his contemporary The image was of sandal wood, five feet in height The second image was made by Prasenajit, king of Kosala, who was also a contemporary of Buddha It was made of gold (Dr Edkins' *Chinese Buddhism*, p 49), but according to Fa Hian, Prasenajit's image was also made of Gosîrsha Chandana (sandal wood) The *Vâsavadattâ* by Subandhu, probably written at the beginning of the 6th century A D, relates the story of Vâsavadattâ and Udayana Vararuchi, called also Kâtyâyana, the author of the *Vârttikas*, is said to have been born at Kausâmbi and became the minister of Nanda, king of Pâtaliputra (*Kathâ-sarit-sâgara* I, ch 3)

Kausikî—1 The river Kusi (*Ramayana*, Adi, ch 34, *Baraha P*, ch 140) According to tradition, the Kusi in remote ages passed south east by the place where Tajpur is now situated, and thence towards the east until it joined the Brahmaputra, having no communication with the Ganges When the Kusi joined the Ganges, the united mass of water opened the passage now called the Padma, and the old channel of the Bhâgîrathî from Songli (Suti) to Nadia was then left comparatively dry (Martin's *Eastern India*, III, p 15) This junction must have taken place at some period between the third century A D, when the Sultanganj Jahnu was established, and the 7th century A D At Jotnarahari, the Kusi joins the Ganges, and the junction is a place of pilgrimage (Martin's *Eastern India*, III, p 84) 2 A branch of the Drishadvatî (Chitang) in Kurukshetra (*Vâmana P*, *ch* 34)

Kausikî-Kachchha—The district of Purnea

Kausikî-Sangama—1 The confluence of the Kusi and the Ganges on the opposite side of Kahalgaon and to the north of Pâtharghâtâ in the district of Bhagalpur in Bengal 2 The confluence of the rivers Drishadvatî and the Kausikî (*Padma P* Svarga Kh, ch 12) The confluence is near the village of Balu on the Rakshî river 17 miles to the south of Thanesvar (*Arch S Rep* vol XIV, p 88)

Kautâlakapura—Same as Kuntalakapura (*Jaimini Bhârata*, ch 53)

Kaverî—1 The Kaveri, a river in southern India which rises from a spring called Chandra tîrtha (*Kûrma P*, II, ch 37) in the Brahmagiri mountain in Coorg (*Skanda P*, Kâverî Mâhât, chs 11-14, Rice's Mysore and Coorg III, pp 8 and 85) The Kaveri fall at Śivasamudra is one of the most picturesque sights in southern India 2 The northern branch of the Nerbuda near Mândhâtâ (Omkaranâtha) mentioned in the *Purânas* (*Padma P*, Svarga Kh, ch 8, *Matsya P*, ch 188) The junction of the Nerbuda and the Kaveri is considered to be a sacred place

Kâyâbarohana—Same as **Kârâvana** (*Skanda P*, Prabhâsa Kh, I, ch 79)

Kedâra—Kedâranâtha, situated on the southern side of the junction of the Mandâkinî and the Dudhgangâ The temple of the Kedâranâtha, one of the twelve great Lingas of Mahâdeva, is built on a ridge jutting out at right angle from the snowy range of the Rudra Himalaya below the peak of the Mahâpanthâ in the district of Garwal, United Provinces (see **Amaresvara**) A sacred stream called Mandâkinî or the Kâlî gangâ has its rise about two days' journey from Kedârnâtha from a lake which is said to produce blue lotus, and it joins the Alakânandâ at Rudraprayâga It requires eight days to go from Kedâra to Badrinath, although the distance along a straight line between them is short It is 15 or 16 days' journey from Haridvâra to Kedâranâtha

The peak of Kedâranâtha is said in the *Śiva Purâna* (Pt I, ch 47) to be situated at Badarikâ âsrama The worship of Kedâranâtha is said to have been established by the Pândavas (see **Pañcha-kedâra**) Close to the temple is a precipice called Bhairab Jhâmp, where devotees committed suicide by flinging themselves from the summit (Dr Führer's *MAI*, *Imperial Gazetteer* vol VIII, s v *Kedarnath*) Śankarâchârya died at this place (Mâdhavâchârya's *Śankaravijaya*, ch 16) Near the temple is a Kunda called Reta Kunda where Kârttika is said to have been born (*Skanda P*, Mahesvara Kh, I, 27, II, 29) Ushi maṭh is 32 miles lower, it contains the images of Mândhâtâ and the five Pândavas

Kekaya—A country between the Bias and the Sutlej It was the kingdom of the father of Kaikeyî, one of the wives of Daśaratha, king of Ayodhyâ (*Râmâyana*, Ayodhyâ, ch 68) See **Girivrajapura** (II)

Kerala—The Malabar coast (Wilson's *Mâlati and Mâdhava*) It comprised Malabar, Travancore, and Kanara (*Râmâyana*, Kishk ch 41) terminating at Cape Comorin on the south and Goa on the north It is the country of the Nairs It is sometimes used as synonymous with Chera (Rapson's *Ancient India*, p 164 and *Indian Coins*, p 36, Dr Bhandarkar's *Hist of the Dekkan*, sec III) In fact Kerala is the Kanarese dialectal form of the more ancient name of Chera (Hunter's *Imperial Gazetteer of India*, s v *Chera*) Sankarâchârya, the celebrated reformer, was born at Kâladi on the bank of the river *Purnâ* at the foot of the mountain called Brisha in Kanara (Kerala) his father was Sivaguru and his grandfather was Vidyâdirâja See **Chittambalam** In the Mackenzie Manuscripts, the capital of Keraladesa is said to be Ananta sayanam Paraśurâma is said to have caused Brâhmaṇas to inhabit this country (*JASB*, 1838, pp 183, 128) Gibbon says " Every year about the summer solstice a fleet of 120 vessels sailed from Myas Hormas, a port of Egypt on the Red Sea The coast of Malabar or the island of Ceylon was the usual term of their navigation, and it was in those markets, that the merchants from the more remote parts of Asia expected their arrival This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons ' The Kollam era which is in use in Travancore and Malabar, and which commenced in 824 A D, is a modification of the Saptarshi era (*Ind Ant*, vol XXVI, p. 118)

Keralaputra—See **Keṭalaputra**

Keśavati—The Vishṇumatî river in Nepal, a tributary of the Bâgmati (Wright's *Hist of Nepal*, pp 81, 89) It forms four out of the fourteen great Tirthas of Nepal by its junction with four rivers The names of the four Tîrthas are Kâma, Nirmala, Akara, and Jugana But according to the *Svayambhu Purâna* (ch iv), its junction with the rivers Bimalâvati, Bhadrânadî, Svarnavatî, Pâpanâsinî, and Kanakavatî form the sacred Tîrthas called Manoratha, Nirmala (or Triveṇî), Nidhana, Jñâna and Chintâmani respectively

Keṭakîvana—Baidyanâth in the Santal Parganas (Dr R L Mitra's *On the Temples of Deoghar* in *JASB*, 1883 p 172)

Keṭalaputra—Same as *Kerala* or *Chera* (Aśoka's Girnar Inscription, Bhandarkar's *Early History of the Dekkan*, sec. III, p 10) It comprised the Malabar Coast, south of the Chandragiri river (V A Smith's *Early History of India*, p. 164), it was also called **Keralaputra**

Ketumala Varsha—Turkestan and the lands watered by the river Chaksu or **Oxus** (*Vishnu P*, ch 2, *Mârkandeya P*, ch 59) In oriental history, Turkestan is called Deshti Kiptchak from the Kiptchaks who are the primitive Turkish race It comprises Kharezm (called also Urgendj) as the Khanat of Khiva is called, the Khanat of Bokhara, and the Khanat of Khokand called also Fergana Up to the time of Zenghis Khan's conquest in 1225, Bokhara, Samarkhand, Merv, Karshi (Naksheb), and Balkh (Um ul Bilad, the mother of cities) were regarded as belonging to Persia, although the government of Khorasan (the district of the sun as it was then called) was under Bagdad (Vambery's *Travels in Central Asia*, ch XII, and pp 339, 367)

Khajjurapura—Khajraha, the capital of the Chandels, in Bundelkhand

Khalatika-Parvata—The Barabar hill in the Jahanabad sub-division of the district of Gaya, containing the Sâtgharâ and Nâgârjuni caves of the time of Asoka and his grandson Daśaratha It is about 7 miles east of the Bela station of the Patna-Gaya Railway Khalatika is evidently a corruption of Skhalatika or Slippery (*Corpus Inscriptionum Indicarum*, vol I p 32) Some of the inscriptions on the cave show that Dasaratha gave certain cave hermitages to the Âjîvakas (a sect of naked ascetics) The Âjîvakas are also mentioned in the seventh pillar edict of Asoka issued in the twenty ninth year of his reign (Buhler's *Indian Sect of the Jainas*, p 39) For a description of the Barabar Hill Caves see *JASB*, 1847, pp 401 and 594 (Nâgârjuni cave) To the south and near the foot of the hill are the seven rock-cut caves called the Sâtgharâ Out of these seven caves three are on the Nâgârjuni hill There is also a sacred spring called Pâtâlagangâ Not far from it is the Kawadol hill (see **Sîlabhadra Monastery**)

Khandava Prastha—Same as *Indraprastha*, old Delhi (*Mbh*, Âdi P, ch 207)

Khândava Vana—Mozuffarnagar at a short distance to the north of Mirat included in ancient Kurukshetra It is one of the stations of the North-Western Railway Arjuna one of the Pândavas appeased the hunger of Agni the god of Fire, at this place (*Mbh* Âdi, ch 225) The name was applied to a great portion of the Mirat division from Bulandshahar to Saharanpur (*Hardwar* in the *Cal Review* of 1877, p 67) Khândava vana was situated on a river called A rathâ (*Mbh*, Vana ch, 160) According to the *Padma P*, (Uttara ch 64), Khândava vana was situated on the Jamuna, and Indra prastha, called also Khândava prastha was a part of it

Kharki—Aurangabad

Kharosthra—Kashgar (Dr Stein's *Sand buried Ruins of Khotan*, p 404) The ancient alphabets called Kharosthi were introduced from this country into India It is situated in that part of Turkestan which is called Lesser Bucharia It was conquered by Jengiz Khan, and upon the division of his empire, it fell to the share of his son Jagatai, it was then conquered by Tamerlane, and in 1718 by the Chinese (Wright's *Marco Polo*)

Khasa—The country of the Khasas was on the south of Kâsmîr, and extended from "Kastvar in the south east to the Vitastâ in the west", and it included the hill states of Râjapurî and Lohara The Khasas are identical with the present Khakha (Dr Stein's *Râjatarangini*, vol II, *Ancient Geography of Kasmir*, p 430, and *Mârkandeya P*, ch 57)

Khattanga Prapata—The celebrated water fall of the river Sarasvatî in Kanara near Hunabar, not far from Mangalore The sound of the fall is terrible

Khemavatînagara—The birth place of the Buddha Krakuchchhanda or Krakuchandra (*Svayambhû P*, ch 4) It was also called Khema (*Dipavamsa* in *JASB*, 1838, p 793) It has been identified with Gutiva, four miles to the south of Tilaura in the Nepalese Terai (P C Mukherji's *Antiquities of Terai, Nepal*, pp 49, 55) According to Fa Hian, Krakuchandra's birth-place was Napeikea or Nabhiga

Khetaka—Kaira, 20 miles south of Ahmedabad, on the river Vetravatî (present Vatrak) in Guzerat, described in the *Padma P*, (Uttara Kh, ch 51, *Dasakumâracharita*, ch 6 and Cunningham's *Anc Geo*, p 492) See **Kachchha** For a description of the town, see Bishop Heber's *Narrative of a Journey*, vol II, p 156 It contains a Jaina temple

Khiragrama—Twenty miles north of Burdwan in Bengal It is one of the Pîthas, where a toe of Satî's right foot is said to have fallen The name of the goddess is Jogâdhyâ

Khurasan—Khorasan in Central Asia, it was celebrated for its fine breed of horse (*Asvachikitsitam* by Nakula ch 2, see also Ward's *History of the Hindoos*, 2nd ed, vol I, p 558)

Kikata—Magadha (*Vâyu P*, ch 105, *Rig Veda*, III, 53, 14) According to the *Târa Tantra*, the name of Kîkata was applied to the southern part of Magadha from Mount Varana to Gridhrakuta (Ward's *History of the Hindoos*, vol I, p 558)

Kilkila—Kilagila, the capital of Konkana (Garrett's *Classical Dictionary* s v *Kailakila*) See **Bakataka** and **Kalighata**

Kimmritya—The Kaimur range, between the rivers Sone and Tons This range is part of the Vindhya hills (Hooker's *Himalayan Journals*, vol I, p 28) It commences near Katangi in the Jubbulpore district and runs through the state of Rewa and the district of Shahabad in Bihar Same as **Kaira mali**. Perhaps the names of Kimmritya and Kaimur are derived from Kumâra râjya, a kingdom which was close to Chedi (*Mbh*, Subhâ, ch 30)

Kimpurusha Desa—Nepal

Kiragrama—Baijnath in the Punjab, it contains the temple of Baidyanâtha, a celebrated place of pilgrimage (*Siva P* cited in the *Arch S Rep*, vol V, pp 178, 180) 30 miles to the east of Kot Kangra (*Ep Ind*, I, p 97) Twelve miles to the south west of Baijnath is the temple of Âsâpurî Devî, situated on the top of a lofty hill

Kirata Desa—Tipârâ The temple of Tripuresvarî at Udaipur in Hill Tipârâ is one of the Pîthas (*Mbh*, Bhîshma, ch 9, *Brahma P*, ch 27, *Vishnu P*, pt 2, ch 3) It was the Kirrhadia of Ptolemy, and included Sylhet and Assam (see *Râjamâlâ or Chronicles of Tripura* in *JASB*, XIX, 1850, p 536, which contains the history of the Tipârâ Râj) The title of Mânikya was conferred upon the Râjâ named Ratnâfah by the king of Gaud, shortly after 1297 A D, which title they have retained ever since The Kirâts also lived in the Morung, west of Sikkim (Schoff, *Periplus of the Erythraean Sea*, p 243) They lived in the region from Nepal to the extreme east (*JRAS*, 1908 p 326)

Kiritakona—One of the Pîthas, situated four miles from Dâhâpâdâ in the district of Murshidabad Satî's crown (*kiriti*) is said to have fallen at this place (*Tantrachudâmani*, P C Mazumdar's *Musnud of Murshidabad*) Mr Beveridge says that it is three miles from Murshidabad (*Old Places in Murshidabad* in the *Calcutta Review*, 1892, p 208)

Kishkindhâ—" About a mile easterly from Nimbapur, a small hamlet in the suburb of Bijanugger, lies an oval-shaped heap of calcareous scoria, partially covered by grass and other vegetation The Brahmins aver it to be the ashes of the bones of giant Walli or Bali, an impious tyrant slain here by Râma on his expedition to Lankâ (Ceylon) "—*JASB*, vol XIV, p 519 It appears from the accounts of pilgrims that the ancient Kishkindhâ is still called by that name and also by the name of Anagandi It is a small hamlet situated in Dharwad on the south bank of the river Tungabhadrâ near Anagandi,

three miles from Bijayanagara (Sewell's *Arch Surv of Southern India*, I, p 322) and close to Bellary (*JRAS* 1894 p 257) About two miles to the south west of Kishkindha is the **Pampâ sarovara**, and to the north west of Pampâ sarovara is the **Añjana hill**, where Hanumâna was born, Savari's hermitage was 60 miles to the west of Kishkindhâ Râma killed Bâlî, the brother of Sugrîva, and gave the kingdom of Kishkindhâ to the latter (*Râmâyana*, Kishk, ch 26) Kishkindhâ comprises the hills on the opposite side of the valley that separates it from Humpi, which are wild congeries of fantastic naked granite rocks with narrow valleys between In one of these is shown the place where the body of Râjâ Bâlî was burnt, it is a bed of very white carbonate of lime (Meadows Taylor s *Architecture in Dharwar and Mysore*, p 70)

Kiyana—The river Kane or Ken in Bundelkhand (Lassen) It runs through the country held by the Chandel kings from south to north dividing it into two nearly equal portions with the capital cities Mahoba and Khajuraha in the western half and the great forts of Kalinjar and Ajayagadh in the eastern half (*Arch S Rep*, vol XXI, p 78) See **Syenî**, **Karnâvatî** and **Suktimatî**. The name of Kiyana is not mentioned in any of the *Purânas*

Klisoboras (of the Greeks)—Growse identifies it with Mahâvana, six miles to the south of Mathurâ on the opposite bank of the Yamunâ (Growse's *Mathurâ* p 279) General Cunningham identifies it with Brindâvana (Cunningham s *Anc Geo*, p 375) Vajra founded many towns after the name of his grandfather Krishna *e q*, Krishnapura Wilkins restores the name to Kalisapura now called Mugu nagar by the Musalmans (*Asia Res* vol V p 270) See *Ind Ant* VI, p 240 note It is the Caresobara of Megasthenes

Kodagu—Coorg, a country on the Malabar Coast (Caldwell's *Drav Comp Gram*, p 32) Same as **Kolagiri** [Koragiri of the *Vishnu P*, (ch 57)]

Kodangalura—Cranganore, a town of Malabar, it is practically identical with Mouziris of Marco Polo, once a seaport of Malabar

Koil—Aligarh in the United Provinces Balarâma is said to have killed here the demon Kol

Kokâkshetra—The tract of land to the west of the river Kausiki, or Kusi including the western portion of the district of Purnea in Bengal (*Varaha P*, ch 140 vs 53 and 72) It included the Barâha kshetra at Nâthpur below the Triveni formed by the junction of the three rivers Tâmbar, Aruna and Suna Kusi

Kokamukha—Barâha kshetra in the district of Purnea in Bengal on the Triveni above Nâthpur, where the united Kosis (the Tâmbar, the Aruna, and Suna) issue into the plains See **Mahâkausika** and **Barâhakshetra** (*Varâha P*, ch 140, *Nrisimha P*, ch 65)

Kokilâ—The river Koil which rises in Chota Nagpur and flows through the district of Shahabad in Bihar (*As Res*, XIV, p 405)

Kolâchala—It has been identified with the Brahmayoni hill in Gaya It is considered to be the same as **Kolâhala-parvata** But it appears that Kolâchala and Kolâhala are two distinct mountains and Kolâchala may be identified with the Kaluhâ pâhâḍ (see **Makula-parvata**)

Kolagiri—Same as **Kodagu** (*Mbh*, Sabhâ, ch 30, Pargiter's *Mârkand P*, p 364)

Kolâhala-Parvata—1 The Brahmayoni hill in Gaya (*Vâyu P*, I, ch 45, Dr R L Mitra's *Buddha Gayâ* pp 14, 15), including the hill called Munda prishtha which contains the impression of Gadâdhara's feet (*Ibid*, II, ch 50, v 24) 2 A range of hill in Chedi (*Mbh* Âdi, ch 63). It has been identified by Mr Beglar with the Kâwâ kol range in Bihar

(*Arch S Rep*, vol VIII, p 124) But this identification does not appear to be correct, it is the Bandair range on the south-west of Bundelkhand in which the river Ken (the ancient Suktimati) has its source (*Mbh*, Âdi, ch 63)

Kolahalapura—Kolar, in the east of Mysore where Kârtyavîryârjuna was killed by Parasurâma It was also called Kolâlapura, evidently a contraction of Kolâhalapura (Rice's *Mysore Inscriptions*, Intro xxviii)

Kola-parvatapura—Its contraction is Kolapura, at present called Kulia-Pâhâdapura or simply Pâhâdapura (*Kavikankana Chandî*, p 228) in the district of Nadia in Bengal It is the Poloura of Ptolemy situated near the Kambyson mouth of the Ganges It is not far from Samudragari (ancient Samudragati or 'Entrance into the Sea'), which according to tradition as preserved in the *Navadvîpa Parikramâ* (p 40) of the Vaishnava poet Narahari Chakravarttî, was the place where Gangâ (the Ganges) united with Samudra (the Ocean) in ancient time

Kolâpura—See **Karavîrapura** (*Chaitanya-charitamrita* II ch 9)

Kolhâpura—Same as **Kolâpura** (*Padma P* Uttara, ch 62)

Koli—The country of Koli was situated on the opposite side of Kapilavastu across the river Rohinî, its capital was Devadaha Koli was the kingdom of Suprabuddha or Añjanarâja whose two daughters Mâyâ Devî and Prajâpatî *alias* Gautamî were married to Buddha's father Suddhodana It was also the kingdom of Dandapâni, the brother of Buddha's mother Mâyâ Devî, whose daughter Gopâ or Yasodharâ was married by Buddha The kingdom of Koli has been identified with a portion of the district of Basti in Oudh comprising a sacred place called *Barâhachhatra* (Upham's *Mahâvamsa* ch I) P C Mukherji has identified the Rohinî with the rivulet Rohin between Rummindei and Koli in the Nepalese Terai (*The Antiquities in the Terai, Nepal* p 48) Same as **Vyâghrapura**

Kolkai—The capital of Pândya at the mouth of the river Tâmraparnî in Tinnevelli now five miles inland, it is the Kael of Marco Polo It is identified also with Tuticorin (see **Kalki**) It is evidently the Kara of the Buddhist Birth Story *Agastya Jataka* It is the Kolkhoi Ptolemy For an account of Kolkhoi (see Yule's *Marco Polo* vol II p 309 n and Dr Caldwell's *Dravidian Comparative Grammar* 3rd ed, p 12)

Kollâga—A suburb of Vaisâli (Besar) in the district of Mozaffarpur (Tirhut) in which the Nâya kula Kshatriyas resided Mahâvira, the Jaina Tîrthankara, belonged to this class of Kshatriyas See **Kundagama**

Koluka—Same as **Kulûta**

Kolvagiri—Same as **Kolagiri** (*Agni P*, ch 109) Coorg

Komalâ—Same as **Kamlânka** (*Vâyu P* II, 37, v 369)

Konâditya—Kanarak (Konarka) or Chandrabhâgâ in Orissa (*Brahma P*, ch 27) See **Padmakshetra.** Same as **Konârka**

Konârka—Same as **Padmakshetra** and **Konâditya**

Konga-desa—The modern Coimbatore and Salem (*Mackenzie Manuscripts* in *JASB* 1838, p 105 Rice's *Mysore Inscriptions*, Intro p xli) with some parts of Tinnevelly and Travancore (Wilson's *Mackenzie Collection* p 209)

Kongama-desa—Konkan (*JASB*, 1838, p 187)

Kongu-desa—Same as **Konga-desa**

Konkana—Same as **Parasurâma-kshetra** (*Brihatsamhitâ*, ch 14) Its capital was Tâna (Alberuni's *India*, vol I, p 203) It denotes properly the whole strip of land between the Western Ghâts and the Arabian Sea (*Bomb Gaz*, vol I, pt II, p 283 note)

Konkanapura—Anagandi on the northern bank of the Tungabhadrâ It was the capital of the Konkana (Cunningham's *Anc Geo*, p 552) Da Cunha identifies it with Bassein (Da Cunha's *Hist of Chaul and Bassein*, p 129)

Kori—Same as **Uriyur** (Caldwell's *Drav Comp Gram*, p 13)

Korkai—See **Kolkai**

Korura—1 Between Multan and Loni in the district of Multan, where the celebrated Vikramâditya, king of Ujjain completely defeated the Sakas in a decisive battle in 533 A D (the date of this battle is supposed to have given rise to the Samvat era, Alberuni's *India*, vol II, p 6) It is also written Karur According to Mr Vincent Smith, it was Chandra Gupta II of the Gupta dynasty who assumed the title of Vikramâditya and became king of Ujjain, but according to others, Yaśodharman, the Gupta General usurped the sovereign power and assumed the title of Vikramâditya after defeating the Scythians at Karur 2 Karur, the ancient capital of Chera, in the Koimbatur district situated near Cranganore on the left bank of the river Amarâvatî, a tributary of the Kâverî (Caldwell's Introduction to *Drav Comp Grammar*) It is the Karoura of Ptolemy who says that it was the capital of Kerobothras (Keralaputra) It was also called Vañji, and it is the Tâmra-chûḍa kroia of the *Mallikâ mâruta* of Dandi

Kosâ—See **Kamsâvatî**

Kosala—Oudh (see **Ayodhya**), it was divided into two kingdoms called North Kosala (Bahraich district) and Kosala (*Râmâyana*, Uttara K, ch 107, *Padma P*, Uttara, ch 68, *Avadâna Sataka* in the *Sanskrit Buddhist Literature of Nepal* by Dr R L Mitra) The capital of the latter was Kusâvatî founded by Kusa, and the capital of the former was Srâvastî At the time of Buddha, that is, in the fifth and sixth centuries B C, Kosala was a powerful kingdom which included Benares and Kapilavastu, its capital was then Srâvasti But about 300 B C it was absorbed into the Magadha kingdom, the capital of which was Pâṭaliputra (Patna)

Kosala (Dakshiṇa)—Gondwana, including the eastern portion of the Central Provinces (*Brahma P*, ch 27) Same as **Mahâ-Kośala** At times, its boundaries extended much to the south and west Its capital was Ratanapura in the eleventh or twelfth century Its former capital was Chirâyu [see *Kathâ'saritsâgara* (Tawney's trans, vol I, p 376) in which the story of Nâgârjuna and king Sadvaha, called also Chirâyu, is given, *cf.* Beal's *R W C*, II, p 210] Nâgârjuna's *Suhrillekha* (letter to a friend) was dedicated to his old friend Dânapati named Jin-in-ta-ka (Jetaka), a king in a great country in southern India, who was styled Sadvâhana or Satavâhana (I tsing's *Record of the Buddhist Religion*, p 159, translated by Takakusu) As the Sâtavâhanas were the Andhrabhṛitya kings of Dhanakaṭaka, and as there was no particular person by the name of Sâtavâhana, the king referred to must be a king of Dhanakaṭaka (Jin in ta ka), the name of the capital was perhaps mistaken for the name of the king, and the king must have been either Gotamiputra Sâtakarni or his son Pulamâyi, most probably the former, who reigned in the second century of the Christian era when Nâgârjuna is said to have flourished (see **Dhanakaṭaka**) It is, however, possible that Yajña Sâtakarni, was meant, as he made a gift of the Srîsaila mountain to Nâgârjuna containing a Buddhist library Nâgârjuna was the founder of the Mahâyâna school and editor of the original *Susruta* According to Prof. Wilson, Sâtavâhana is a synonym of Sâlivâhana. The Śaka era, which

begins in 78 A D is also called the Sâlivâhana era, but this is a mistake (see **Pañchanada**) Bidarbha or Berar was called, in the Buddhist period, Dakshina Kosala (Cunningham's *Arch S Rep*, XVII, p 68) Dakshina Kosala is mentioned in the *Ratnâvalî* (Act IV) as having been conquered by Udayana, king of Vatsa Gondwana is the **Gaḍ Kaṭaṅga** of the Muhammadan historians, it was governed by Durgâvatî, the queen of Dalpat Shah, and heroine of Central India Dakshina Kosala is the Tosalî of Asoka's Inscription at Dhauli (see **Tosali**) The ancient name of Lahnji was Champanattu, that of Ratanpur Maṇipur, that of Mandala Mahikamati These towns were the capitals of the Haihayas of Gaḍa Manḍala For the history of Gaḍa-Maṇḍala, see the *History of the Garha Mandala Râjâs* in *JASB*, 1837, p 621

Koṭesvara—A celebrated place of pilgrimage near the mouth of the Kori river on the western shore of Cutch (*Bomb Gaz*, V, p 229) It is the Kie tsi shi fa lo of Hiuen Tsiang

Koṭa-tîrtha—A holy tank situated in the fort of Kalinjar (*Arch S Rep*, vol XXI, p 32, Lieut Maisey's *Description of the Antiquities of Kalinjar* in *JASB*, 1848) It is now called Karoḍ tîrtha

Koṭigâma—Same as **Kuṇḍagâma** (*Mahâ parinibbânasutta*, ch II, 5)

Koṭi-tîrtha—1 In Mathurâ 2 A sacred tank in Gokarna 3 In Kurukshetra (*Vâmana P*, ch 36) 4 A sacred Kunda in the court yard of Mahâkâla at Ujjayinî [*Skanda P*, Avantî Kh, ch 22, *Padma P*, Swarga (Âdi), ch 6] 5 Same as **Dhanushkoṭi-tîrtha** (*Skanda P*, Brahma Kh, Setu-mâhât, ch 27) 6 On the Narmadâ (*Matsya P*, ch 190)

Krathakaiśika—Same as **Payoshṇî**, the river Pûrnâ in Berar 2 Same as **Bidarbha**, from Kratha and Kaisika, two sons of king Vidarbha (*Mbh*, Sabhâ, ch 13)

Krauñcha-Parvata—That part of the Kailâsa mountain on which the lake Mânasa-sarovara is situated (*Râmâyana*, Kishk, ch 44) It included *Krauñcha randhra*

Krauñchapura—Same as **Banavâsi** (*Harivamsa*, ch 94), which has been placed by Dr Burnell in his Map in the *South Indian Palaeography* in North Kanara on the river Baradâ, an affluent of the Tungabhadrâ It was founded by Râjâ Sarasa See **Baijayanti**

Krauñcha-randhra—The Niti Pass in the district of Kumaun, which affords a passage to Tibet from India (*Meghadûta*, pt I, v 58) The passage is said to have been opened with an arrow by Paraśurâma in the Krauñcha Mountain

Krishṇâ—See **Krishṇaveṇî** (*Padma P*, Svarga Kh, ch 3, v 29)

Krishṇa-giri—The Karakorum mountain or the Black Mountain (*Vâyu P*, ch 36, Bretschneider's *Mediaeval Researches*, vol I, p 256) It is also called **Mus tagh**

Krishṇaveṇi—1 The united stream of the Krishnâ and Venâ rivers Bilvamangala, the author of the *Krishnakarnâmrita*, lived on the western bank of this river (Krishna Das's *Sâranga rangadâ*, a commentary on the work, MS, Sansk Col, Calcutta) 2 The river Krishṇâ (*Agni P*, ch 118, *Râmâyana*, Kishk, ch 4) It rises at Mahabalesvara in the Western Ghats, and its source, which is enclosed within a temple of Mahâdeva, is considered to be a sacred spot visited by numerous pilgrims It falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam

Kritamâlâ—The river Vaiga, on which Madura (Dakshina Mathurâ) is situated, it has its source in the Malaya mountain (*Chaitanya Charitâmrita*, *Mârkandeya P*, ch 57, *Vishnu P*, pt II, ch 3)

Kritavatî—The river Sabarmati in Gujarât (*Padma P*, Uttara, ch 52)

Krivi—The old name of Pañchâla (*Mbh*, Âdi P ch 138)

Kroḍa-deśa—Coorg, same as **Kodagu** (*Skanda P*, Kâverî Mâhât, ch 11, Rice's *Mysore and Coorg*, vol III, pp 88, 91, 92).

Krokala—Same as **Karakalla**

Krumu—The river Kunar or the Choaspes of the Greeks, which joins the **Kabul river** at some distance below Jalalabad (*Rig Veda* X 75—*Nadistuti*), it is **also called the** Kamah river It has been identified also with the Koram river (McCrindle's *Ptolemy*, p 95) See **Kuramu** According to Drs Macdonell and Keith, it is the river Kurum (*Vedic Index*, vol II) which joins the Indus near Isakhel

Kshatri—The country of the Kathaidi who lived between the Hydraotes (Ravi) and the Hyphasis (Bias), their capital being Sangala (McCrindle's *Ptolemy*, p 157)

Kshatriya-Kunda—Same as **Kundapura** (*Sabdakalpadrum*, s v *Tirthankara*)

Kshemavatî—The birth place of Krakuchandra, a former Buddha It has been identified by P C Mukherji with Gutiva in the Nepalese Terai (P C Mukherji's *Antiquities in the Terai, Nepal* p 55) See **Kapilavastu**

Kshetra-Upanivesa—Its contracted form is Upanivesa See **Hupian**

Kshipra—Same as **Sipra** (*Brahma P* ch 43, *Vâmana P*, ch 83, v 19)

Kshîra-Bhavânî—12 miles from Srinagar in Kasmir The goddess is within a Kundu or reservoir of water which assumes different colours in different parts of the day

Kshîragrâma—See **Khîragrâma.**

Kshudraka—Same as **Sûdraka**, called also Kshudia (*Padma P*, Svarga Kh, ch 3) and Kshaudraka (Pânini's *Ashtâdhyâyî*)

/ **Kubhâ**—1 The Kabul river, the Kophen or Kophes of the Greeks, which rises at the foot of the Kohi Baba from a spring called Sir i Chusma, 37 miles to the east of Kabul, and flowing through Kabul falls into the Indus just above Attock (*Rig Veda*, X, 75) It is the Nilah of the Muhammadan historian Abdul Qadir (*JASB* 1842 p 125) 2 The district through which the Kophes (Kophen) or the Kabul river flows The name of Kabul is derived from the Vedic name of Kubhâ It is the Koa of Ptolemy (McCrindle's *Ptolemy*, VII ch I sec 27) and Kophen of Arrian (McCrindle's *Megasthenes and Arrian*, p 191) The valley of the Kabul river is generally called Ningrahar or Nungnihar, the former being the corruption of the latter word which signifies nine rivers and they are the Surkhrud the Gandamak the Kurrussa the Chiprial the Hisaruk, the Kote, the Momunddurrah the Koshkote, and the Kabul river (*JASB* 1842, p 117)

Kubjâ—A tributary of the Narbadâ (*Padma P*, Bhûmi, ch 63)

Kubjagriha—Same as **Kajughira**

Kubjâmraka—It has been identified by some with Hrishikesa but the identification is not correct It is a celebrated place of pilgrimage at some distance to the north of Hrishikesa, sacred to Vishnu The *Mâhâtmya* of Kubjamraka and Hrishikesa has been treated separately in the *Varâha P*, chs 126 and 146 (*Archâvatâra sthala vaibhava darpanam* p 108) It was the hermitage of Raibhya Rishi It is also called Kubjâmra According to the *Kûrma P* Kubjâsrama or Kubjâmra is identical with Kanakhala (*cf Kûrma P*, Upari, ch 34 v 34 and ch 36, v 10)

Kuhu—The Kabul river The Vedic Kubhâ appears to have been corrupted into Kuhu during the Pauranic period The river Sindhu (Indus) is said to pass through the country of the Kuhus who are mentioned just after the people of Gândhâra and Urasâ in the *Matsya P* (ch CXX v 46 and ch CXIII v 21) It is evidently the Koa of Ptolemy which has been identified by McCrindle with Kophen (McCrindle's *Invasion of India by Alexander*, p 61) But according to Prof Lassen Koa or Koas of Ptolemy is not the Kophen or Kabul river Ptolemy says that Koas is the most western river of India, but the westernmost part of India was the country of the Lampakas, who lived near the sources at the Koas (*JASB*, 1840, p 474)

Kukkuṭapâda-Giri—Kurkihar, about three miles north east of Wazirganj, which is fifteen miles east of Gaya (Grierson's *Notes on the District of Gaya* and Cunningham's *Anc Geo*, p 461) Dr Stein has identified it with Sobhnâth Peak, the highest point of the Moher Hill in Hasra Kol (*Ind Ant*, 1901, p 88) The three peaks situated about a mile to the north of Kurkihar are said to have been the scene of some of the miracles of the Buddhist saint Mahâ Kâsyapa, the celebrated disciple of Buddha, and eventually of his death, and not of Kâsyapa Buddha who preceded Buddha Sâkyasimha (Rockhill's *Life of Buddha*, p 161) But Gurupâda-giri of Fa Hian has been considered to be the same as Kukkuṭapâda-giri, so called from its three peaks resembling the foot of a chicken (Legge's *Travels of Fa Hian*, ch XXXIII, *JASB*, 1906, p 77) Hence Kukkuṭapâda giri is not Kurkihar but Gurpâ hill (see **Gurupâda-giri**, for a description of the place, see *JASB* XVII 235)

Kukubha—A mountain in Orissa (*Devî Bhâgavata*, VIII, ch 11 Garrett's *Class Dic*, s v *Kukubha*)

Kukura—A portion of Rajputana, of which the capital was Balmer, the Pi lo mi lo of Hiuen Tsiang Kukura is the Kiu chi lo of the Chinese traveller (*Brihat-samhitâ*, ch XIV, v 4, Burgess' *Antiquities of Kathiawad and Kachh*, p 131, Dr Bhandarkar's *Early History of the Dekkan*, p 14 n) East Rajputana (*Bomb Gaz*, vol I, pt I, p 36, note, *Padma P* Svarga, ch 3) Same as **Daśârha** (*Trikândasesha*, II) The Kukuras were a tribe of Yâdavas (Visvanath Deva Varma's *Rukminiparinaya*, VI, 30)

Kukushta—Same as *Kakautthâ* or Kakutthâ of the *Mahâparinibbâna Sutta* Buddha crossed this river on his way from Pava to Kuśinagara (*Mahâparinibbâna Sutta* in *SBE*, XI, p 74) Kukushta has been identified with a small stream called Barhi, which flows to the Chhoṭa-Gandak, 8 miles below Kasia (see Cunningham's *Anc Geo*, p 435)

Kulinda-deśa—Garwal including the district of Shaharanpur, north of Delhi (*Mahâbhârata*, Sabhâ, ch 26) The entire tract of land lying between the upper portion of the Ganges and the Sutlej was called Kulinda, the Kulindrini of Ptolemy Cunningham places Kulinda deśa between the Bias and the Tons, including Kulu, the Kuninda of the coins (Cunningham's *Arch S Rep*, vol XIV) Same as **Kalinda-desa** According to McCrindle, the region of lofty mountains, wherein the Vipâśâ, the Satadru, the Yamunâ, and the Ganges have their sources, was the Kylindrine of Ptolemy (p 109) The Kulindas lived on the southern slope of the Himalaya from Kulu eastward to Nepal (*JRAS*, 1908, p 326)

Kulûta—The sub division of Kulu in the Kangra district in the upper valley of the Bias river, Punjab, to the north east of Kangra (*Brihat samhitâ*, ch XIV, *Arch S Rep*, 1907-8, p 260) It formed a part of Kulinda-deśa Its capital was Nagarkoṭ Its present head-quarters is Sultanpur called also Stanpur and Raghunathpur from the chief temple dedicated to Raghunath, situated at the confluence of the Serbulli or Serbari, a small stream, with the Bias river (*JASB*, 1841, p 3, Fraser's *Himala Mountains*, p 291) There is a celebrated place of pilgrimage in this sub division called Trilokanâth (Trailokyanâth), situated on a hill in the village of Tûnda on the left bank of the Chandra-bhâgâ (Chenab) river, some 32 miles below the junction of the rivers Chandra and Bhâgâ It contains an image of Avalokiteśvara with six hands worshipped as an image of Mahâdeva (*JASB*, 1841, p 105, 1902, p 35)

Kumara—Perhaps the corruption of Kumâra is Kaira (see **Kaira mali**) which was situated very close to Rewa (*Mbh*, Sabhâ, ch 29)

Kumârasvâmi—1 This is a celebrated place of pilgrimage in Tuluva, 26 miles from Hospet, S M Railway, on the river Kumâradhârâ which rises in the Bisli Ghât below the Pushpagiri or Subrahmanya range of the Western Ghats 2 The temple of Kumârasvâmî or Kârttikasvâmî is situated about a mile from Tiruttani, a station of the Madras and S M Railway, on a hill called Krauñcha-parvata See **Subrahmanya** It was visited by Sankarâchârya (Ânanda Giri's *Śankaravijaya*, ch II, p 67, *Skanda P*, Kumârikâ Kh, Kumârasvâmî mâhât, ch 14) It is briefly called Svâmî tîrtha

Kumâravana—Same as *Kûrmavana* or *Kûrmâchala*, Kumaun (*Vikramorvasî*, Act IV) See **Kedâra.**

Kumârî—1 Cape Comorin (*Mbh*, Vana, ch 88) It contains the celebrated temple of Kumârî Devî (Ziegenbalg's *Genealogy of South Indian Gods*, Rev Metzger's trans, p 39, note) 2 The river Kaorhari which rises in the Suktimat range in the Bihar subdivision near Rajgir (*Vishnu P*, II, ch 3, and *Arch S Rep*, Vol VIII p 125) 3 The Kuîrî nadî of Tavernier (*Travels in India*, Ball's Ed, p 64) which joins the river Sindh, a tributary of the river Yamunâ, 12 miles from Dholpur Same as **Sukumâri**

Kumbhaghona—Kumbhaconum in the Tanjore district It was one of the capitals of the Chola kingdom and was a celebrated place of learning The temple of Siva in Kumbhaconum is one of the most celebrated temples in the Presidency There is a sacred tank called Kumbhakarna kapâla in the *Chaitanya charitâmrita* (II, ch 9) or Mahâ mâgam, where pilgrims from all parts of southern India go to bathe in Mâgh of every twelfth year

Kumbhakarna—Same as **Kumbhaghona** (*Chaitanya charitâmrita*, II, 9)

Kumbhakona—Same as **Kumbhaghona**

Kundagâma—It is another name for Vaisâlî (modern Besarh) in the district of Mozaffarpur (Tirhut), in fact, Kundagâma (Kundagrâma) now called Basukunda was a part of the suburb of the ancient town of Vaisâlî, the latter comprising three districts or quarters Vaisâlî proper (Besarh), Kundapura (Basukund), and Vâniagâma (Bania), inhabited by the Brahman, Kshatriya and Bania castes respectively Under the name of Kundagâma, the city of Vaisâlî is mentioned as the birth place of Mahâvîra the Jaina Tîrthankara, who was also called Vesali or the man of Vesali It is the Kotigâma of the Buddhists (Prof Jacobi's *Jaina Sutras* Introduction in *SBE*, XXII p xi) It is also said that he was born at Kollaga, a suburb of Vaisâlî, where the Nâya or Nâta clan of Kshatriyas resided, and in which was a temple called Chaitya Duipalasa (Dr Hoernle, *Uvasagadasao*, p 4, and his *Jainism and Buddhism*) Mahâvîra is said to have been conceived at first in the womb of the Brâhmanî Devanandâ, but Indra caused the embryo to be transferred to the womb of the Kshatriyâ Trisalâ who was also with child, through the agency of his deer headed general Harineyameshi who is no doubt the same as Naigamesha or goat headed god of the Brâhmanas (*Ep Ind*, vol II, pp 316, 317, *Kalpasûtra* in *SBE*, vol XXII, p 227) Mahâvîra or Varddhamâna was the son of Siddhârtha a chief or "king" of Kundapura, by his wife Trisalâ, who was a sister of Chetaka king of Vaisâlî, Chetaka's daughter, Chellanâ or the Videha Devî as she was called, was married to Bimbisâra, king of Magadha, and she was the mother of Ajâtasatru or Kunika who married Vajirâ, the daughter of king Prasenajit of Śrâvastî, the brother of his step-mother, the Kosalâ Devî but according to other accounts Ajâtasatru was the son of Kosalâ Devî Mahâvîra died at Pâpâ (Pâvâpurî) at the age of 72 in B C 527, or according to Mr Prinsep in 569 B C, at the age of 70 (Prinsep's *Useful Tables*, pt II, p 33), i e, 26 years

before the death of Buddha (see **Pâpâ**) According to Dr Hoernle, Mahâvîra was born in 599 B C and died in 527 B C at the age of seventy two (*Jainism and Buddhism*) Mahâvîra had a daughter named Anojjâ or Priyadarsanâ by his wife Yasodâ (Jacobi's *Jaina Sûtras* in *SBE*, XXII p 193 Dr Buhler's *Indian Sect of the Jainas*, pp 25 29) Nigrantha Jñâtiputra or Jñâtaputra or Nâtaputta, one of the celebrated sages who lived at Rajagriha at the time of Buddha, has been identified with Mahâvîra of the Jainas; he also resided at Srâvastî when Buddha lived there (see *Mahâvagga*, VI, 31) Hence Buddhism and Jainism were two contemporary systems Mahâvîra wandered more than 12 years in Lâda in Vajjabhumi and Subhabhumi, the Râdha of to day in Bengal In the thirteenth year of his wandering life, he attained Jinahood and taught the Nigrantha doctrines, a modification of the religion of Pârsvanâtha (Bühler's *Indian Sect of the Jainas*, p 26) The Nigranthas are mentioned in a pillar edict of Asoka issued in the 29th year of his reign During the famine which lasted for twelve years in the reign of Chandragupta, king of Magadha, Bhadrabâhu, who was then at the head of the Jaina Community, emigrated into Karnâṭa (or Canarese) country with a portion of the people, and Sthûlabhadra became the head of the portion that remained in Magadha At the council held at Pâṭaliputra towards the end of the famine, the Jaina books consisting of eleven *Angas* and fourteen *Pûrvas* (which latter are collectively called the twelfth *Anga*) were collected All the Jainas wore no clothes before but during the famine, the Pâṭaliputra Jainas commenced wearing clothes Hence Bhadrabâhu's followers after their return refused to hold fellowship with them and to acknowledge as sacred the books collected by them, that is the Angas and the Pûrvas The final separation between the two sects as Svetâmbara and Digambara took place in 79 or 82 A D At a council held at Valabhi in Gujarât under the presidency of Devarddhi the sacred books were again settled, this took place in 154 A D (Hoernle's *Jainism and Buddhism*)

✓ **Kundapura**—Same as **Kundagama**

Kuṇdilyapura—Same as **Kuṇḍinapura**

Kundinapura—The ancient capital of Vidarbha Dowson identifies it with Kundapura, about forty miles east of Amarâvati (Dowson's *Classical Dic*, 4th ed, p 171 and Wilson's *Mâlatî Mâdhava*, Act I) It existed at the time of Bhavabhûti (*Mâlatî Mâdhava*, Act I) Devalavârâ, eleven miles south of Warrora, on the river Wardha (Vidarbha) in the district of Chanda in the Central Provinces, is traditionally known as the ancient Kundinapura (Cunningham's *Archaeological Survey Report*, IX, p 133) A fair is held here every year near the temple of Rukminî Ancient Kundinapura is said to have extended from the river Wardha to Amarâvatî (Amraoti) where the identical temple of Bhavânî, from which she was carried away by Krishna, is still said to exist Kundinapura was the birth place of Rukminî the consort of Krishna It has been identified with Kondâvir in Berar (Dr Fuhrer's *Monumental Antiquities and Inscriptions*) Kundinapura was also called Vidarbhapura (*Harivamsa*, II, *Mbh*, Vana, ch 73) It appears, however, that Vidarbhapura or Kundinapura was on the site of Bidar (see **Bidarbha**) Rukminî was formerly married by Krishna, after she was carried away from Bidarbha, at Mâdhavapur, forty miles to the north west of Prabhâsa or Somanâtha (*Archâvatâra*) The *Anargharâghavam* (Act VII, 101) places Kundinanagara in Mahârâshṭra which, it says, included Bidarbha

Kuninda—Same as **Kulinda-desa** It is the Kaunında of *Brihat Samhitâ*, ch XIV, v 30

Kuntala-desa—At the time of the Chalukyas, Kuntala desa was bounded on the north by the Narbada, on the south by the Tungabhadrâ on the west by the Arabian Sea, and on the east by the Godâvarî and the Eastern Ghats. Its capitals were Nasik and Kalyâna at different periods (*Ind Ant*, XXII 1893 p 182 *Antiquities of Bidar and Aurangabad Districts*, by Burgess). In later times the Southern Mahratta country was called Kuntala (Dr Bhandarkar's *Hist of the Dekkan, sec xii* *Vâmana P* ch 13). It included the north of the present Mysore country (*JRAS*, 1911 p 812). In the *Dasakumâracharita* (ch 8), it is placed among the dependent kingdoms of Bidarbha. But in the tenth century, the town of Bidarbha is mentioned as being situated in Kuntala-desa (Rajasekhara's *Karpura manjari*, Act I). The later inscriptions called it Karnâtaka desa (*Literary Remains of Dr Bhau Daji* by Ramchandra Gosh, Preface, p xxxiv). Kuntala was also called Karnâta (see Buhler's *note* at pp 27 28 of the *Introduction to the Vikramânkadevacharita* by Bilhana). The *Târâ Tantra* also says that Karnâta was the name of Maharâshtra (see Ward's *History, Literature, and Religion of the Hindus*, vol I, p 558). The *Mârkandeya P*, ch 57, mentions two countries by the name of Kuntala, one in Madhyadesa and the other in Dâkshinâtya, see **Kuntalapura**

Kuntalakapura—Kubattur in Sorab in the Shimoga district of Mysore. It was the capital of Kuntaladesa. It was, according to tradition, the capital of king Chandrahâsa (*Jaimini Bhârata*, ch 53, Rice's *Mysore and Coorg*, vol II, p 351). It was situated in Kerala. Chandrâvatî was six yojanas or 42 miles from Kuntalakapura. Sarnal, in the Kaira District with which Kuntalakapura is identified (Cousen's *Antiquarian Remains in the Bombay Presidency*, VIII, p 94) is too far off from Kerala. It was also called Kautalakapura. See **Surabhî**

Kuntalapura—1 Same as **Kuntalakapura** 2 General Cunningham places it in the Territory of Gwalior (Cunningham's *Arch S Rep*, XX p 112) 3 Sarnal in the Kaira district is said to be Kuntalapura

Kuntî-Bhoja—It was also called Bhoja, an ancient town of Malwâ, where Kunti, the mother of Yudhisthira and his brothers, was brought up by her adoptive father Kunti Bhoja, king of Boja (*Mbh*, Âdi, chs 111, 112). It was situated on the bank of a small river called Aswanadî or Aśvarathanadî which falls into the river Chambal (*Mbh*, Vana, ch 306, *Brihat Samhitâ*, ch 10, v 15). It was also called Kunti (*Mbh*, Bhîshma P, ch 9, Virâta P, ch 1)

Kupatha—Hiuen Tsiang's *Kie pan-to* should perhaps be restored to *Kupatha*, mentioned among the mountainous countries in the north-west of India (*Matsya P*, ch 113, v 55), and not to **Kabandha** (q v)

Kuramu—The river Koram, a tributary of the Indus (*Rig Veda*, X, 75). Same as **Krumu**

Kurangapura—Koringa, near the mouth of the Godâvari

Kurmâchala—Kumaun [*JASB*, XVII, 580, quoting *Skanda P*, Manushkhanda (*sic*) for Mâhesvarakhanda (Kedâra kh)] It was also called by the names of **Kûrmavana** and **Kumâravana**, the corruption of which is Kumaun. Its former capital was Champauti which was also called Kurmâchala (Conder's *Modern Traveller*, X, 343), and its present capital is Almora. On the western border is the Trisûl Mountain as its peaks have the appearance of a trident. The celebrated temple of Purnâ Devî or Annapûrnâ at Pûrnagiri, visited by pilgrims from all parts of the country, is situated in Kumaun (*JASB*, XVII, 573). Vishnu is said to have incarnated here near **Lohâghât** as Kûrma to support the **Mandâra** mountain (*Ibid*, p 580); see **Mandara-giri**. **The Doonagiri mountain is the**

Dronâchala of the *Purânas*, the Lodh Moona forest was the hermitage of Garga Rishi, and the Gagas river rises in the forest (p 617) and falls into the Dhauli The Kûrmâchali Brahmans who reside in Kumaun have evidently derived this name from the country (Sherring's *Hindu Tribes and Castes*, pp 21, 106) See **Kartripura Kârttikeyapura** and **Umâvana** For the five Prayâgas, see **Pañcha-Prayâga.** The province of Kumaun is situated in the tract of hills lying between the western branch of the Gagra known as Kâlî nadî and the river Râm-Gangâ which divides Garwal from Kumaun (Fraser's *Himala Mountains*, pp 54, 537) For the history of the kings of Kumaun, see *JASB*, 1844, p 887

Kûrmakshetra—Eight miles to the east of Chikakol on the sea-coast in the district of Ganjam It was visited by Chaitanya (Shyamlal Goswami's *Gaurasundara*, p 188) It is now called Srîkûrma

Kûrmavana—Same as **Kurmâchala**

Kurujângala—A forest country situated in Sirhind, north-west of Hastinâpura It was called Srîkanṭhadesa during the Buddhist period, its capital was Bilâspur It was included in Kurukshetra In the sixth century, its capital was Thânesvara The seat of Government was removed by Harsha Deva (Silâditya II) to Kanauj (see **Srîkanṭha**) The entire Kurudesa was called by this name in the *Mbh* (Âdi P, ch 201) and *Vâmana P* (ch 32) Hastinâpura, the capital of the Kurus, was situated in Kurujângala (*Mbh*, Âdi, ch 126)

Kurukshetra—Thaneswar The district formerly included Sonepat, Amin, Karnal, and Panipat, and was situated between the Sarasvatî on the north and the Drishadvati on the south (*Mbh*, Vana, ch 83), but see Pratap Chandra Roy's edition of the *Mahâbhârata* The war between the Kurus and the Pândavas took place not only at Thaneswar but also in the country around it The Dvaipayana Hrada is situated in Thaneswar Vyâsasthali (Modern Basthali) is seventeen miles to the south-west of Thaneswar At Amin, five miles south of Thaneswar, Abhimanyu, the son of Arjuna, was killed, and Asvatthâmâ was defeated by Arjuna, and his skull severed Amin, according to Cunningham, is the contraction of Abhimanyukshetra At Amin Aditi gave birth to Sûrya, at Bhore, eight miles to the west of Thaneswar, Bhurisravâ was killed, at Chakra tirtha Krishna took up his discus to kill Bhishma, at Nagdu, eleven miles to the south-west of Thâneswar, Bhishma died, at Asthipura [*Padma P*, Srishti (Âdi), ch 13], on the west of Thâneswar and south of Aujas ghat, the dead bodies of the warriors who were killed in the war, were collected and burned (*Arch S Rep*, vol XIV, pp 86 106) Sonepat and Panipat are the corruptions of Sonaprastha and Pâniprastha, which were two of the five villages demanded by Yudhishthira from Duryodhana Kurukshetra was also called Sthânutîrtha and Sâmantapañchaka (*Mbh*, Salya, ch 54, Vana, ch 83), the temple of the Mahâdeva Sthânu was situated half a mile to the north of Thaneswar It was visited by people as a place of pilgrimage at the time of Alberuni in the eleventh century A D, especially at the time of eclipse (Alberuni's *India*, vol II, p 147, *Matsya P*, ch 191)

Kusabhavanapura—Sultanpur on the Gumti in Oudh (*Thornton's Gazetteer*) It was visited by Hiuen Tsiang Same as **Kusapura.** It was the capital of Kusa, son of Râmachandra It is called Kusasthalî in the *Vâyu P* (Uttara, ch 26) The capital was removed from Ayodhyâ by Kusa when he succeeded his father **Râmachandra,** king of Oudh (*Raghuvamsa*, XV, v 97; xvi, v 25)

Kuśâgârapura—Rajgir, the ancient capital of Magadha Same as **Girivrajapura** (Beal's *R W C*, II, p 149)

Kuśamapura—1 Properly **Kusumapura** which is the same as **Pâtaliputra** (*Mahâvamsa*, ch 5) Kumhiâr, the southern quarter of Patna, is evidently a corruption of Kusamapura (Kusumapura), where the royal palace was situated It was part of Pâtaliputra (Upham's *Mahâvamsa* ch V, p 46) 2 Kânyakubja

Kuśapura—Same as **Kuśabhavanapura** (Cunningham's *Anc Geo*, p 398)

Kuśasthala—Kanouj (*Hemakosha*)

Kuśasthalî—1 Dwârakâ, the capital of Ânartta, in Gujarat Dwârakâ was founded on the deserted site of Kuśasthalî by Krishna (*Harivamsa*, ch 112) 2 Ujjayinî (*Skanda P*, Avantî Kh, chs 24, 31)

Kuśâvartta—1 A sacred tank in Tryambaka, twenty one miles from Nasik, near the source of the Godâvarî 2 A sacred ghâṭ in Hardwar

Kuśâvatî—1 Dwârakâ in Gujarat (Nilakantha's commentary on v 54, ch 160, Vana P of the *Mbh*) It was founded by Ânartta, the nephew of Ikshâku It was also called Kuśasthalî and was the capital of Ânartta deśa (*Siva P*, pt vi ch 60) 2 Kuśâvatî, which was situated on the border of the Vindhya hills (*Râmâyana*, Uttara K, ch 121), was perhaps the ancient Darbhavatî (modern Dabhoi) thirty-eight miles north east of Broach in Gujarat It was the capital of Kuśa son of Râmachandra 3 Kasur in the Panjab thirty two miles to the south east of Lahore 4 Same as **Kuśabhavanapura** and **Kuśapura,** the capital of Kuśa, son of Râmachandra (*Raghuvamsa*, c 15, v 97), Sultanpur in Oudh 5 Ancient name of Kuśinâra or Kuśinagara where Buddha died (*Mahâparinibbâna Sutta* in *SBE*, XI, p 100, *Jâtaka*, Cam Ed, vol V, p 141—*Kusa-Jâtaka*) 6 A place on the bank of the Venâ or Wain Gangâ which was given by Âryaka, the founder of the Âbhîra dynasty, to Chârudatta after killing Pâlaka, the tyrant king of Ujjayini (*Mrichchhakatika*, Act X, 51)

Kuśinagara—The place where Buddha died in 477 B C, according to Prof Max Muller, but according to the Ceylonese chronology and Prof Lassen, he died in 543 B C (see Goldstucker's *Pânini*, pp 231 233) at the age of eighty in the eighth year of the reign of Ajâtaśatru It has been identified by Prof Wilson with the present village of Kasia, thirty seven miles to the east of Gorakhpur and to the north west of Bettia Buddha died in the upavattana of Kuśinâra in the Sâla grove of the Mallians between the twin Sâla trees in the third watch of the night, resting on his right side with his head to the north (*Mahâparinibbâna Sutta* in *SBE* vol XI, pp 103 116) Asoka erected three stûpas on the scene of his death It was anciently called Kuśâvatî (*Jataka* Cam Ed, V, 141—*Kusa-Jataka*) The charcoal ashes of Buddha's funeral pyre were enshrined in a stûpa at Barhi now called Moriyanagara in the Nyagrodha forest visited by Hiuen Tsiang The ruins of Anuruddwa near Kasia in the district of Gorakhpur have been identified with the palaces of the Malla nobles of the Buddhist records The relics (bones) of Buddha were divided by the Brahmin Drona into eight parts among the Lichchhavis of Vaisâlî, Sâkyas of Kapilavastu, Bulayas of Allakappaka Koliyas of Râmagrâma, Brâhmanas of Bethadvîpa (perhaps Bethiâ), Mallas of Pâvâ, Mallas of Kuśinâra (Kuśinagara), and Ajâtaśatru, king of Pataliputra, who all erected stûpas upon them The Brahmin Drona built a stûpa upon the pitcher with which he had measured the relics, and the Mauryas of Pipphalavatî built another on the charcoal from Buddha's funeral pyre (*Mahâparinibbâna Sutta*, ch 6) Dr Hoey identifies Kasia with the place where Buddha

received the *kâshâya* or the mendicant robe after he had left his home (*JASB*, vol LXIX, p 83) Though Mr Vincent A Smith doubts the identification of Kusinagara with Kasia, yet the recent exploration by the Archæological Department has set the question at rest The stûpa adjoining the main temple containing an image of the dying Buddha was opened and a copperplate was discovered showing the following words at the end "Copperplate in the Stûpa of Nirvâna"

Kusinâra—Same as **Kusinagara**

Kustana—The kingdom of Khotan in Eastern or Chinese Turkestan, famous for the stone called Jade, hence it is called by the Chinese *Yu* (Jade) *tien* It was called by the Chinese Kü-sa tan na (Bretschneider's *Mediæval Researches*, II, p 48) It was visited by Fa Hian and Hiuen Tsiang Its old capital was Yotkan, a little to the west of the modern town of Khotan, which in the ancient manuscripts discovered by Dr Stein is called Khotana and Kustanaka The territory of Khotan was conquered and colonised by Indian immigrants from Takshasilâ (Taxila) about the second century before the Christian era Dr Stein identified the Buddhist stûpa and the Si mo-ioh monastery of Hiuen Tsiang with the Dobe in the cemetery of Somiya, a mile to the west of Yotkan Dr Stein discovered many Buddhist shrines, stûpas, relievos and statues of Buddha and Bodhisattvas in stucco at Dandan Ulig (ancient Li sieh) Niya Endere and Rawak buried in the sand of the desert of Taklamakan in the territory of Khotan and exhumed from the ruins many painted panels and documents written in Brâhmi and Kharoshti characters on wooden tablets (*Takhtâs*), and papers ranging from the third to the eighth century of the Christian era (Dr Stein's *Sand buried Ruins of Khotan*, p 402) Fa Hian saw at Khotan in the fourth century the drawing of cars of the Buddhist *Tri ratnas* Buddha, Dharma, and Sangha, which are the prototypes of the modern Jagannath, Balarâma and Subhadrâ At Ujjayinî, at the time of Samprati, Asoka's successor, the Jainas used to draw a car on which Jivantaswâmi's image was placed (*Sthavirâvalî*, Jacobi's ed XI) The name of Kustana has also been mentioned by It-sing (see *Records of the Buddhist Religion* by Takakusu, p 20) Same as **Stana**

Kusumapura—Same as **Kusamapura** (*Mudrârâkshasa* Act II)

Kutaka—Gadak, an ancient town containing many old temples in Dharwar district, Bombay Presidency (*Bhâgavata P*, V, ch 6)

Kutikâ—The river Kosila, the eastern tributary of the Râmgangâ in Rohilkhand and Oudh (Lassen's *Ind Alt*, II, p 524 and *Râmâyana*, Ayodhyâ K, ch 71)

Kutilâ—Same as **Kutika**

Kutikoshtika—The Koh, a small affluent of the Râmgangâ in Oudh (Lassen's *Ind Alt* vol II, p 524 and *Râmâyana*, Ayodhyâ K, ch 71)

Kuva—Same as **Goparashtra** and **Govarashtra**, Southern Konkana

L

Lâda—Same as **Lâta** (Southern Gujarat) and *Râdha* (a portion of Bengal)

Lahada—It is the border-land between Kâsmîr and Dardistan (*Brihat Samhitâ*, ch XIV v 22, *Ind Ant*, XXII, 1893, p 182—Topographical List of the *Brihat-Samhitâ* by Dr Fleet)

Lakragad—The fort of Lakragad was situated on the Rajmahal hills in Bengal, it was an old fort It is the Lakhnor of Menhajuddin and other Muhammadan historians (Beveridge's *Buchanan Records* in *C R*, 1894)

Lakshmanavati—1 Lakhnauti is the corruption of Lakshmanâvatî It was another name for Gauda (town), the ruins of which lie near Mâldâ It was the capital of the

country of Gauda (Tawney Merutunga's *Prabandhachintâmani*, p 181) It stood on the left bank of the Ganges It was the capital of Bengal in 730 A C (Rennell's *Memoir of a Map of Hindoostan*, p 55), which date, however, does not appear to be correct Lakshmana Sena, the son and successor of Ballâla Sena and grandson of Vijaya Sena, and great grandson of Hemanta Sena, the son of Sâmanta Sena (Deopârâ inscription, *Ep Ind*, I, 3), is said to have greatly embellished the city of Gaud with temples and other public buildings, and called it after his own name, Laknauti or Lakshmanâvatî (Martin's *East Ind*, III, p 68) He was a great patron of Sanskrit literature Jaya Deva of Kenduli,—the author of the celebrated lyric *Gîta Govinda* (*Bhavishya P*, Pratisarga, pt IV, ch IX), Umâpatidhara, the commentator of the *Kalâpa* grammar and minister of Lakshmana Sena (*Prabandha chintâmani*, p 181), Govarddhana Âchârya, the spiritual guide of Lakshmana Sena and author of the *Ârya-saptasatî*, Sarana, and Dhoyi (who is called Kavi Kshamâpati srutidhara by Jaya Deva in his *Gîta-Govinda*), the author of the *Pavana dûta*, were called the Pañcharatna or five gems of Lakshmana Sena's court in imitation of the Nava ratna or nine gems of Vikramâditya (*Ind Ant*, vol XIV, p 183 *n*) Halâyudha, the author of a dictionary and the spiritual adviser of the monarch, and Śrîdharadâsa the author of the *Sadukti Karnâmrita* also flourished in his court Lakshmana Sena founded the Lakshmana Samvat (era) in 1108 A D (Dr R L Mitra's *Buddha Gaya*, p 201), but according to Dr Bühler, in 1119 A D (*Deopârâ Inscription of Vijayasena* in *Ep Ind* vol I p 307) Hunter considers that the name of Gauda was more applicable to the kingdom than to the city (Hunter's *Statistical Account of Bengal*, vol VII, p 51, *Bhavishya P*, Pratisarga P, pt II, ch 11) For the destruction of Gauda and the transfer of Muhammadan capital to Râjmahal in 1592 (see Bradley-Birt's *Story of an Indian Upland*, ch 2) 2 Lucknow in Oudh It is said to have been founded by Lakshmana, brother of Râmachandra, king of Oudh It was repaired by Vikramâditya, king of Ujjayinî The town was first made the seat of government by Asaf ud-daulah in 1775 (Conder's *Modern Traveller*, vol IX, p 296) See **Lucknow** in Pt II of this work

Lakulisa—See **Nakulîsa**

Lampaka—Lamghan on the northern bank of the Kabul river near Peshawar (*Hemakosha*; Lassen's *History traced from Bactrian and Indo Scythian Coins* in *J ASB*, 1840, p 486, *Brahmanda P*, Pûrva, ch 48) It is also called Murandâ It is 20 miles north-west of Jalalabad

Lampâka—Same as **Lampakâ** (*Mârkând P*, ch 57)

Lâ(n)gulî—Same as **Lâ(n)gulinî** (*Mbh*, Sabhâ, ch 9)

Lâ(n)gulinî—The river Lângulıya on which Chicacole is situated, between Vizianagram and Kalingapatam (Pargiter's *Mârkandeya P*, ch 57, p 305) It is also called Naglandi river (Thornton's *Gazetteer*, *s v* Ganjam)

Lankâ—1 Ceylon 2 The town of Lankâ or Lankâpataram is said to be a mountain on the south east corner of Ceylon, it is described as Trikûta or three-peaked in the *Râmâyana* (Sundara K, ch I) and was the abode of Râvana (Lankâ Kânda, ch 125) It is believed by some to be the present Mintotte in Ceylon, others think it to be a town submerged (Mutu Coomara Swamy's *Dâthâvamsa* p 97) There is a place called Nikumbhilâ, about 40 miles from Colombo where Indrajita performed his sacrifice (*Buddhist Text Society's Journal*, vol III, pt I, appendix) There are some very good reasons to suppose that Lankâ and Ceylon are not identical islands (1) the *Râmâyana* (**Kishk K**, ch 41) says that one must cross the river Tamraparnî and go to the south

of the Mahendra range which abuts into the ocean and cross it to reach Lankâ, or in other words, the island of Lankâ, according to the *Ramâyana* was situated to the south of the Cardamum Mountains which form the southern portion of the Mahendra range, while if Ceylon be the ancient Lankâ, one is not required to cross the Tâmraparni river to go to the southern extremity of the Mahendra Mountain in order to reach that island by the Adam's Bridge (or Setubandha Ramesvara), (2) Barâha mihira, the celebrated astronomer says that Ujjayinî and Lankâ are situated on the same meridian, while Ceylon lies far to the east of this meridian, (3) Some of the works of the Pauranic times mention Lankâ and Simhala (the corruption of which is Ceylon) as distinct islands (*Brihat Samhitâ*, ch 14 and *Devi P*, chs 42 46) On the other hand, the *Mahâvamsa*, the most ancient history of Ceylon composed in the 5th century A D, distinctly mentions that the island of Lankâ was called Simhala by Vijaya after his conquest, and calls Dutthagâmani and Parâkramabâhu kings of Lankâ or Simhala (Geiger's *Mahavamsa*, chs VII, XXXI) The *Rajâvalî* also mentions the tradition of the war of Râvana in the island of Ceylon (Upham's *Râjâvalî*, pt I) Dhammakitti the author of the *Dâthâvamsa* who lived in the twelfth century A D, in the reign of Parakramabâhu I, king of Ceylon, states that Simhala and Lankâ are the same island It is called Zeilan or Silan (Ceylon) by Marco Polo, who visited it in the thirteenth century A D (Wright's *Marco Polo*) For other derivations of the name of Silan, see Col Yule's *Travels of Marco Polo*, vol II, p 254, note

Lata—1 Southern Gujarat including Khandesh situated between the river Mahi and the lower Tapti—the Larike of Ptolemy (*Garuda P*, ch 55 Dowson's *Classical Dictionary of Hindu Mythology* Dr Bhandarkar's *Hist of the Dekkan* sec XI, p 42) It is mentioned in the *Kâmasutra* of Vâtsyâyana It comprised the collectorate of Surat, Bharoch, Kheda and parts of Baroda territory (*Antiquities of Kathiawad and Kachh* by Burgess) According to Col Yule, Lada was the ancient name of Gujarat and Northern Konkan (*Marco Polo*, vol II, p 302 n) It is the Lathikâ of the Dhauli inscription and Râstikâ (Ristika) of the Girnar inscription of Asoka According to Prof Buhler, Lâta is Central Gujarat, the district between the Mahi and Kim rivers and its chief city was Broach (see Additional Notes It-sing's *Records of the Buddhist Religion*, by Takakusu, p 217, Alberuni's *India*, I, p 205) In the Copperplate Inscription found at Baroda the capital of Lata or the kingdom of Lâtesvara is said to be Elapur (v II) The inscription also gives the genealogy of the kings of Latesvara (*JASB*, vol VIII, 1839 p 292) But it is doubtful whether Lata and Latesvara are identical kingdoms Lata was also called Lada in the *Biddhasalabhañjika*, Ollâdesa appears to be identical with Lata (see **Olla**) The Nâgara Brahmins of Lâta (Gujarat) are said to have invented the Nagri character The Devanâgari character, however, is said to have been derived from the Brahmi alphabet 2 Râdha—the Lâda of Upham's *Mahâvamsa* is a corruption of Radha in Bengal (see **Râdha**)

Latthivana—Same as **Yashtivana** (*Jâtaka* Cam ed IV p 179 *Mahavagga* I 22)

Lavana—The Lun (Loon) or Nun Nadi which rises near Paniar and falls into the Sind at Chandpursonari in Malwa (*Mâlatî mâdhava*, Act IX, *Arch S Rep*, vol II, p 308)

Lavapura—Called also Lavakota or Lavavarâ afterwards called Lohâwar, Lahore, founded by Lava, the son of Ramachandra (Tod's *Rajasthan* I, p 224) The ruins of the ancient city still exist near the present city of Lahore In the Jaina Inscriptions at Satruñjaya, it is called Lâbhapura (*Ep Ind*, vol II, pp 38, 54)

Lilâjana—The river Phalgu, but, in fact, the western branch of the river Phalgu, which joins the Mohana few miles above Gaya, is called by that name See **Nilâjana**

Lodhra Kanana—The Lodh-moona forest in Kumaun (*Râmâyana*, Kishk, ch 43), see **Kurmachala** It was the hermitage of Garga Rishi

Loha—Afghanistan (*Mbh*, Sabhâ, ch 26) In the tenth century of the Christian era, the last Hindu king was defeated by the Muhammadans, and Afghanistan became a Muhammadan kingdom See **Kamboja**

Lohargala—A sacred place in the Himalaya (*Varâha P*, ch 15) It is perhaps Lohâghât in Kumaun, three miles to the north of Champâwat, on the river Lohâ, as the place is sacred to Vishnu (see **Kurmachala**)

Lohita-Sarovara—The lake Rawanhrad, which is the source of the river Lohitya or Brahmaputra (*Brahmânda P*, ch 51)

Lohitya—1 The river Brahmaputra (*Mbh*, Bhîshma P, ch 9, *Raghuvamśa*, c IV, v 81, *Medini*) For the birth of Lohitya, the son of Brahma, see *Kâlikâ P*, ch 82 Parasurâma's axe fell from his hand when he bathed in this river owing to the sin of killing his mother According to Kâlidasa, the river was the boundary of Prâgjyotisha or Gauhati in Assam (*Raghuvamsa* IV, v 81) For a description of the source of the Brahmaputra, see Sven Hedin's *Trans-Himalaya*, vol II, ch 43

Lohitya-Sarovara—The source of the river Chandrabhaga or Chinab in Lahoul or Middle Tibet (*Kalikâ P*, ch 82) It is a small lake now called Chandrabhâgâ

Lokapura—Chanda in the Central Provinces It contained the temples of Mahâkâlî and her son Achalesvara who was formerly called Jharpatesvara (*Skanda P*)

Lomasa-Âsrama—The Lomasgir-hill, four miles north-east of Rajauli in the sub division of Nowadah, in the district of Gaya, it was the hermitage of Lomasa Rishi (Grierson's *Notes on the District of Gaya*, p 27)

Lonâra—*See* **Vishnu Gaya** (*Padma P* Uttara, ch 62, Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p 77)

Lumbini Vana—Rummin dei in the Nepalese Terai, two miles to the north of Bhagavânpur and about a mile to the north of Paderia See **Kapilavastu** The eight Chaityas or sacred places which are visited by Buddhist pilgrims are (1) The Lumbini Garden in Kapilavastu where Buddha was born, (2) Bodhi tree in Bodh Gaya where he attained Buddhahood, (3) Mrigadava in Benares where he preached his law for the first time, (4) Jetavana in Sravasti where he displayed miraculous powers, (5) Sankâsya in the district of Kanauj where he descended from the Trayastrimsa heaven, (6) Râjagriha in Magadha where he taught his disciples, (7) Vaisâli where he spoke to Ânanda about the length of his life, (8) Kusinagara where he died in a Sâla grove (*Mahâparinibbâna Sutta*, VI, 51 62, in *SBE*, vol XI)

M

Machchha—Same as *Matsya* (*Anguttara Nikâya*, Tika Nipâta, ch 70, para 17)

Machheri—Alwar, which formerly appertained to the territory of Jaipur (see **Matsya-desa**)

Madana-Tapovana—Same as **Kamasrama** (*Raghuvamsa*, xi, 13)

Madguraka—Same as **Modagiri** (*Matsya P*, ch 113)

Madhumanta—Same as **Dandakaranya** (*Râmâyana*, Uttara, chs 92, 94)

Madhumati—The Mohwar or Modhwar river which rises near Ranod and falls into the Sind about eight miles above Sonari in Malwa (*Mâlati Mâdhava*, Act IX, and *Arch S Rep*, II, 308)

Madhupuri—Mathurâ, it was founded by Satrughna, the youngest brother of Râma, by killing the Râkshasa Lavana, son of Madhu The town of the demon Madhu has been

identified by Growse with Maholi, five miles to the south-west of the present town of **Mathurâ** In Maholi is situated Madhuvana (or forest of Madhu), a place of pilgrimage (Growse's *Mathurâ*, pp 32, 54)

Madhurâ—Same as **Mathurâ** (see *Ghata Jâtaka* in the *Jâtakas* (Cam ed), IV, p 50, it is a distortion of the story of Krishna)

Madhuvana—See **Mathurâ**

Madhyadeśa—The country bounded by the river Sarasvatî in Kurukshetra, Allahabad, the Himâlaya, and the Vindhya, the Antarveda was included in Madhyadeśa (*Manu Samhitâ*, ch II, v 21) The boundaries of Majjhimadesa of the Buddhists are —east the town Kajangala and beyond it Mahâsâla, south-east the river Salâvatî, south the town Setakannika, west the town and district Thuna, north Usiradhvaja Mountain (*Mahâvagga*, V, 12, 13) Kampilya was originally the eastern limit of Madhyadesa (Weber's *History of Indian Literature*, p 115, note) The countries of Pañchala, Kuru, Matsya, Yaudheya, Patachchara, Kunti and Śûrasena were included in Madhyadesa (*Garuda P*, I ch 55) Madhyadesa includes Brahmarshi deśa which again includes Brahmâvartta (Max Müller's *Rig-Veda*, vol I, 45)

Madhyamarâshtra—Same as **Mahâkosala** or **Dakshina Kosala** (Bhatta Svâmin's Commentary on Kautilya's *Arthaśâstra*, bk II, Koshadhyaksha)

Madhyameśvara—A place sacred to Siva on the bank of the Mandakini (*Kûrma P*, Pûrva, ch 33) See **Pañcha-Kedâra**

Mâdhyamika—Nâgari near Chitore in Rajputana, which was attacked by Menander, he was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Sunga dynasty, Agnimitra being the viceroy of Vidiśâ (Kâlidâsa's *Mâlavikagnimitra*, Act V, Vincent A Smith's *Early History of India* p 199) Same as **Sibi** But according to the *Mahâbhârata* (Sabhâ P, ch 32), Mâdhyamika and Sibi are two different countries, though their names are mentioned together

Madhyârjuna—Tiruvidaimarudûr six miles east of Kumbhaconum and 29 miles from Tanjore, Madras Presidency, it was visited by Sankaracharya (Ânanda Giri's *Sankaravijaya*, ch 4, p 16, *Arch S Rep*, 1907 8, p 231) It is celebrated for its temple

Madra—A country in the Panjab between the Ravi and the Chinab Its capital was Sakala Madra was the kingdom of Râjâ Salya of the *Mahabharata* (Udyoga, ch 8), and also of Râjâ Aśvapati, father of the celebrated Sâvitrî, the wife of Satyavâna (*Matsya P*, ch 206, v 5, *Mbh*, Vana P, ch 292) Some suppose that Madra was also called Bâhika Bâhika, however, appears to be a part of the kingdom of Madra (*Mbh*, Karna P ch, 45) Madra was also called Takkadesa (Hemachandra's *Abhidhâna chintâmani*)

Magadha—The province of Bihar or properly South Bihar (*Râmâyana*, Âdi, ch 32 *Mbh*, Sabhâ P, ch 24) Its western boundary was the river Sona The name of Magadha first appears in the *Atharva samhitâ*, v, 22, 14, xv, 2 The ancient capital of Magadha was Girivrajapura (modern Rajgir) at the time of Jarâsandha, who was killed by Bhîma, one of the five Pândavas The capital was subsequently removed to Pâtaliputra, which was formerly an insignificant village called by the name of Pâtaligrâma, enlarged and strengthened by Ajâtasatru, king of Magadha and contemporary of Buddha, to repel the advance of the Vrijjis of Vaiśâlî Udayâsva the grandson of Ajâtasatru, is said to have removed the capital from Râjagriha to Pâtaliputra (*Vâyu P*, II, ch 37, 369) The country of Magadha extended once south of the Ganges from Benares to Monghyr, and southwards as far as Singhbhum The people of the neighbouring districts still call the districts

of Patna and Gaya by the name of Magâ, which is a corruption of Magadha. In the *Lalita vistara* (ch 17) Gayâsirsha is placed in Magadha. It was originally inhabited by the Cheras and the Kols, who were considered Asuras by the Aryans. After the Andhra bhrityas of Pâṭaliputra (see **Patna**), the Guptas reigned in Magadha. According to Cunningham the Gupta era commenced in 319 A D, when Mahârâja Gupta ascended the throne, whereas according to Dr Fleet (*Corp Inscrip Ind*, vol III, p 25), it commenced in 320 A D, when Chandra Gupta I ascended the throne of Magadha. The Guptas were destroyed by the Epthalites known in India as the Huns whose leader Lakhh (Lakhan Udayâditya of the coins) had wrested Gandhâra from the Kushans and established his capital at Sâkala. His descendants gradually conquered the Gupta territories and subverted their kingdom. The capital of the Guptas was at first Pâṭaliputra, and though after Samudra Gupta's conquest it was still regarded officially as the capital, yet in fact the seat of government was removed to different places at different times.

Magâdhi—The river Sone (*Râm*, I, 32). See **Sumagadhî**.

Mahâbalipura—Same as **Banapura**.

Mahâbodhi—*See* **Uravilva** (*Matsya P*, ch 22).

Mahâchîna—China was so called during the mediæval period (see **Chîna**).

Mahâ Ganga—The river Alakânanda in the Himâlaya (*Vishnu Samhitâ*, ch 85, *SBE*, vol VII, p 257 note).

Mahâkausika—It is formed by the seven Kosis of Nepal, which are the Milamchi, the Sun Kosi (Sona Kosi) or the Bhotea Kosi, the Tamba Kosi, the Likhu Kosi, the Dudha Kosi, the Aruna (*Padma P*, Svarga, ch 19, *Mbh*, Vana, ch 84) and the Tamor (Tamra of the *Mbh*, Vana, ch 84). The union of the Tamor, the Aruna and the Sun Kosi forms the Triveni, a holy place of pilgrimage. The Triveni is immediately above Varâha kshetra in Purnea above Nathpur, at the point where or close to which the united Kosis issue into the plains (*JASB* XVII, pp 638 647, map at p 761). See **Barâha-kshetra**. Of the seven Kosis, the Tamba or Tamar, and Likhu are lost in the Sun Kosi and the Barun in the Aruna (*Ibid*, p 644 *note*).

Mahâ-Kosala—Maha-Kosala comprised the whole country from the source of the Narbada at Amarakaṇṭaka on the north to the Mahânadi on the south, and from the river Wain Gangâ on the west to the Harda and Jonk rivers on the east, and it comprised also the eastern portion of the Central Provinces including the districts of Chhatisgar and Rayapur (see Tivara Deva's Inscription found at Rajim in the *Asiatic Researches*, XV, 508). Same as *Dakshina-Kosala* (Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p 59, Cunningham's *Arch S Rep* vol XVII p 68). It was the kingdom of the Kalachuris (Rapson's *Indian Coins*, p 33).

Mahâlaya—1. Same as **Omkâranâtha** or **Amaresvara** (*Kûrma P* pt II ch 3). 2. In Benares (*Agni P*, ch 112).

Mahânadî—1. The Phalgu river in the district of Gaya (*Mbh*, Âdi P ch 215, v 7—Nîlakantha's commentary, Vana, chs 87, 95). 2. A river in Orissa (*Padma P*, Svarga, ch 3).

Mahânal—Same as **Mahânadî** (*K Ch*, p 83, Vangavâsî ed).

Mahânandi—A place of pilgrimage in the Karnul district (*Ep Ind*, vol I, p 368).

Mahâpadma-Saras—Same as **Aravalo**, the lake derives its name from the Nâga Mahâpadma. The Wular or Valur lake in Kasmir (Dr Stein's *Râjataranginî*, vol I, p 174, note).

Mahârâshṭra—The Maratha country (*Vâmana P*, ch 13), the country watered by the Upper Godâvarî and that lying between that river and the Krishnâ At one time it was synonymous with the Deccan At the time of Asoka, the country was called Mahâraṭṭha he sent here the Buddhist missionary named Mahâdhammarakkhita in 245 B C (Dr Geiger's *Mahâvamsa*, ch XII, p 85 *note*) Its ancient name was Asmaka or Assaka at the time of Buddha (see **Asmaka**). Its *ancient capital* was Pratishthâna (Paiṭhân) on the Godâvarî It was the capital of the junior princes of the Andhrabhritya dynasty of the Purâṇas, who were also called Sâtakarnis or in the corrupted form of the word Sâlivâhanas (*see* **Dhanakataka**) The most powerful of the Andhrabhṛitya kings was Pulumâyi, who reigned from 130 to 154 A C He overthrew the dynasty of Nahapâna who probably reigned at Jîrnanagara (Junei) After the Andhrabhrityas the Kshatrapa dynasty was in possession of a portion of the Deccan from 218 to 232 A D and after them the Âbhîras reigned for 67 years that is up to 399 A D then the Râshṭrakuṭas (modern Râthors) called also Raṭṭhis or Râshṭrikas from whom the names of Mahâ raṭṭis (Mahrâṭṭâ) and Mahâ-râshtrika (Mahârâshṭra) are derived, reigned from the third to the sixth century A D Then the Chalukyas reigned from the beginning of the sixth century to 753 A D Pulakesi I, who performed the *asvamedha* sacrifice, removed his capital from Paiṭhân to Bâtâpipura (now called Bâdâmi) His grandson Pulakesi II was the most powerful king of this dynasty He was the contemporary of Khusrau II of Persia He defeated Harshavarddhana or Silâditya II of Kanauj During his reign Hiuen Tsiang visited Mahârâshṭra (Mo ho-la-cha) *Dantidurga of the later Râshtrakûṭa* dynasty ascended the throne in 748 A C, by defeating Kîrttivarman II of the Chalukya dynasty Govinda III was the most powerful prince of the later Râshṭrakuta dynasty His son Amoghavarsha or Sarva made Mânyakheta (modern Malkhed) his capital The Rashṭrakûṭa dynasty was subverted in 973 A C, by Tailapa of the later Chalukya dynasty Âhavamalla or Somesvara I, who reigned from 1040 to 1069 removed his capital from Mânyakheta to Kalyâna in Kuntala desa His son Tribhuvanamalla Vikramâditya II was the most powerful king who reigned from 1076 to 1126 A C In his court flourished Vijñânesvara, the author of the *Mitakshara* and Bilhana the author of the *Vikramânka deva-charita* The throne was usurped by Vijjala of the Kalachuri dynasty, who had been a minister of Tailapa II, in 1162 A C but the dynasty became extinct in 1192, and the Yâdavas became the sovereigns of the Deccan Bhillama of this dynasty founded the city of Devagiri modern Daulatabad and made it his capital in 1187 A C Singhana was the most powerful king of this dynasty In his court flourished Changadeva, the grandson of Bhâshkarâcharya (born in Saka 1036=A D 1114) and son of Lakshmidhara, who was his chief astrologer In the reign of Ramachandra Hemadri who was probably called Hemadpant and who was the author of the *Chaturvarga-chintâmani*, was his minister He is said to have constructed in the Deccan most of the temples of a certain style called Hemadpanti temples Vopadeva, the author of the *Mugdhabodha Vyâkarana*, flourished also in the court of Râmachandra Dr Bhau Daji, however, is of opinion that there were many persons of the name of Vopadeva one the author of the *Mugdhabodha*, another the author of the *Dhâtupâtha* or *Kavikalpadruma* and a third the commentator of Bhâshkarâcharya's *Lilâvati*, who was the son of Bhimadeva while Kesava was the father of the author of the grammatical treatise According to Bhau Daji, the last flourished in the court of Râmachandra (Râmachandra Ghosha's *Literary Remains of Dr Bhau Daji*, ch viii, pp 149, 150) Ramachandra or Râmadeva was the last of the independent Hindu sovereigns of the Deccan Alauddin Khilji defeated Râmachandra, killed his son Sankara and absorbed his dominions into the Muhammadan empire in 1318 A C (Dr Bhandarkar's *Early History of the Dekkan* sec xv)

Mahâsâla—It is mentioned in the *Padma P* (Srishti Kh ch 11), and *Matsya P.* (ch 22), as a tîrtha or a place of pilgrimage on the Godâvarî Sâla is mentioned as a tributary of the Godâvarî (*Brahma P*, ch 106, *vs* 20-22) It is the Maisolus of the Greeks As Ptolemy places the mouth of the river Maisolus in the district called Maisolia, it may be identified with that portion of the Godâvarî which lies between the Pranahita or rather Wain Gangâ and the ocean See **Maisolia** In the *Mahâvagga* (V, 13, 12 in *SBE*, XVII, 38) Mahâsâla is described as a border country on the east of South India

Mahâsâra—Masâr, a village six miles to the west of Arrah in the district of Shahabad visited by Hiuen Tsiang in the seventh century

Mahâsthâna—Mahâsthâna gada in the district of Bagura in Bengal (*Devî Bhâgavata*, VII, ch 38) It contained the celebrated temple of Mahâdeva called Ugramâdhava at the time of Vallala Sena, king of Gauda (Ânanda Bhatta's *Vallala charitam*, ch VI) It is seven miles to the north of Bogra (town) See **Ballâlapurî** Its ancient name was Sila Dhâpa (Sila Dhâtugarbha) and contained four Buddhist stupas, but the name was changed into Silâ-Dvipa after the revival of Hinduism (*List of Ancient Monuments of Bengal* in *JASB*, 1875, p 183)

Mahati—The river Mahi, a branch of the river Chambal in Malwa (*Vâyu P*, I, ch 45, *v* 97)

Mahatnu—The river Argesan in Afghanistan which joins the Gomal river or Gomatî (*Rig Veda*, X, 75) Same as **Mehatnu.**

Mahavana—Same as **Braja** See **Gokula** (*Chaitanya charitâmrita*, II, ch 18)

Mahâvana Vihâra—1 Pinjkotai, near Sunigram in Buner, about twenty six miles south of Manglaur or Mangalore, the old capital of Udyâna (Dr Stein's *Archæological Tour with the Indian Field Force* in the *Indian Antiquary* of 1899) It was visited by Hiuen Tsiang 2 Mahâvana Kutâgâra was situated in the suburb of Vaisalî, it was also called Mahâvana vihâra (Spence Hardy's *Manual of Buddhism*, p 343)

Mahendra—The whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra parvata It included the Eastern Ghats and the range extending from the Northern Circars to Gondwana, part of which near Ganjam is still called Mahendra Malei or the hills of Mahendra (*Raghuvamsa*, IV, *vs* 39, 40) It joins the Malaya mountain (*Harshacharita*, ch VII) Parasurâma retired to this mountain after he was defeated by Râmachandra The *Râmâyana* (Kishk, ch 67, Lankâ, ch 4) and the *Chaitanya charitâmrita* apply the name specially to the Eastern Ghats, and the hermitage of Parasurâma is placed by the *Chaitanya-charitâmrita* at the southern extremity of the range in the district of Madura The *Raghuvamsa* (VI, *v* 54) places it in Kalinga, so also the *Uttara Naishadha Charita* (canto XII, *v* 24) The name is principally applied to the range of hills separating Ganjam from the valley of the Mahânadî

Mahesmati-Mandala—Mandala in Central India It was also called Mahesamandala or Mahesmatî (*Arch S Rep*, vol XVII, p 54) Its capital was Mâhishmatî (*JRAS*, 1910, p 425)

Mahesvara—Mahes or Chuli Mahesvara on the bank of the Nerbuda (*Matsya P*, ch 189, *Sthavirâvalîcharita*, XII), same as **Mâhishmatî**

Mâheya—The country which lies between the rivers Mahi and Nerbuda The Maheyas lived on the bank of the Nerbuda (*Vâyu P*, II, 45)

Mâhî—1 The river Mâhî in Malwa (*Mârkandeya P*, ch 57) Near its mouth Andhaka, a daitya, was killed by Siva in a cavern (*Siva P*, I, chs 38, 43) 2 The river Mâhî, a tributary of the Gandak (*Sutta nipâta*, I, 2 *Dhaniyasutta*, Trenckner's *Milinda Pañha*,

p 114, *SBE*, XXXV p 171) It rises in the Himalaya and flows into the Great Gandak about half a mile above its junction with the Ganges, but practically into the Ganges near Sonpur [*Statistical Account of Bengal* vol XI (1877) p 358, *JRAS* 1907, p 45]

Mahisha—1 According to Bhatta Swâmî the commentator of the *Arthaśâstra* (bk II, Koshâdhyaksha), Mahisha was the country of Mâhishmatî (*Harivamśa*, I, ch 14) 2 Same as **Mâhishaka.**

Mâhishaka—According to Dr Bhandarkar, Mâhishaka was the name of the country on the Nerbuda, of which Mâhishmati was the capital (*Early History of the Dekkan*, sec iii, *Padma P* Âdi Kh, ch 6, *Mbh*, Bhîshma P, ch 9) Griffith identifies it with Mysore (see his *Râmâyana* Kishk ch 41) The *Padma P* [Svarga (Âdi), ch 3] mentions Mâhishaka as the country of Southern India and therefore it is the same as Mahishamandala which has been identified by Mr Rice with the Southern Mysore country (Mahishamandala, see also Wilson's *Vishnu P*, vol II, p 178 note) But this identification is incorrect See Dr Fleet's *Mahishamandala and Mahishmatî* in *JRAS* 1910, p 440

Mahishamandala—Same as **Mâhisha** and **Mâhishmati** (see Fleet *JRAS*, 1910, p 429) Mahâdeva was sent as a missionary to this place by Asoka (*Mahâvamsa*, ch XII, *Ep Ind*, vol III p 136) According to the *Dîpavamśa*, Asoka sent missionaries to Gandhâra, Mahisha Aparantaka Mahârashtra, Yona Hemavata Suvarnabhumi and Laukâdîpa (*JASB*, 1838, p 932) According to Mr Rice Mahishamandala was the Southern Mysore country of which Mysore was the principal town (*JRAS* 1911, pp 810, 814) but Dr Fleet disagrees with this identification According to the latter it was also called Mahâmandala or Mahesha rashtra where the people called Mâhesha lived (*ibid*, p 833)

Mâhishmatî—Mahesvara or Mahesh, on the right bank of the Nerbuda, forty miles to the south of Indore It was the capital of Haihaya or Anupadesa the kingdom of the thousand-handed Kârtya vîryârjuna of the Purânas, who was killed by Parasurâma, son of Jamadagni and Renukâ and disciple of Subrahmanya (*JASB* 1838 p 495, *Bhâgavata P*, IX ch 15) It was founded by Mahishmân according to the *Harivamsa* (I ch 30) and by Mahisha according to the *Padma P* (Uttara, ch 75) It is also called Chuli Mahesvara (Garrett's *Classical Dictionary*) It has been correctly identified by Mr Pargiter (*Mârkandeya P* p 333 note) with Mandhâtâ on the Nerbuda (*JRAS* 1910, pp 445 6), see **Omkâranâtha** It is the Mahissati of the Buddhists The country, of which Mahishmatî (Mâhissati) was the capital was called during the Buddhist period Avanti Dakshinâpatha (D R Bhandarkar's *Ancient History of India*, pp 45 54) Mandana Misra, afterwards called Visvarûpa Âchârya, who was born at Râjgir resided here and it was at this place that he was defeated in controversy by Sankarâchârya (Mâdhavâcharya's *Śankaradigvijaya*, ch 8) The *Anargharâghava* (Act VII, 115) says that Mahishmatî was the capital of Chedi at the time of the Kalachuris According to the *Maha Govinda Suttanta* (*Dîgha Nikâya*, XIX 36) Mahissati or Mahishmati was the capital of Avanti (Malwa)

Mâhissati—See **Mâhishmatî**

Mahitâ—Same as **Mahî** (*Mbh*, Bhishma, ch 9)

Mahoba—The capital of Jejabhukti or Bundelkhand (see **Mahotsavanagara**). The *Prabodha Chandrodaya* was written during the reign of Kirti Varman in the second half of the eleventh century A D (*Hemakosha*, *Râmâyana* bk I)

Mahodadhi—The Bay of Bengal (*Raghuvamśa*, IV, *v* 34, *Vâyu P*, Pûrva, ch 47)

Mahodaya—Kanauj (*Hemakosha*, *Râmâyana*, bk I, ch 32)

Mahotsava-Nagara—Mahoba in Bundelkhand The whole Bundelkhand was anciently called Mahoba from this town It was the capital of the Chandel kingdom which is universally said to have been founded by Chandra Varman who was born in Samvat 225, he built 85 temples and erected the fort of Kâlañjar The Chandel kingdom was bounded on the west by the Dhasan river, on the east by the Vindhya mountain, on the north by the Yamuna, and on the south by the source of the Kiyan or Kane river It appears from the inscriptions that the Chandel kings from Nannuka Deva, the founder of the dynasty, to Kirat Singh, reigned from 800 A D to the middle of the sixteenth century It was in the reign of Kirtti Varma Deva, the twelfth king from Nannuka, who reigned from 1063 to 1097 A D, that the *Prabodha Chandrodaya Nâtaka* was composed by Krishna Misra (*Arch S Rep*, vol XXI, p 80) The town stands on the side of the Madan Sagar lake, which was excavated in the twelfth century The Kirat lake is of the eleventh century

Mainâka-Giri—1 The S walik range (*Kûrma P*, Uparibhaga, ch 30, *Mbh*, Vana, ch 135), extending from the Ganges to the Bias 2 The group of hills near the eastern source of the Ganges in the north of the Almora district (Pargiter s *Markandeya P*, ch 57, p 288) 3 A fabulous mountain situated in the sea, midway between India and Ceylon (*Ramayana*, Sundara K ch VII) 4 A mountain on the west of India in or near Guzerat (*Mbh*, Vana, ch 89)

Maisolia—The coast between the Krishnâ and the Godavarî (*Ptolemy*) It is the Masalia of the *Periplus* See **Mahasala**

Mâgadhi See **Sumagadhi** (*Ramayana* I, ch 32)

Majjhima-Desa—See **Madhyadesa** (*Mahâvagga*, V, 12, 13)

Mâkandi—See **Panchala**

Makula-Parvata—Kaluha pahad which is about 26 miles to the south of Buddha Gaya and about sixteen miles to the north of Chatra in the district of Hazaribagh, is evidently a corruption of the name of the Makula Parvata (see Bigandet s *Life of Gaudama*) Buddha is said to have passed his sixth *vassa* (or rainy season retirement) on the Makula mountain, which forms the western boundary of a secluded valley on the eastern bank of the Lilajan river, containing a temple of Durgâ called Kulesvari (Kula and Isvari) But the place abounds in Buddhist architectural remains and figures of Buddha On a plateau just in front of the hill on which Kulesvari s temple is situated, and on the eastern side of the ravine which separates the plateau from the hill, there is a temple which contains a broken image of Buddha in the conventional form of meditation There are also two impressions of Buddha s feet on the top of the highest peak of a hill on the northern side of the valley called the Akâsalochana, and figures of Buddha carved in the central part of the hill with inscriptions which have become much obliterated by time and exposure The large bricks found at this place also attest to the antiquity of the place The letter ' Ma " of *Makula* must have dropped down by lapse of time, and *kula* was corrupted into *Kaluhâ* There can be no doubt that the Brahmins appropriated this sacred place of the Buddhists and set up the image of Durgâ at a subsequent period after the expulsion of Buddhism [see my article on the *Kaluha Hill in the District of Hazaribagh* in *JASB*, vol LXX (1901), p 31], but as Dr Stein does not approve the above identification (see *Indian Antiquary*, vol XXX, p 90), the Kaluhâ pâhâd may be, as is locally known, the Kolâchala mountain of the Purânas

Mâlâ—A country situated to the east of Videha and north west of Magadha, and on the north of the Ganges (*Mbh*, Sabhâ, ch 29), including evidently the district of Chapra,

Malada—A portion of the district of Shahabad (*Râmâyana*, Bâla, ch 24) It was on the site of the ancient Malada and Karusha that Visvâmitra's âśrama was situated, Viśvâmitra âsrama has been identified with Buxar It is mentioned among the eastern countries conquered by Bhîma (*Mbh*, Sabhâ, ch 29)

Malakûta—The Chola kingdom of Tanjore, it is mentioned by Hiuen Tsiang and also in the Tanjore inscription (Dr Burnell's *South Indian Palaeography*, p 47, note 4 Sewell's *Sketch of the Dynasties of Southern India*, p 14)

Mâlava—1 Malwa (Brahmânda P Pûrva, ch 48), its capital was Dhârâ nagara at the time of Râjâ Bhoja Its former capital was Avantî or Ujjayinî (*Brahma P*, ch 43) Before the seventh or eighth century, the country was called Avantî (see **Avantî**) Halâyudha flourished in the court of Muñja (974—1010 A D), Bâgbhata, the author of the celebrated medical treatise called after his name, flourished in the court of Râjâ Bhoja (Tawney's *Prabandhachintamani*, p 108), and Mayura, the father-in law of Bânabhatta, flourished in the court of the elder Bhoja (*Ind Ant*, I pp 113, 114) For the origin of the name (see *Skanda P*, Mahesvara Kedara Kh, ch 17) 2 The country of the Malavas or Mallas (the Mallis of Alexander's historians) the capital of which was Multan (*Mbh* Sabhâ P, ch 32, McCrindle's *Invasion of India by Alexander*, p 352, Cunningham's *Arch S Rep*, V, p 129, *Brihat samhitâ* ch 14) The Mâlavarâja" mentioned in the *Harshacharita* (ch 4) was perhaps the king of the Mallas of Multan (see *Ep Ind*, vol I, p 70) See **Malla-desa.**

Malaya-Giri—The southern parts of the Western Ghâts, south of the river Kâverî (Bhavabhûti's *Mahâvîra-charita*, Act V, v 3), called the Travancore Hills, including the Cardamum Mountains, extending from Koimbatur gap to Cape Comorin One of the summits bearing the name of Pothigei, the Bettigo of Ptolemy was the abode of Rishi Agastya (McCrindle's *Ptolemy*, VII, ch 1, sec 66 in *Ind Ant* XIII p 361, *Chaitanya charitamrita*, Madhya, ch 9), it is also called Agasti kûta mountain or Potiyam, being the southernmost peak of the Anamalai mountains where the river Tâmraparnî has its source

Malaya-Khandam—See **Mallâra.**

Malayâlam—Malabar (*Rajavali*, pt I) The Malayalam country included Cochin and Travancore, and it was anciently called Chera afterwards Kerala (see **Chera** and **Kerala**) According to some authorities, it was the ancient name of Travancore (Schoff, *Periplus of the Erythræan Sea*, p 234, Da Cunha's *Hist of Chaul and Bassein*, Caldwell's *Drav Comp Gram*, 3rd ed, p 16) The entire Malayâlam country originally comprised Tuluva, Mushika, Kerala and Kuva For the history of Malayâlam, see Mackenzie Manuscripts in *JASB*, 1838, p 132

Mâlinî—1 Champanagar near Bhagalpur (*Hemakosha*, *Matsya P*, ch 48) 2 The river Mandâkinî 3 The river Mâlinî flows between the countries called Pralamba on the west and Apartâla on the east, and falls into the river Ghagra about fifty miles above Ayodhyâ It is the Erineses of Megasthenes The hermitage of Kanva the adoptive father of the celebrated Sakuntalâ, was situated on the bank of this river (Kâlîdâsa's *Śakuntalâ*, Acts III, VI) Lassen says that its present name is Chukâ, the western tributary of the Sarayu (*Ind Alt*, II, p 524, *Râmâyana*, Ayodhyâ K, ch 68) See **Kanva-âśrama**

Malla-Deśa—1 The district of Multan was the ancient Malla-desa or **Mâlava** (*q v*), the people of which were called Mallis by Alexander s historians and are the Mâlavas of the *Mahâbhârata* (*Mbh*, Sabhâ P, ch. 32), Its ancient capital was Multan (Cunningham's

Arch S Rep, V, p 129) Lakshmana's son Chandraketu was made king of Malla desa by his uncle Râmachandra (*Râmâyana*, Uttara K, ch 115) 2 The country in which the Pârasnâth hills are situated (McCrindle's *Megasthenes and Arrian*, pp 63, 139), that is, portions of the districts of Hazaribagh and Manbhum The *Purânas* and the *Mahâbhârata* (Bhîshma, ch 9) mention two countries by the name of Malla, one in the west and the other in the east 3 At the time of Buddha, the Mallas lived at Pâvâ and Kusinagara where he died The ruins at Anuruddwa near Kasia (ancient Kusinagara) in the district of Gorakhpur have been identified with the palaces of the Malla nobles (see also *Mbh*, Sabhâ, ch 29)

Malla-Parvata—The Pârasnâth hill in Chhota Nagpur, the mount Maleus of the Greeks (McCrindle's *Megasthenes and Arrian*, pp 63, 139) See **Samet-sikhara** Mount Maleus has perhaps been wrongly identified with the Mandâra hill in the district of Bhagalpur in the Bihar province (Bradley-Birt's *Story of an Indian Upland*, p 24)

Mallâra—Travancore it is a contraction of Malabar (*Chaitanya charitâmrita* pt II, ch 9) Travancore is also called Malaya khandam

Mallarâshṭra—Same as *Mahârâshṭra* (Garrett's *Class Dic*, *Mbh*, Bhîshma, ch 9)

Mallâri-Linga—Belapur in the Raichur district, Nizam's territory, where Siva killed Mallasura (*Arch S Lists Nizam's Territory*, p 35) See, however, **Manichudâ**

Mallikârjuna—See **Śri saila** (Ânanda Giri's *Śankaravijaya*, ch 55, p 180)

Mâlyavâna-Giri—1 The Anagundi hill on the bank of the Tungabhadrâ According to the Hemakosha, it is the same as Prasravana giri but according to Bhavabhûti, Malyavâna giri and Prasravana giri are two different hills (*Uttara Râmacharita*, Act I), see **Prasravaṇa-giri** Its present name is Phaṭika (Shphaṭika) Sila where Râmachandra resided for four months after his alliance with Sugriva (*Râmâyana*, Aranya ch 51) According to Mr Pargiter, Mâlyavana and Prasravana are the names of the same mountain or chain of hills but he considers that Prasravana is the name of the chain and Malyavâna is the peak (*The Geo of Râma's Exile* in *JRAS* 1894 pp 256 257) 2 The Karakorum mountain between the Nila and **Nishadha** (*q v*) mountains (*Mbh*, Bhishma ch 6)

Mânasa—1 Lake Manas sarovar situated in the Kailasa Mountain in Hunadesa in Western Tibet (*JASB*, XVII, p 166 *Râmâyana*, Bala K ch 24) Its Hunnic name is Cho Mapan It has been graphically described by Moorcroft in the *Asiatic Researches*, vol **XII**, p 375, see also *JASB* 1838 p 316 and *Ibid*, 1848, p 127 According to Moorcroft's estimate, it is fifteen miles in length (east to west) by eleven miles in breadth (north to south) The circumambulation of the lake is performed in 4, 5 or 6 days according to the stay of the pilgrims in the eight Gumbas or guard houses on the bank of the lake (*JASB*, 1848, p 165) On the south of the lake is the Gurla range Sven Hedin says, "Even the first view from the hills caused us to burst into tears of joy at the wonderful magnificent landscape and its surpassing beauty The oval lake lies like an enormous turquoise embedded between two of the finest and most famous mountain giants of the world, the Kailâsa in the north and Gurla Mandatta in the south and between huge ranges, above which the mountains uplift their crowns of bright white eternal snow" (Sven Hedin's *Trans-Himalaya*, II, p 112) There are three approaches from the United Provinces to the Holy lakes and Kailâsa,—over the Lipu Lekh Pass, Untadhura Pass, and the Niti Pass, the first being the easiest of all (Sherring's *Western Tibet*, p 149) 2 Uttara-Mânasa and Dakshiṇa-Mânasa are the two places of pilgrimage in Gaya (*Chaitanya-Bhâgavata*, ch 12)

Mânasa-Sarovara—Same as **Mânasa**

Mândâgora—Mândâd, originally Mândâgada, situated in the Rajapuri creek near Kudem in the Bombay Presidency (McCrindle's *Ptolemy*, VII ch 1, sec 7, but see W H Schoff's *Periplus of the Erythraean Sea*, p 201) Bhandarkar also identifies it with Mândâd (*Early Hist of the Dekkan*, sec viii) It has also been identified with Mandangar fort in the Ratnagiri district, Bombay (*Bomb Gaz*, vol I, pt I, 541 546), and with Mândal in Kolaba district (*ibid*, vol I, pt II)

Mandâkini—1 The Kâligangâ or the Western Kâli or Mandâgni, which rises in the mountains of Kedâra in Garwal (*Matsya P*, ch 121, *Asia Res*, vol XI, p 508) It is a tributary of the Alakânandâ 2 Cunningham has identified it with the Mandakin, a small tributary of the Paisuni (Payasvini) in Bundelkhand, which flows by the side of Mount Chitrakûṭa (*Arch S Rep* vol XXI, p 11, *Matsya P*, ch 114)

Maṇdapa-pura—Mandu in Malwa (Lalitpur Inscription in *JASB*, p 67) The seat of government was transferred to this place from Dhâr by the Mahomedan conquerors of Malwa in the fifteenth century

Mandâra-Giri—1 A hill situated in the Bânkâ sub division of the district of Bhagalpur, two or three miles to the north of Bamsi and thirty miles to the south of Bhagalpur It is an isolated hill about seven hundred feet high with a groove all around the middle to indicate the impression of the coil of the serpent Vâsuki which served as a rope for churning the ocean with the hill as the churn staff, the gods holding the tail of the serpent and the Asuras the head The groove is evidently artificial and bears the mark of the chisel Vishnu incarnated as the tortoise (*Kurma avatâra*) and bore the weight of the mountain on his back when the ocean was being churned (*Kurma P*, I ch 1, *Vamana P*, ch 90) There are two Buddhist temples on the top of the hill now worshipped by the Jainas On a lower bluff on the western side of the peak was the original temple of Vishnu called Madhusûdana (*Garuda P*, I, ch 81), now in ruins on the western side of which is a dark low cave containing an image of Nrisimha carved on the rock and near it are situated a natural cavity in the rock containing a large quantity of pure limpid spring water called the Âkâśa-Gangâ and a colossal image of Vâmana Deva and a huge sculpture of Madhu Kaiṭabha Daitya (for a description of the figure, see *JASB*, XX p 272) At the foot of the hill and on its eastern side are extensive ruins of temples and other buildings, and among them is a very old stone building called Nath thân, which was evidently a monastery of the Buddhist period now appropriated by the Hindus There are also ruins of buildings on the hill, and there are steps carved on the rock for easy ascent almost to the top of the hill These ruins are said to belong to the time of the Chola Râjâs, especially of Râjâ Chhatar Singh (Martin's *Eastern India*, vol II, Rashbihâri Bose's *Mandâra Hill* in *Ind Ant*, I, p 46) There is a beautiful tank at the foot of the hill called Pâpahârinî where people come to bathe from a long distance on the last day of the month of Paush, when the image of Madhusudana is brought to a temple at the foot of the hill from Bamsî This tank was caused to be excavated by Konadevi, the wife of Âdityasena who became the independent sovereign of Magadha in the seventh century after the Kanauj kingdom had been broken up on the death of Harshavardhana (*Corp Inscrip Ind*, vol III p 211) This shows that Anga was still under the domination of Magadha The hill is sacred to Madhusûdana, but the image is now kept at Bamsî, the Bâlisa of the *Mandâra mâhâtmya*, where the temple was built in 1720 A D For the sanctity of the

hill, see *Varâha P*, ch 143, *Yoginî Tantra*, pt II, ch 4, *Nrisimha P*, ch 65 The *Varâha P*, (ch 143) says that Mandâra is situated on the south of the Ganges and on the Vindhya range 2 A portion of the Himalaya mountain to the east of Sumeru in Garwal The *Mahâbhârata* (Anusâsana P, ch 19, Vana P, ch 162), however, does not recognise any other Mandâra except the Mandâra of the Himalaya range (see **Kûrmâchala**) In some Purânas, the Badarikâ âsrama containing the temple of Nara and Nârâyana is said to be situated on the Mandâra mountain but in the *Mahâbhârata* (Vana, chs 162, 164), Mandâra mountain is placed to the east and perhaps a part of Gandhamâdana and on the north of Badarikâsrama Mahâdeva resided here after his marriage with Pârvatî (*Vâmana P*, ch 44)

Mangala—Called also Mangali or Mangalapura, the capital of Udyâna, identified by Wilford with Mangora or Minglora It was on the left bank of the Swat river (*JASB*, vol VIII, p 311) Cunningham thought it could be identified with Mingliur (*JRAS*, 1896 p 656)

Mangala giri—See **Pânâ Nrisimha** (Wilson's *Mackenzie Collection* p 139)

Mangalaprastha—Same as **Mangala giri** (*Devî-Bhâgavata*, pt VIII, ch 13)

Mangipattana—It has been identified by Dr Burgess with Pratishthâna the capital of Sâlivâhana (Burgess' *Antiquities of Bidar and Aurangabad*, p 54) It is also called Mungi Paithan (see **Pratishthâna**)

Manichudâ—A low range of hills, on the western extremity of which is situated the town of Jejuri 30 miles east of Poona where the two Asura brothers Malla and Malli molested the Brahmans They were killed by Khandoba (Khande Rao), an incarnation of Siva (*Brahmânda P* Khetra K, Mallari mâhat as mentioned in Oppert's *On the Original Inhabitants of Bhâratavarsha or India* p 158, note) See **Mallari linga**

Mânikapura—Mânikalya in the Rawalpindi district of the Punjab, 14 miles to the south of Rawalpindi, is celebrated for the Buddhist topes, where Buddha in a former birth gave his body to feed seven starving tiger-cubs (*Arch S Rep*, vol XIV p 50 *Punjab Gazetteer*, Rawalpindi District p 41) Mânikalya is also called Mânikiala The Buddhist story has been transformed into the legend of Rasalu The inscriptions confirm the idea that the "body offering" or "Hut murta" stupa was at this place General Cunningham supposes that it owes its ancient name to Manigal the father of Satrap Jihonia under Kujula Kara Kadphise The principal tope was built by Kanishka in the first century A D (*JASB*, XVIII p 20) and according to some in the second century B C It is six miles from Takhtpuri, and said to contain about eighty houses built upon the ancient ruins (*JASB*, XXII, 570) For the Indo Sassanian coins discovered at Mânikalya, see *JASB*, 1837 p 288, *ibid* II, 1834, p 436

Manikarnâ—Manikaran, a celebrated place of pilgrimage on the Pârvatî a tributary of the Bias in the Kulu valley (*JASB*, 1902, p 36, *Brihat Dharma P* I ch 6) See **Pârvatî** and **Kuluta** There are boiling springs within a Kunda or reservoir, 8 or 10 cubits in diameter, called Manikaran or Manikarnikâ The pilgrims get their rice and pulses boiled in this Kunda It is a contraction of Manikarnikâ

Manikarnikâ—1 Same as **Manikarnâ** 2 A celebrated ghât in Benares

Manimahesa—The temple of Mahâdeva Manimahesa or Manamahesa—an image of white stone with five faces, a celebrated place of pilgrimage, situated at Barmawar which was the ancient capital of Chamba (Champâ or Champâpurî of the *Râjatarangini*) in the Punjab on the bank of the Ravi near its source (Cunningham's *Arch S Rep*, vol XIV, p 109;

Anc Geo, p 141) According to Thornton (see his *Gazetteer of the Countries adjacent to India* s v. *Ravee* note), Manimaheśa or Muni-muhis is a lake in which the river Boodhill takes its rise, it is according to Vigne the real Ravi

Maṇimatipurî—Same as **Ilbalapura** (*Mbh*, Vana, ch 96)

Maṇipura—It was the capital of Kalinga the kingdom of Babhruvâhana of the *Mahâbhârata* (Asvamedha P, ch 79) Lassen identifies it with Manphur Bunder and places it to the south of Chikakole, but this identification has been disapproved by Dr Oppert (*On the Weapons of the Ancient Hindus* pp 145 148) who identifies it with Manalûru near Madura (see also Oppert s *On the Original Inhabitants of Bharatavarsha or India*, p 102) But the situation of the capital of Kalinga as described in the *Mbh* (Âdi, ch 215), and the *Raghuvamśa* (VI, v 56) as well as the name accord with those of Manikapattana, a seaport at the mouth of the Chilka lake See **Kalinga nagari** It has been identified by Mr Rice with Ratanpur in the Central Provinces (*Mysore Inscriptions*, Intro, XXIX) But see **Ratnapura**

Mañjulâ—See **Bañjula**

Mañjupâtan—Two and half miles from Katmandu it was the capital of Nepal named after its founder Mañjusrî (*Svayambhû P*, ch 3, p 152 Smith s *Asoka*, p 77) The present town of Pâtan or Lalita patan was founded by Asoka on the site of Mañju Pâtan as a memorial of his visit to Nepal (Smith s *Early History of India*, p 162) See **Nepâla** The great temple of Svayambhûnatha stands about a mile to the west of Katmandu on a low, richly wooded detached hill, and consists of a hemisphere surmounted by a graduated cone (Hodgson s *Literature and Religion of the Buddhists*) Same as **Mañjupattana**

Mañjupattana—Same as **Mañjupâṭan**

Mânyakshetra—Malkhed on a tributary of the river Bhima in the Nizam s territory about 60 miles south east of Sholapur Amoghavarsha or Sarba the son of Govinda III of the later Rashṭrakûta dynasty made it his capital in the ninth century A D It was also called Mankir (Bhandarkar s *Hist of the Dekkan* sec XI)

Mârapura—Another name for Pradyumna nagara, the modern Pânduâ in the district of Hughli in Bengal Pându Śâkya, the son of Buddha's uncle Amitodana, became king of Kapilavastu after the death of Suddhodana Buddha's father He fled from Kapilavastu, retired beyond the Ganges and founded a town called, in Upham's *Mahâvamsa* (ch VIII), Morapura which is evidently a dialectical variation or mistake tion for Mârapura, a synonym of Pradyumna-nagara (see also Turnour's *Mahâvamsa*, ch V) Pându appears also to have been called Mahânâma (*Avadâna Kalpalatâ*, ch 11, Spence Hardy's *Manual of Buddhism*, p 293) See *JASB* 1910, p 611

Mârava—Marwar, same as Marusthala (*Padma P*, Uttara Kh ch 68)

Mârakaṇḍa—Samarkand, see **Sâkadvîpa** (*Rawlinson s Five Great Monarchies*, vol IV, p 56)

Mârkaṇḍeya Tîrtha—At the confluence of the Sarayu and the Ganges where Markanda Rishi performed asceticism (*Padma P*, Svarga, ch 16) But the *Mahâbhârata* places the hermitage of the Rishi at the confluence of the Gomati and the Ganges (Vana P, ch 84) According to tradition Mârkandeya performed asceticism near "the southern ocean" at Tirukkadavur in the Tanjore district, Madras, and obtained the boon of immortality from Siva (*Brihat Siva P*, Uttara, ch 33, T A Gopinatha Rao s *Iconography*, vol II, pt I, p 158)

Mârttaṇḍa—Bavan (Bhavana) or Martan or Matan, five miles to the north-east of Islamabad in Kasmir It is the birth-place of Vishnu Sûrya or the Sun (god) About one mile to the north-west of the temple lie the sacred springs of Mârttanḍa tîrtha and among them are the celebrated springs called Vimalâ and Kamalâ The temple of Mârttaṇḍa is said to have been built by the Pâṇḍavas, but General Cunningham considers that it was built in 370 A D In the *Râjatarangini* it is called Simharotsikâ For a description of the temple, see *Matan* in Thornton's *Gazetteer of Countries adjacent to India*

Mârttikâvata—There were a town and a country of this name The country was also called **Śâlva** (*q v*) The *Brihat samhitâ* (ch 16) places it in the north-western part of India Its capital was Śâlvapura or Saubhanagara now called Alwar According to Prof Wilson, it was the country of the Bhojas by the side of the Parnâsâ (Banas) river in Malwa (*Vishnu P*, IV, ch 13) It was situated near Kurukshetra (*Mbh*, Maushala, ch 7) Marta, Merta, or Mairta in Marwar, 36 miles north-west of Ajmer and on the north west of the Aravali mountain, was evidently the ancient town of Mârttikâvata It contains many temples (Tavernier's *Travels*, Ball's ed, vol I, p 88) The country of Mârttikâvata therefore comprised portions of the territories of Jodhpur, Jaipur, and Alwar, as indicated by the identifications of its two principal cities Mârttikâvata (modern Marta) and Śâlvapura (modern Alwar) See **Mrittikâvatî**

Maru—Rajputana, an abode of death, *i e*, a desert (Katyâyana's *Vârttika*, Kunte's *Vicissitudes of Aryan Civilization*, p 378) Same as **Marusthalî** and **Marudhanva**

Marubhûmi—Same as **Marusthalî** (*Vishnu P*, IV, 24, Wilson s translation, p 474)

Marudvridha—1 The Chandrabhâgâ, the united stream of the Jhelum and the Chinab (Ragozin's *Vedic India*, p 451 and the *Rig-Veda*, X, 75) 2 The Marubardhana, a tributary of the Chinab, which joins the latter river near Kishtawar (Thornton's *Gazetteer*, s v *Chenaut*)

Marudhanva—1 Marwar (*Bhavishya P*, Pratisarga P, pt III, ch 2) 2 The ancient name of Rajputana (*Mbh*, Vana, ch 201) It lay on the route between Hastinâpura and Dvârakâ (*Ibid*, Aśvamedha, ch 53)

Marusthala—Same as **Marava** and **Marusthalî** (*Padma P*, Uttara Kh, ch 68)

Marusthalî—The great desert east of Sindh (*Bhavishya P*, Pratisarga P, pt III) Marwar is a corruption of Marusthalî or Marusthan (Tod's *Râjasthân*—Annals of Marwar, ch 1) It is called Maru in the *Prabandhachintâmani* (Tawney s trans, p 172) It denotes the whole of Rajputana, see **Maru** and **Marudhanva**

Maśakâvatî—Mazaga or Massanagar, twenty four miles from Bajor, on the river Swat in the Eusofzoi country It has been identified by Rennell with Massaga of Alexander's historians and the Mashanagar of Baber It held out for four days against the attack of Alexander (McCrindle's *Megasthenes and Arrian*, p 180 note) According to Arrian, Massaka was the capital of the country of the Assakenoi (*Ibid*) For the route of Alexander, see *JASB*, 1842, p 552—*Note on the Passes into Hindoostan* by H T Prinsep

Masura-Vihâra—Identified by Mr Stein with Gumbatoi in Buner, about twenty miles to the south west of Manglora, the ancient capital of Udyâna

Mâtanga—A country to the south east of Kâmarûpa in Assam, celebrated for its diamond mines (*Yuktikalpataru*, p 96)

Mâtanga-Âśrama—Same as **Gandha-hasti Stûpa** (*Mbh*, Vana, ch 84)

Mathurâ—1 Mathurâ, the capital of Sûrasena, hence the Jainas call Mathurâ by the name of Sauripura or Sauryapura (*SBE*, XLV, p 112) It was the birth-place of Krishṇa At a place called Janmabhûmi or Kârâgâra near the Potara-kunda he was born, in the suburb called Malla-pura adjoining the temple of Kesava Deva, he fought with

the two wrestlers, Chânura and Mushtika, at Kubjâ's well he cured Kubjâ of her hump, at Kamsa kâ-Tilâ, outside the southern gate of the present city, he killed Kamsa, at Bisrâma ghât or Bisrânti-ghât (*Varâha P*, ch 152) he rested himself after his victory Kamsa-kâ-Tilâ and Kubjâ's temple are situated on high mounds which are evidently the remains of the three Asoka Stûpas mentioned by Hiuen Tsiang The Jog-ghât marks the spot where Kamsa is said to have dashed Mâyâ or Yoganidrâ to the ground, but a pair of feet carved on a stone just below the *Bat* tree (*Ficus Indicus*) in front of the Kârâgâra where Krishna was born, points out the place where Kamsa attempted to kill her, but she escaped from his hand into the sky Mathurâ was the hermitage of Dhruva (*Skanda P*, Kâsî Kh, ch 20), near Dhruva-ghât, there is a temple dedicated to him Growse identifies the Kankâlî Tilâ (see **Urumunda Parvata**) near the Kâtrâ with the monastery of Upagupta, the preceptor, according to some, of Kâlâśoka or according to others of Aśoka It was visited by Hiuen Tsiang The temple of Kankâlî Devî, a form of Durgâ, is a very small temple built on the land evidently after the destruction of the Buddhist monastery The temple of Bhuteśvara is identified with the stûpa of Sâriputra, the disciple of Buddha, it is one of the seven stûpas mentioned by Hiuen Tsiang Within the temple is a subterranean chamber containing the image of Pâtâlesvarî—a form of Mahishamarddinî The Damdamâ mound near Serai Jamalpur is identified with the monkey stûpa and the Yasa Vihâra with the temple of Kesava Deva, which has been graphically described by Tavernier as the temple of "Râm Râm" before its destruction by Aurangzeb in 1669 for the construction of a mosque on its site Mathurâ was also called Madhupurî (present Maholi, five miles to the south-west of the modern city), being the abode of Madhu, whose son Lavana was killed by Śatrughna, the brother of Râmachandra, who founded the present city on the site of Madhuvana (Growse's *Mathura*, ch 4, *Harivamsa*, pt I, ch 54) Inscriptio of Vasudeva were found in Mathura by General Cunningham He was perhaps the first of the Kanva dynasty of the Purânas, which ruled over North-Western India and the Punjab just before and after the Christian era, or he was the predecessor of Hushka, Jushka, and Kanishka (see *Arch S Rep*, vol III, p 42) Mathurâ was also called Madhurâ (*Râmâyana*, Uttara, ch 108—Bomb recension), see **Madhurâ.** 2 Mathurâ (*Padma P*, Uttara, ch 95), Madhurâ or Madura, the second capital of Pândya, on the river Vaigai, in the province of Madras, it is said to have been founded by Kula Sekhara It was called Dakshina Mathurâ by way of contradistinction to Mathurâ of the United Provinces (*Brihat-Śiva P*, pt II, ch 20) It was the capital of Jatâvarman who ascended the throne in 1250 or 1251, and conquered the Hoysala king Someśvara of Karnâta (*Ep Ind*, vol III, p 8) It contained the celebrated temples of Mînâkshî Devî and Sundareśvara Mahâdeva (Wilson's *Mackenzie Collection*, p 226) See **Minâkshî.**

Matipura—Madawar or Mundore in western Rohilkhand, eight miles north of Bijnor and thirty miles to the south of Hardwar It is also called Madyabâr See **Pralamba.**

Matsya Deśa—1 The territory of Jaipur, it included the whole of the present territory of Alwar with a portion of Bharatpur (*Mbh*, Sabhâ, ch 30 and Virâta, ch 1, Thornton's *Gazetteer*, *Arch S Rep*, vol XX, p 2, vol II, p 244) It was the kingdom of Râjâ Virâta of the *Mahâbhârata*, where Yudhishthira and his brothers resided incognito during the last year of their banishment Bairâta or Birâta is in the Jaipur State of Rajputana. Matsya is the Machchha of the Buddhists, and it was one of the sixteen great kingdoms (*mahâ janapada*) mentioned in the Pitakas (*SBE*, XVII, p 146 note) Machheri, which is a corruption of Matsya, is situated 22 miles to the south of Alwar, which formerly appertained to the territory of Jaipur See **Birâta.** 2 Coorg (*Skanda P*, Kâveri Mâhât,

मत्स्य देश — — प्राचीन भारत - वर्ष १ - [illegible] ९२

chs 11-14, Rice's *Mysore and Coorg*, vol III, pp 88, 89, 91) 3 The eastern Matsya appears to have been the southern portion of Tirhut including **Baisâli** (*q v*), the country of the "Monster Fish" of Hiuen Tsiang (Beal's *RWC*, II, p 78, *JASB*, 1900, p 83, *Mbh*, Sabhâ, ch 30)

Matsya-Tîrtha—A small lake situated on a hill 8 or 10 miles to the west of Tirupânankundram not far from the river Tungabhadrâ, in the province of Mysore (*Chaitanya-charitâmrita*, pt II, ch 9) It is full of fishes which produce a musical sound morning and evening This phenomenon is, perhaps, due to the singing of the fishes which are like the singing fishes called Butterman off the coast of Scotland or the singing fishes of Ceylon or to the arrangement of the surrounding rocks which, at varying temperatures, produce a musical sound Such music was noticed in the statue of the "Vocal Memnon" in Egypt and also in the rocks of several places (see Rawlinson's *Ancient Egypt*, p 212)

Mauli—The Rohtas hills

Maulika—Same as **Mulaka** and **Asmaka** (*Brahmânda P*, ch 49)

Maulisnâna—Multan (*Padma P*, Uttara Kh, ch 61) It is the Meu-lo-san-pu lo (Maulisnânapura) of Hiuen Tsiang, who visited it in 641 A D Same as **Mûlasthânapura** (*q v*) It is also called Mûlasthâna in the *Padma P* (I, ch 13) It is the Malla-desa of the *Râmâyana* (Uttara, ch 115) given by Râmachandra to Lakshmana's son Chandraketu It is the country of the Mallas of Alexander's historians Maulisnâna is perhaps a corruption of Mâlava-sthâna or Malla-sthâna

Mâyâpurî—It included Hardwar, Mâyâpurî, and Kankhala, (see **Sapta-mokshadâpurî**) Kankhala is two miles from Hardwar It was here that the celebrated Daksha-yajña of the Purânas took place, and Satî, the daughter of Daksha, sacrificed her life, unable to bear the insult to her husband Mahâdeva by her father (*Kûrma P*, I, ch 15) The present Mâyâpur is situated between Hardwar and Kankhala (*Matsya P*, ch 22) Pilgrims from all parts of India go to bathe at Brahmakunda in the *ghât* called Har-ki-Pairi at Hardwar In a temple behind the temple of Dakshesvara Mahâdeva at Kankhala, the Yajña kunda, where Satî immolated herself, is still pointed out In the *Mahâbhârata* (Vana, ch 84), Haridvâra is called Gangâdvâra

Maya-râshtra—Mirat, where the remnant of Maya Dânava's fort is still pointed out, in a place called Andha kota It is about twenty miles from the Kâlî-nadî The Bilvesvara Mahâdeva is said to have been worshipped there by Mandodarî, the wife of Râvana and daughter of Maya Dânava About Andhakesa (perhaps corrupted into Andha-kota) and Bilvesvara Mahâdeva, see *Siva P*, bk I, ch 41 Maya is the reputed author of *Maya-mata, Mayasilpa*, &c, (O C Gangoly's *South Indian Bronzes*, p 7, *Ind Ant*, vol V, p 230)

Mayarât—Same as **Maya-râshtra**, Mirat is a corruption of Mayarât

Mayûra—Mâyâpurî or Hardwar The present Mâyâpurî is situated between the town of Hardwar and Kankhala

Mayûrî—Mahi, a town on the Malabar coast (Caldwell's *Drav Comp Gram*, p 3)

Medapâta—Mewar in Rajputana (*Ep Ind*, vol II, p 409)

Medhâvî-Tîrtha—Near Kâlañjar in Bundelkhand

Mega—The second mouth of the Ganges mentioned by Ptolemy It is perhaps a transcription of Magrâ (channel), now represented by the Jîrmia estuary (see my *Early Course of the Ganges*)

Meghanâda—The river Meghnâ in East Bengal The river Brahmaputra in its southerly course towards the ocean after leaving Assam is called the Meghnâ

Meghavâhana—The river Meghnâ in East Bengal Same as **Meghanâda.**

Mehatnu—A tributary of the Krumû, modern Kurum (Macdonell and Keith's *Vedic Index of Names and Subjects*, vol II, p 180, *Rig-Veda*, X, 75) Same as **Mahatnu.**

Mekala—The mount Amarakanṭaka, in which the river Nerbuda has its source, hence the Nerbuda is called Mekalakanyakâ (*Amarakosha*) It is a part of the Vindhya range

Melezigeris (of the Greeks)—The town of Mâlvan situated in the island called Medha in the Ratnagiri district of the Bombay Presidency The Channel which separated the island from the mainland has now dried up (*Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol VIII, p 204) Sir R G Bhandarkar identifies it with Jayagad (*Early History of the Dekkan*, sec viii)

Meros Mount—The mountain called Mar-koh near Jalalabad in the Punjab, which was ascended by Alexander the Great (McCrindle's *Invasion of India by Alexander the Great* p 338) For the route of Alexander the Great when he invaded India, see *JASB*, 1842, p. 552—*Note on the Passes into Hindoostan* by H T Prinsep

Meru—See **Sumeru-Parvat** (*Skanda P*, Vishnu Kh, III, ch 7)

Mînâkshî—Madura, one of the Pîṭhas where Satî's eyes are said to have fallen The temple of Mînâkshî Devî (*Devî-Bhâgavata*, VII, ch 38), is situated within the town It is said to have been built by Visvanâth, the first king of the Nyak dynasty, in 1520 A D (Fergusson's *Hist of Indian and Eastern Architecture*, p 364) See **Mathurâ.** Human sacrifices were offered to the goddess (*JASB*, VII, pt I, p 379) The Madura temple is one of the largest and most beautiful temples in Southern India There are golden flag staffs called *Arunastambha* or *Sonâr Tâlgâchh* (golden palm-tree) in front of every temple in Southern India The *Aruna stambha* is a form of sun-dial for indicating the exact time of worship of the gods, though its real significance has now been forgotten, it now merely serves as an ornament to the temple

Miśraka—Misrikh, a celebrated Tirtha, in the district of Sitâpur in Oudh, the hermitage of Dadhichî Rishi [*Padma P*, Svarga (Âdi), ch 12] But it appears to be a Kurukshetra Tîrtha.

Mitanni—See **Mitravana**

Mithilâ—1 Tirhut 2 Janakpur (see **Bideha**) It was the capital of Bideha (*Bhâgavata*, pt IX ch 13) It is called Miyulu in the Buddhist annals (see Spence Hardy's *Manual of Buddhism*, p 196) From the middle of the fourteenth to the middle of the sixteenth century, a dynasty of Brahman kings reigned in Mithilâ and the sixth of the line was Śiva Simha Vidyâpati flourished at his court (*JASB*, 1884, p 76 and colophon to his poems) He gave to the poet a village called Bisapi in Pargana Jarail on the Bâgvatî in 293 Lakshmana era or in 1400 A D His capital was Gajarathapur The Mithilâ University, which was a Brahminical university, flourished in the 14th century A D, after the destruction of the Vikramasilâ monastery by Bakhtiyar Khilji Its glory was supplanted by the rise of the university town of Navadvîpa

Mitravana—1 Multan Same as **Sâmbapura** Kanârak in Orissa is also called Mitravana or Maitreyavana in the *Kapila-samhitâ* (Dr Mitra's *Antiquities of Orissa*, vol. II, p 146, *Skanda P*, Prabhâsa Kh, I, 100) 2 Mitanni of the Tel el-Amara inscription appears to be a corruption of Mitravana, one of the three "original seats" of Sun worship, modern Mesopotamia (*Bhavishya P*, I, 72, 4; see Havell's *Hist of Aryan Rule in India*, p 41)

The Aryans worshipped nature including the Sun (Mitra) before they emigrated to India and other countries (comp *Rig Veda* with the *Avesta*, *Bhavishya P*, I, 139, 83 ff)

Miyulu—Same as **Mithilâ**

Modâgiri—Monghyr (*Mbh*, Sabhâ, ch 29)

Mohana—The southern portion of the Northern Circars, the coastlands situated between the rivers Mahânadî and the Godâvarî (*Mbh*, Vana, ch 252)

Moharakapura—Moharpur in the district of Mirzapur, U P See **Dharmâraṇya** (3)

Mouziris (of the Greeks)—Muyirikkodu or Muyirikoṭṭa (Kishan koṭṭa opposite to the site of Cranganore) on the Malabar coast (Dr Caldwell's *Drav Comp Gram*, p 94, Dr Burnell's *S I Pal*, p 51 note, McCrindle's *Ptolemy*, VII, ch 1, sec 8 in *Ind Ant*, vol XIII, p 228) The identification of Mouziris or Muziris, as it is also called, with Masura in the Ratnagiri district of the Bombay Presidency does not appear to be correct It is most probably the Murachîpattana of the *Râmâyana* (Kish, ch 42) and *Brihat Samhita* (ch 14) and the Muñjagrâma of the *Mbk*, Sabhâ, ch 30, conquered by Sahadeva

Mṛiga—Margiana, the country about Merv in Turkestan, see **Sâkadvîpa** (Rawlinson's *Five Great Monarchies*, vol IV, pp 25, 26, note) Murg was the ancient name of Merv, which still exists in Murg ab, the river of Merv It is the Maurva of the *Avesta* and Margu of the Achæmenian Inscriptions

Mṛigadâva—Sârnâth, six miles from Benares, the place where Buddha preached his first sermon after the attainment of Buddhahood at Buddha Gaya (*Dhamma-chakka pavattana Sutta* in the *Sacred Books of the East*, vol XI) Mṛigadâva was situated in Rishipatana (*Bhadrakalpa Avadâna* in Dr R Mitra's *Sans Bud Litr of Nepal*) Here Kaundinya, Asvajit, Vashpa, Mahânâman and Bhadrika became his first disciples The Buddhist temples and Vihâras and stupas of Sârnâth were destroyed and burnt by the Sivaites in the eleventh century when Benares was annexed to the kingdom of Kanauj and Hinduism was restored (See **Sâranganâtha**) The exploration of 1905 has discovered a pillar of Asoka which marks the site where, according to Hiuen Tsiang, Buddha first "turned the wheel of law" The pillar is so well polished that it is still as "bright as Jade" The Dhamek Stupa, according to General Cunningham (*Anc Geo*, p 438), was the place where Buddha first turned the wheel of law The Chaukhandi tower, or what is called Lari kâ-Jhâup, is the place where Buddha after his arrival met Kaundinya, Asvajit, and the aforesaid three others, who were at first not inclined to show him any mark of respect, but were obliged to do so when he came near them Akbar built a tower upon it to commemorate the visit of his father Humâyun The place where the red sandstone statue of Bodhisattva of the time of Kanishka under an umbrella of the same material has been discovered, was the *chankrama*, mentioned by Itsing, where Buddha used to walk Just to the south of the Asoka pillar, there is a hollow spot which has the appearance of a well and is pointed out as the bathing place of Buddha by ignorant men, it is in reality the Asoka stupa mentioned by Hiuen Tsiang, the interior of which has become hollow by bricks being taken out of it by unscrupulous men The base is now only a few feet above the ground, and there are still four staircases on its four sides each consisting of four or five steps and carved out of one piece of stone The remains of a temple mentioned by Hiuen Tsiang may be identified with the ruins discovered with four porticoes on the four sides on the southern side of the excavated area The three tanks referred to by Hiuen Tsiang have been identified by General Cunningham with the present tanks named Chandratâl, Sâranga-tâl, and Nayâ tâl (*Arch S Rep*, vol I, pp 103-129) On the

bank of the Sâranga-tâl, there is a small temple of Mahâdeva called Sârnâth This temple is evidently founded on the ruins of a stupa erected to the memory of the six-tusked elephant which gave its tusks to the hunter in deference to his yellow robe On the bank of the Nayâ-tâl, where Buddha washed his garments, there was a square stone containing marks of Buddha's robes, as stated by Hiuen Tsiang The stone was found by General Cunningham near the village of Barahipur For particulars of the ruins, see Sir John Marshall's *Excavations at Sarnath*, 1907–08

Mrigasthalâ—See *Pasupatinâtha* (*Varâha P*, ch 215, *Svayambhû P*, ch 4)

Mrittikâvatî—The country of the Bhojas by the side of the Parnâsâ (Banas) river in Malwa (Wilson's *Vishnu P*, pt IV, ch 13, *Harshacharita*, ch VI) Same as **Mârttikâvata** (Marta in Marwar) The capital of Mrittikâvatî or Mârttikâvata was Saubhanagara or Sâlvapura, which has been identified by General Cunningham with Alwar (*Mbh*, Vana P, ch 14, and *Arch S Rep*, vol XX, p 120) It was situated near Kurukshetra (see *Mbh*, Maushala P, ch 7) It comprised portions of the territories of Jodhpur, Jaipur, and Alwar See **Sâlva** and **Mârttikâvata**

Muchilinda—Buddha kunda, a tank in Buddha Gaya, to the south of the great temple Dr R L Mitra, however, places the tank at a considerable distance to the south-east of this tank, now called Mucharim (*Buddha-Gaya*, pp 55–115)

Muchkunda—A lake three miles to the west of Dholpur where Kâla-yavana or Gonardda I (Gonandh I according to the *Râjatarangini*, I, *v* 48), king of Kasmir, an ally of Jarâsindhu, was, by the advice of Krishna, consumed to ashes by a glance of Muchkunda when he was rudely awakened from his slumber (*Vishnu P*, pt V, ch 13, *Varâha P*, ch 158, Growse's *Mathurâ*, p 65) On the site of the lake there was formerly a mountain

Mudga-giri—Monghyr (see **Mudgala giri**)

Mudgala giri—Monghyr in Behar Mudgalaputra, a disciple of Buddha, converted Srutavimsatikoti, a rich merchant of this place, to Buddhism Hence Mudgagiri and Mudgala giri are contractions of Maudgalya giri The hermitage of Maudgala Rishi as he was called, existed near Monghyr (P Ghoshal's *Bhârat bhramana*) The Kashtahârinî or Kashtaharana Ghât at Monghyr derives its sanctity from Râma having bathed at this Ghât to expiate his sin for having killed Râvana, who though a *râkshasa* was nevertheless a Brâhmana Râmachandra is also said to have expiated his sin for slaying Râvana by bathing at a sacred tank at Hatia-haran, twenty eight miles to the south-east of Hardoi in Oudh, and also in the river Gumti at Dhopâp, eighteen miles south-east of Sultanpur in Oudh (Führer's *MAI*) Mudgala giri is the Hiranya-Parvata of Hiuen Tsiang, which according to General Cunningham, is a form of Harana Parvata derived from the name of Kashtaharana Ghât (*Arch S Rep*, XV, pp 15, 16, *Anc Geo*, p 476) The fort of Monghyr is situated on the Maruk hill, which is a spur of the Khadakpur hills, the Pirpâhâdi hill at Monghyr being the most northern point of Khadakpur hills (*JASB*, 1852, p 204) In the 11th century it was called Mun-giri (Alberuni's *India*, I, p 200)

Mûjavant—It is identified with one of the mountains to the south of Kasmir Soma plants, so necessary for sacrifices, used to grow copiously on this mountain (Drs Macdonell and Keith's *Vedic Index of Names and Subjects*, vol II, p 169)

Muktaveṇî—Trivenî, north of Hughli in Bengal Muktavenî is used by way of contradistinction to Yuktavenî or Allahabad (*Varâha P*, ch 152), where the three rivers Gangâ, Yamunâ, and Sarasvatî unite and flow together, at Muktavenî the three rivers separate and flow in different directions (*Brihat-Dharma P*, Pûrva Kh, ch 6, *JASB*, XV, 1847, p 393, *An account of the temples of Trivenî near Hughly* by D Money) Trivenî is mentioned by Pliny and Ptolemy, it formed a quarter of Saptagrâma (*K Ch*, p 196) The temple of the Sapta Rishis or Seven Rishis near the Trivenî Ghâṭ has now been transformed into the tomb of Zaffar Khan Ghazi, the conqueror of Saptagrâma (*JASB*, 1910, p 599) Muktavenî has been alluded to in the *Pavana-dûta* (v 33) by Dhoyî who flourished in the 12th century A D

Muktinâtha—A celebrated temple of Nârâyana, situated in Tibet or rather on the border of Nepal, on a small river called Kâlî Gandakî, in the Sapta Gandakî range of the Himalaya, not far from the source of the Gandak It is fifteen or sixteen days' journey from Pâlpâ, the headquarters of the second governor of Nepal and four days' journey to the north of Bini sahar, within half a mile of which the Gandak takes the name of Sâlagrâmî, the bed of which abounds with the sacred stones called Śâlagrâma About three days' journey beyond Muktinâtha is a natural reservoir called Dâmodara-kunda (Hamilton's *Gazetteer*) which is considered to be the source of the Gandak (Thornton's *Gazetteer*) From the northern side a snow-covered river from Tibet, which is on the northern side, brings in Śâlagrâma stones to the Kunda

Mûlaka—Same as **Aśmaka** According to the Buddhists, Mûlaka was a different town from Aśmaka (*MB*, p 346, *Vishnu dharmottara P*, pt I, ch 9) The countries of Mûlaka and Aśmaka (Assaka) were separated by the Godâvarî (*Paramatthajotikâ*, II, pt II, p 581)

Mûlasthâna-Pura—Multan It is the Mâlava of the *Mahâbhârata* (Sabhâ P, ch 31), situated on the west of Hastinapura, Mâlava of the *Harshacharita*, and Mallabhûmi of the *Râmâyana* (Uttara, ch 115)—the country of the Mallis of Alexander's historians Vishnu incarnated at this place as Nrisimha-avatâra, and killed the Asura Hiranyakaśipu, the father of Prahlâda The temple of Nrisimha Deva in the old fort is still called Prahlâdapurî (Cunningham's *Geography of Ancient India*, p 230) About fifty miles from Multan, a portion of the Suliman mountain is called Prahlâda's Mount, from which Prahlâda is believed to have been thrown down, and close by, is a tank into which, he is said to have been thrown by the orders of his father, Hiranyakaśipu The temple of the Sun at Suraj Kunda, four miles to the south of Multan is said to have been built by Śâmba, the son of Krishṇa, who was cured here of his leprosy by the god (*Bhavishya P*, Brâhma, ch 74, *Brahma P*, I, ch 140) It is a celebrated place of pilgrimage The Suraj Kunda is 132 feet in diameter and 10 feet deep Hiuen Tsiang saw the golden image of the Sun when he visited Multan in the reign of Râjâ Chach It was the capital of Malla deśa or the country of the Mallis of Alexander's historians (see **Hiraṇyapura**) It is the same as Mauli snâna of the *Padma P*, (Uttara, ch 61)—the Me-ou lo san pou lo of Hiuen Tsiang According to Prof Wilson the sun-worship at Multan was introduced under Sassanian influence (Wilson's *Ariana Antiqua*, p 357) This story is supported by the 5th century sun-coins, where the figures of the sun is in the dress of a Persian king, and the priests who performed the sun worship at Multan were called Magas (*Bomb Gaz*, vol I, pt I, p 142) According to the *Bhavishya P*, (Brâhma, pp 74 ff) the priests were brought

from Śâkadvîpa Mûlasthâna is mentioned in the *Padma P*, (I, ch 13) as being the abode of Śâmba (see **Maulisnâna**). The old city of Multan was situated on either bank of the Ravi

Mûlatâpî—The river Tapti, so called from its source at Multâi, which is a corruption of Mûlatâpî (*Matsya P*, ch 22, *v* 33)

Muṇḍâ—Chhota Nâgpur, especially the district of Ranchi (*Vâyu P*, Pûrva, ch 45)

Muṇḍagrâma—On the river Bâgmatî, where Daksha's *Munda* (head) is said to have fallen

Muṇḍaprishṭha—The Brahmayoni hill in Gaya (*Garuda P*, ch 86, *Agni P*, ch 115, *v* 44), especially that portion of it which contains the Vishnupada temple See **Kolâhala Parvata**

Muñjagrâma—See **Mouziris**

Murachîpattana—See **Mouziris**

Muralâ—1 The river Nerbuda (*Trikâṇḍasesha*, ch I) It is also called Murandalâ 2 Perhaps the river Mulâ muthâ, which rises near Poona and is a tributary of the Bhîmâ (*Raghuvamśa*, IV, *v* 55) 3 Same as **Kerala** or **Malabar** (Hall and Tawney's *Kathâ saritsâgara*, ch XIX)

Muraṇḍ—Same as **Lampâkâ**

Muraṇḍalâ—See **Muralâ**

Mûshika—It has been identified by Cunningham with Upper Sindh, of which the capital was Alor, the Musikanus of Ptolemy, he also identifies Alor with Binagara of Ptolemy The *Mahâbhârata* (Bhîshma, ch 9), however, places the country of Mûshika in southern India, which has been identified by Wilson (*Vishnu P*, p 474) with Konkan in the province of Bombay, infested with pirates, its inhabitants were called Kanakas (see also *Padma P*, Svarga Kh, ch 3) In the *Mackenzie Manuscripts*, Mûshika is said to be one of the four districts of Malayâlam, namely Tuluva, Kerala, Kuva, and Mûshika (*JASB*, 1838, p 183) According to Dr Fleet, Mûshika, is a part of the Malabar Coast between Quilon and Cape Comorin (*Bom Gaz*, vol I, pt II, p 281, Dr Fleet's *Dynasties of the Kanarese Districts*, pp 276—584) As Strabo also places the Musikanos in Sindh (McCrindle's *Ancient India as described in Classical Literature*), there must have been two countries of that name, one in Upper Sindh, and the other on the Malabar Coast, that is, Travancore (see Dowson's Map in *JRAS*, 1846, facing p 1)

Muziris—Same as **Mouziris**

N

Nâdesvara—Same as **Bindusara** (1) (*Brihat-Nâradîya P*, pt I, ch 16)

Nâdika—Same as **Kollâga**, a suburb of Baisâlî, where the Nâṭa clan resided, for which the place was called Nâdika See **Kuṇḍagrâma** and **Kollâga** (*Mahâ parinibbâna Sutta*, ch II, 5) Same as **Nâṭika**

Nâgarrada—The Sarik-kul, the lake of the Great Pamir (Beal's *RWC*, II, p 297*n*)

Nâganadî—Same as **Achiravatî** (I-tsing's *Record of the Buddhist Religion*, p 185)

Nâgapura—Same as **Hastinâpura** (*Mbh*, Vana, ch 183)

Nagara—1 Same as **Chamatkârapura** 2 Same as **Nagarahâra**,—Na-kia lo-ho of Hiuen Tsiang

Nagarahâra—Same as Nigarhâra (*Brahmânda P*, ch 49, *v* 70) The town was situated at the confluence of the Surkhar or Surkh rud and Kabul rivers, near Jâlâlâbâd (*JASB*, XVII, 498) McCrindle identifies it with Nanghenhar or Nangnihar, four or five miles to the west of Jâlâlâbâd, it is the Nagara or Dionysopolis of Ptolemy, and Nysa of Alexander's historians (*Invasion of India by Alexander the Great*, p 338) Bâbar also writes the name as Nangenhar (Talbot's *Memoirs of Bâbar*, p 129), and Nekerhar (Erskine's *Memoirs*) Nungnihar, however, is the name of the Kabul valley, and Bâbar says that Nungnihara has nine streams (*see* **Kubhâ**) In 1570 the town of Jâlâlâbâd was built by Akbar According to Prof Lassen, it was the capital of a Greek kingdom, probably of Agathocles and Pantaleon who exhibit the symbols of Dionysos on their coins (*JASB*, 1839 p 145), and it was situated on the southern bank of the Kabul river not far from Jâlâlâbâd (*JASB*, 1840, p 477) The name of Dionysopolis existed even at the time of Mahmûd of Ghazni, for Alberuni mentions the town of Dinus as being situated between Kabul and Peshawar It was also called Udyânapura At some distance from the ruins of Nagarahâra and on the opposite bank of the river is a mountain called Mar-koh, *i e*, Mount Meros of Alexander's historians (McCrindle's *Invasion of India by Alexander the Great*, p 338) Jâlâlabâd contains some forty topes dating from the commencement of the Christian era to 700 A D On the southern bank of the Kabul river, Nagarahâra was the extreme boundary of India (*JASB*, 1840, p 486) The inscription found at Guserawa, 10 miles to the south-east of the town of Bihar, mentions the name of Nagarahâra, and is there said to be situated at Uttarâpatha (*JASB*, XVII, p 492)

Nagarakota—Kangrâ or Koṭ Kangrâ at the junction of the Manjhi and the Bân Gangâ rivers in the Kohistan of the Jalandhar Doab, where the temple of Mâtâ Devî or Vajresvari is situated this holy shrine was desecrated by Mahmûd of Ghazni It is a Pîṭha where one of Sati's breasts is said to have fallen It was the old capital of Kûluta or Trigartta (see Dr Stein's *Rajatarangini* I, p 204 note) The fort was considered impregnable, it is now out of repairs Within the fort are the remains of Hindu temples About a mile from Kangrâ is the populous town of Bhawan built on the northern slope of a hill called Mulkera, containing a Hindu temple with gilded dome (*JASB*, XVIII, p 366) Its ancient name was Susarmapura or Susarmanagara (*Ep Ind*, I, 103 note, vol II, p 483) Âsâpurî is an isolated hill in the Kangrâ valley (*JASB*, XVII, 287), it is a place of pilgrimage

Naimishâraṇya—Nimkhâravana or Nimsar, at a short distance from the Nimsar station of the Oudh and Rohilkhand Railway and twenty miles from Sitapur and 45 miles to the north west of Lucknow It was the abode of sixty thousand Rishis Many of the *Purâṇas* were written perhaps at this place It is situated on the left bank of the Gomati (*Râmâyana*, Uttara K, ch 91) In the Naimisha forest, there was a town called Nâgapura on the bank of the Gomatî

Nairañjana—The river Phalgu (Asvaghosha's *Buddha charita*) Its two branches are the Nîlâjana and the Mohanâ, and their united stream is called the Phalgu Buddha-Gaya is situated at a short distance to the west of the Nîlâjana or Nirañjana which has its source near Simeria in the district of Hazaribagh

Nakuleśvara—See **Kârâvana** (*Devî P*, ch 63)

Nakulîsa—See **Kârâvana** (*Skanda P*, Mahesvara Kh, Kumârikâ, ch 58)

Nalakâlika—See **Neloynda**

Nalakânana—See **Neleynda**

Nâlandâ—Bargâon, which lies seven miles to the north-west of Rajgir in the district of Patna, the celebrated seat of Buddhist learning up to the thirteenth century A D Bargâon is a corruption of Vihâragrâma Nâlandâ was a "great city" in which were many horses, elephants, and men The great monastery, which no longer exists, has been traced by General Cunningham by the square patches of cultivation amongst a long mass of brick ruins 1,600 feet by 400 feet These open spaces show the position of the courtyard of the six smaller monasteries, which are described by Hiuen Tsiang as being situated within one enclosure forming altogether eight courts (Cunningham's *Anc Geo*, p 470, *Mahâ-parinibbâna-sutta* in the *Sacred Books of the East*, vol XI, p 12) The whole establishment was surrounded by a brick wall which enclosed the entire convent from without, one gate opening into the great college (Beal's *Life of Hiuen Tsiang*, p ix) It was the birth place of Śârîputra, the famous disciple of Buddha (Bigandet's *Life of Gaudama*, Legge's *Fa Hian*, p 81) But according to Hiuen Tsiang Śâriputra was born at Kâlapinâka, four miles to the south east of Nâlandâ According to the *Bhadra-kalpa Avadâna* (Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 45), Śârîputra was born at Nâradagrâma near Râjagriha, he was the last of the seven sons of Dharmapati by his wife Sârî, but according to the *Mahâvastu avadâna* (*Sans Bud Liter of Nepal*, p 148), the birthplace of Sârîputra is located at Alanda which was four miles from Râjagriha Nâradagrâma and Alanda appear to be variations of Nâlandâ Sârîputra also died at Nâlandâ (*Jâtaka, Cam Ed*, vol V, p 64, but see vol I, p 230) Sañkara and Mudgaragâmin, two brothers, built the celebrated monastery on the birth-place of Śârîputra (Dr R L Mitra's *Buddha Gaya*, pp 238, 242) But according to Hiuen Tsiang, the monastery was built by king Sakrâditya (Beal s *RWC*, vol II, p 168) The celebrated Nâgârjuna, who introduced the Mahâyâna system of Buddhism in the first century, resided at the monastery of Nâlandâ, making it a seat of Mahâyâna school of Central India (see **Kosala-Dakshina**) Many Chinese pilgrims, including Hiuen Tsiang, studied at this monastery in the seventh century The great temple at Nâlandâ, which resembled the great temple at Buddha Gaya, was built by Bâlâditya who lived at the end of the first century after Christ (Dr R L Mitra's *Buddha Gaya*, p 247) Cunningham identifies it with the third mound from the north on the right side of the road According to some authorities, it was built over the spot where Sârîputra's body was burnt (Legge's *Fa Hian*, p 81) It was situated to the north-west of the Nâlandâ monastery containing a big image of Buddha According to Hiuen Tsiang, ten thousand priests, and according to I tsing, over three thousand priests resided in the six large buildings within the same compound forming together one great monastic establishment, and the structure was one of the most splendid buildings in India (I tsing's *Records of the Buddhist Religion*, p 65) Hiuen Tsiang and I-tsing resided and studied at the Nâlandâ monastery for many years There are many high mounds and masses of brick ruins on both sides of the road running from north to south within the villages called Bargâon, Begumpur, Mustaphâpur, Kapatiah, and Ânandpur, collectively called Bargâon These high mounds are the remains of the temples attached to the great Nâlandâ monastery In an enclosure near a very big mound on the north side of these ruins is a very large and beautiful image of Buddha which is very similar to that at Buddha Gaya The image was, as stated before, enshrined at Bâlâditya's temple which is the third mound to the south from Bâlâditya's *Vihâra* identified by Cunningham with the mound situated at a short distance to the north-west of this enclosure Bargâon contains many sculptures of more beautiful design and artistic value than those

of any other place To the south of the monastery there was a tank where the Nâga (dragon) Nâlandâ lived This tank has been identified by General Cunningham with the *Kargidya Pokhar* Buddha, while on his way to Kusinâra, sojourned at Nâlandâ in the Pâvârika Mango-orchard, *afterwards the site of the famous Buddhist University (Kevaddha Sutta* in Rhys Davids' *Dialogues of the Buddha*, p 276) Bargâon contains a temple of the Sun and a beautiful Sarâvak temple of Mahâvîra, the last Tîrthankara of the Jainas Mahâvîra passed here fourteen Pajjusanas (Parjushana or rainy season retirement),—Stevenson's *Kalpasûtra*, ch VI Bargâon has been identified with Kundapura, the birth-place of Mahâvîra But it has been proved by Dr Hoernle that Kundapura or Kunda-grâma was a quarter of Vaisâlî (*see* Hoernle's *Uvasagadasao*, Buhler's *Indian Sect of the Jainas*, p 25, *SBE*, vol XXII, p 223) From this mistaken identification of Bargâon with Kundapura by the Jainas, the Hindus have gone further and changed Kundapura into Kundinapura, the birth place of Rukminî, the consort of Krishna Though Nâlandâ or Bargâon was not Kundapura, the birth-place of Mahâvîra, yet it appears that he dwelt at Nâlandâ, perhaps on the site of the present Sarâvak temple, while Buddha resided in the Pâvarika Mango-orchard On this occasion Buddha converted to Buddhism Upâli, the favourite disciple of Mahâvîra, a grihapati, not his namesake the compiler of the *Vinaya Pitaka* In consequence of this conversion Mahâvîra is said to have left the city of Nâlandâ and gone to Pâpâ (Pâvâ) where he died of broken heart (Spence Hardy's *Manual of Buddhism*, 2nd Ed, p 274, Stevenson's *Kalpasûtra*, ch VI) In the latter part of the seventh century when I tsing resided at Nâlandâ, there were more than ten great tanks near the Nâlandâ monastery where at the sound of a *ghantâ* (bell), hundred and sometimes thousand priests used to bathe together (I-tsing's *Record of the Buddhist Religion*, p 108) There are still many large tanks surrounding Bargâon, such as Dighi, Pansokhar, Sangarkhâ, Bhunai pokhar, several of which are now dry and are under cultivation During the Buddhist period there were six Universities, *viz*, at Nâlandâ (Bargâon), Vikramasîlâ (Pâtharghâtâ), Takshasîlâ (Taxila) Balabhî (Walâ), Dhanakataka (Amarâvatî) and Kâñchipura (Conjeveram), the first two were in Eastern India and the rest in Northern, Western, Central, and Southern India respectively It also appears that there was a University at Padmapura in Vidarbha in the seventh century A D The Universities at Ujjayinî, Takshasîlâ, and Benares were Brahmanical The University of Nâlandâ was founded in succession to the Takshasîlâ University in the first century B C, and existed nominally up to the twelfth century A D, when it was destroyed by the Muhammadans under Bakhtiyar Khilji Kulika (Kolika, according to the *BhadraKalpa-Avadâna*, in Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*), the birth-place of Maudgalya the disciple of Buddha, has been identified by Cunningham with Jagdispur-mound, a little over one mile to the south west of the ruins of Bargâon (*Arch S Rep*, vol I, p 29) Between Râjgir and Nâlandâ was the village Ambalatthikâ which contained a rest-house (*Chullavagga*, XI, I, 8)

Nalapura—Narwar, on the river Sindhu (Kâlisindh), 40 miles south west of Gwalior It was the capital of Râjâ Nala of the tale of Nala-Damayantî (*Jour Arch Soc of Delhi*, 1853, p 42, Tod's *Rajasthan* vol II, p 1197) It was the capital of Nishadha

Nalinî—The river Padmâ (*Râmâyana*, Bâla K, 43, Nikhilnath Rai's *History of Murshidabad*, p 57) But from the *Padma P* (Uttara, ch 62), Nalinî and Padmâ (Padmâvatî) appear to be different rivers As the Nalinî is described to be a considerable stream which

flows to the east from near the source of the Ganges, its identification with the river Brahmaputra appears to be correct (*Râmâyana*, Âdi, ch 43, Nabin Chandra Das's *Anc Geo of Asia*) Nalinî is also called Baṭodakâ [*Padma P*, Swarga (Âdi), ch 2]

Nandâ—1 A portion of the river Sarasvatî was called Nandâ (*Padma P*, Sṛishṭi, ch 18) 2 The river Mahânandâ, to the east of the river Kusi (*Mbh*, Vana, P, chs 87, 190) 3 The river Mandakinî a small river in Garwal, which falls into the river Alakânandâ (*Brahmânda P*, ch 43), Nanda Prayaga is situated at the confluence of these two rivers In the *Bhâgavata* (IV, ch 6), Nandâ and Alakânandâ are said to be situated on the two sides of Alakâ in the Kailâsa mountain 4 The river Godâvarî (see **Gotamî**) 5 A lofty snow clad conical mountain peak in Kumaun called also Nanda Devî, celebrated for its temple of the goddess of that name (*Devî P*, chs 38, 93)

Nandâ-Devi Parvata—See **Nandâ** (5)

Nandâkinî—See **Pañcha-Prayâga**

Nandana-sara—A sacred lake on the north side of Pir Panjal mountain in Kasmir

Nandana-vana—See **Bana**

Nandigiri—The Nandidroog mountain in Mysore, containing a temple of Siva and the sources of the five rivers Northern Pinâkini (Pennar) Southern Pinakinî or Pâpaghnî, Chitravatî, Kshiranadi (Palar) and Arkavati The Pâlad flows out of the mouth of the figure of Nandi cut in the rock (Wilson's *Mackenzie Manuscripts* p 136) But in the *Linga P* (I, ch 43, and *Siva P*, IV, ch 47), the names of the five rivers at Nandî's place of austerity are differently given See **Japyeśvara**

Nandigrâma—Nundgâon in Oudh, close to the Bharata kunda, eight or nine miles to the south of Fyzabad Bharata is said to have resided at this place during the exile of his brother Râmachandra It is also called Bhadarasâ (*Râmâyana*, Ayodhyâ K, ch 115, *Archâvatâra sthala vaibhava darpanam*) Bhadarasâ being a corruption Bhrâtridarsana

Nandikshetra—Twenty three miles south of Srinagar in Kasmir near the Haramukh mount, including the Gangâbal lake and the sacred lake called Nandisara or Nandkol or Kâlodaka which is said to be the residence of Siva and his faithful attendant Nandin (Dr Stein's *Ancient Geography of Kasmir* p 91 *Kathâ saritsâgara* IX ch 50) The name is applied to a valley at the foot of the east glaciers of the Haramukh Peaks, the temple of Jyeshtheśvara or Jyeshṭharudra is situated in this valley (Dr Stein's *Râjataranginî*, vol I, pp 8, 21)

Nandikuṇḍa—See **Sâbhramati** (*Agni P*, ch 219)

Nandipura—So called from Devî Nandinî one of the Satî Pîṭhas situated in the district of Birbhum in Bengal

Nârâyaṇa-parvata—A mountain in **Badarikâ âsrama** (q v) on the left bank of the Alakânandâ

Nârâyanasara—A lake at the mouth of the Indus at the western extremity of the Runn of Kachh, eighteen miles south west of Lakhpat (*Bhâgavata P*, VI, ch 5) It is a place of great sanctity and a rival to Dvârakâ The five sacred Sarovaras or lakes are **Mânasa** on the north, Bindu (in Bhuvanesvara) on the east, Pampâ on the south, **Nârâyaṇa** sarovara on the west, and Pushkara in the middle

Nârâyaṇî—The river Gandak

Narmadâ—The river Nerbuda It rises in the Amarakanṭaka mountain and falls into the Gulf of Cambay The junction of the Nerbuda with the sea is called Narmadâ **udadhi-sangama**, which is a sacred place of pilgrimage (*Matsya P* ch 193)

Narmadâ-Sindhu Sangama—The junction of the Nerbuda with the ocean, it is celebrated as Jamadagni Tirtha (*Matsya P*, ch 193)

Nâsikya—Same as **Pañchavaṭî** (*Vâyu P*, Purva, ch 45), Nasik The name of Nasika is mentioned by Ptolemy

Nâṭaka—Same as **Lâṭa** (*Mbh*, Sabhâ, ch 30)

Nâṭika—A suburb of Vaisâlî (Besâr), where the Jñâtrika Kshatriyas resided, to this clan belonged Mahâvîra, the last Tirthankara of the Jainas (Jacobi's *Jaina sûtras*, Intro in *SBE*, XXII, p xi)

Navadevakula—Newal, thirty-three miles south west of Unao near Bângarmau in Oudh and nineteen miles south east of Kanauj, visited by Hiuen Tsiang (Führer's *MAI*) It is the same as Âlavî (see **Âlavî**)

Navadvipa—Nadia, the birth-place of Chaitanya, the last incarnation of Vishnu according to the Vaishnavas The Navadvipa of Chaitanya was situated opposite to the present *Navadvîpa across the river Ganges, the present Navadvîpa is situated on the site of the* ancient village of Kulia in the district of Nadia in Bengal For the names of the original nine *dvîpas* or islets which formed the present Navadvipa (see the Vaishnava poet Narahari Das's *Navadvîpa Parikramâ*) Chaitanya was born in Saka 1407 corresponding to 1485 A D, and he disappeared at Puri in Saka 1455 corresponding to 1533 A D See **Utkala** Chaitanya was the son of a Vaidika Brâhmana, at the age of 24, he was persuaded by Advaita to become a mendicant to forsake his wife, and go to Benares, he taught his followers to think upon Hari and call out his name, to renounce the household life, to eat with all those who are Vaishnavas The Gossains are his successors The era of Chaitanya marked the commencement of the Bengali literature Navadvîpa was the last Hindu capital of Bengal Lakshmaniya or Asoka Sena, the grandson of Lakshmana Sena and great grandson of Vallâla Sena, held his court at this place whence he was driven by Bakhtiyar Khilji who made Gaud once more the capital of Bengal For the Navadvipa university, see **Mithilâ**

Nava-Gândhâra—Kandahar, where the begging-pot of Buddha (the four bowls given him by the four guardian deities after he had attained Buddhahood and which he caused to appear as a single bowl) was removed from Kanishka's dagoba at Peshawar, the true Gandhâra The alms bowl was given by Buddha to the Lichchhavis and was kept at Vaisâli whence it was carried off by Kanishka in the second century A D, and when Gândhâra was conquered by Kitolo, it was removed to Kandahar by the Gândhâris who emigrated there in the fifth century (*Arch S Rep*, vol XVI, pp 8-12, Legge's *Fa Hian*, ch XI, *note* p 35, Rawlinson's *Herodotus*, vol I, p 675 *note*)

Nava-Râshṭra—Nausari the Nousaripa of Ptolemy, in the Baroach district, Bombay (*Mbh*, Sabhâ, ch 31)

Nava-Tripadi—Nava Tirupadi twenty miles to the east of Tiranalavelli (Tinnivelli) visited by Chaitanya (*Archâvatâra sthala vaibhava darpanam* p 64)

Nelcynda—Kottayam in Travancore (*Periplus*, Schoff's trans p 208, and his *Two South-Indian Place names in the Periplus*) It is the Nelkynda of Ptolemy [McCrindle's ***Ptolemy***, bk VII, ch 1, sec 9 in *Ind Ant* vol XIII (1884), p 329] It is generally supposed to be Nilesvaram on the Malabar Coast (Yule's *Marco Polo*, vol II, p 321) Nelcynda or Nelkynda is perhaps the Nalakâlika of the *Brahmânda P*, ch 49, and Nalakânana of the *Mbh* (Bhîshma ch 9)

Nepâla—Nepal (*Varâha P*, chs 145, 215; *Svayambhû P*, ch 1) According to the *Svayambhû P* (ch 3), the Nepal valley originally consisted of a lake called Nâga Bâsa or Kâlihrada, the residence of the Nâga Karkotaka It was fourteen miles in length and four miles in breadth The lake was dessicated by Mañjusrî, who came from Pañcha Śîrsha Parvata in Mahâ Chinâ, by cutting open the mountain on the south, and constructed on the dry bed of the lake, the temple of Svayambhûnâth or Svayambhû Jyotirûpa or Âdi-Buddha, the supreme God of the Northern Buddhists, about a mile and a half to the west of Kâtmându, and also the temple of Guhyesvarî (ch 5), who is the same as Prajñâ and Ârya Târâ of the Prajñâ Svabhâvikâ sect and Prakriti of the Brâhmins It should be observed that Târâ Devî, and not Ārya Târâ, is the wife or Sakti of the fifth Dhyâni Buddha Amoghasiddha, as Vajra Dhâtesvarî, Lochanâ, Mâmukhî, and Pâṇḍarâ are the Saktis of the four Dhyânî Buddhas Vairochana, Akshobhya, Ratnasambhava, and Amitâbha respectively (see **Udaṇḍapura** and **Uravilva**)) The dried bed of the lake to which he gave the name of Nepâla was originally populated from Mahâ Chîna and afterwards from Gauda-desa (*Svayambhû P*, ch 7), at the time of Râjâ Prachanda Deva

Nibârâ—The river Nirâ, a tributary of the Bhîmâ (*Padma P*, Svarga, Âdi, ch 3) It rises in the Western Ghats

Nichat-Giri—The low range of hills in the kingdom of Bhupal that lies to the south of Bhilsa as far as Bhojapura (Kâlidâsa's *Meghadûta*, pt I, *v* 26, compare Cunningham's *Bhilsa Topes*, p 327) It is called the Bhojapura hills

Nichâksha—The name of a hill mentioned in the *Devî P* ch 42 Perhaps it is the same as Kâlidâsa's "Nichairâkhya" See **Nichai-giri.**

Nichchhavi—Same as Tirabhukti (Purushottama Deva's *Trikândasesha*, ch 2) Nichchhavi is evidently a corruption of Lichchhavi, a warlike tribe who resided at Tirhut at the time of Buddha and whose capital was Vaisâli

Nichulapura—Trichinopoly in the district of Madras (*Archâvatâra sthala vaibhava-darpanam*) Trichinopoly is evidently a corruption of Trisirapalli (*Ep Ind*, vol I, p 58)

Nigamodbodha—Nigambod-ghât in old Delhi (Indraprastha) near the old Calcutta gate, a place of pilgrimage on the Yamunâ mentioned in the *Padma P* (Uttara Kh, ch 66)

Nigarhâra—Same as **Nagarahâra** (*Brahmânda P*, ch 49, *v* 70)

Nikal (of the Greeks)—Mong, where the celebrated battle was fought between Alexander the Great and Porus (Cunningham's *Anc Geo*, p 174) Mong is now called Murg, a town on the bank of the Jhelum in the district of Guzerat in the Punjab Nikai is said to have been built by Alexander on the site of the field of battle Purchas, an early English traveller of the seventeenth century, says that the battle was fought in a city called Detee, where a brass pillar existed as a token of the victory (Purchas's *Pilgrimage*)

Nilâb—The river Sindhu (Indus) of the Muhammadan historians

Nilâchala—1 A hill at Puri in Orissa on which the temple of Jagannâth is supposed to be situated (*Padma P*, Pâtâla, ch 9) It is about 20 feet higher than the surrounding plain 2 A hill at Gauhati in Assam on which the temple of Kâmâkhyâ Devî was built 3 The Haridwar hills (*Mbh*, Anusâsana, ch 25)

Nilâjana—The upper part of the river Phalgu It is also called Lilâjana The *Mahâvagga* (pt I, ch 1), calls it Nirañjarâ It passes through a beautiful deep narrow gorge called Khai-bâneru, the mountains on either side rising in wild confusion, naked and barren, and falls from a great height into a romantic glen called Mâludâ, situated within a distance of six miles from Chatrâ, one of the sub divisions of the district of Hazaribagh The

sound of the fall at Mâludâ can be heard from a great distance According to Dr Buchanan, the river is separated by a sandy channel into two arms opposite to the extensive ruins at Buddha-Gaya The eastern and largest arm is called Nîlâjana and Niringchiya (i e, Nirañjana in Pâli) (Martin's *Eastern India*, vol I, p 14)

Nilakaṇṭha—A celebrated place of pilgrimage in Nepal containing the temple of Nîlakanṭha Mahâdeva at the foot of the Sheopuri peak (ancient Satarudra mountain), five miles north of Katmandu (*Brihat Śiva P*, Uttara Kh, ch 32)

Nilâchana—Same as **Nilâjana**

Nila-Parvata—1 Nîlgiri or Nîlâchal, a low range of sandhills in the district of Puri in Orissa on which the temple of Jagannath is situated 2 A hill near Gauhati in Assam on which the temple of Kâmâkhyâ Devî is situated 3 The Nilgiri hill in the Madras Presidency *SBE*, vol VIII, p 222) 4 The Haridwar hills called Chandî pâhâd situated on the northern side of the Ganges called here Nîladhârâ between Haridwar and Kankhala (*Mbh*, Anuśâsana, ch 25) 5 On the north of Meru The Kuen-lun range in Tibet (*Brahmânda P*, ch 35, *vs* 34 38, *Mbh*, Bhîshma, ch 7, Anuśâsana, ch 7) See **Uttara-Kuru** and **Harivarsha.**

Nirâhâra—Same as **Nagarahâra** (*Matsya P*, ch 113)

Nirañjara—Same as **Nilâjana**

Nirvindhyâ—A tributary of the Chambal between the rivers Betravatî (Betwa) and Sindh in Malwa (Meghadûta, pt I, vs 30, 31) It has been identified with the river Kâli-sindh in Malwa (*Journal of the Buddhist Text Society*, vol V, p 46—Life of Chaitanya, *Meghadûta*, V, *v* 29) But this identification does not appear to be correct as Kâlidâsa's Sindhu (*Meghaduta*, pt I, *v* 30) appears to be the Kâlisindh, the Nirvindhyâ should be identified with the Newuj, another tributary of the Chambal between the rivers Betwa and Kâli sindh (see Thornton's *Gazetteer*, s v *Gwalior, Bhopal*) The Newuj is also called Jam niri (Tod's *Râjasthân*, I, p 17)

Niśchirâ—The river Lîlâjan which joins the Mohanâ near Gaya, and their united stream forms the Phalgu (*Agni P* ch 116, *Mârkand P*, ch 57) It is the Nirañjara of the Buddhists

Nishâda-bhûmi—See **Nishâdha-bhûmi**

Nishadha—1 Marwar, the capital of the Nala Raja (Tod's *Rajasthan*, vol 1, p 140, *Mbh*, Vana, ch 53) Narwar is the contraction of Nalapura It was the kingdom of the nine Nâgas of the *Purânas* It is situated on the right bank of the Sindh, forty miles to the south-west of Gwalior Lassen places Nishadha, the kingdom of Nala, along the Satpura hills to the north west of Berar Burgess also places it to the south of Malwa (Burgess's *Antiquities of Kathiawad and Kachh*, p 131) 2 The mountains which lie to the west of the Gandhamâdana and north of the Kabul river, called by the Greeks Paropamisos, now called Hindu Kush [Lassen's *History traced from Bactrian and Indo Scythian Coins* in *JASB*, vol IX (1840), p 469 note] Paropamisos is evidently a contraction of Parvata-Upa-Nishada, or the name perhaps is derived from the Pâripâtra (the name of the westernmost peak) of the Nishadha range (*Brahmânda P*, ch 44, *v* 9) Pamir is perhaps a corruption of Pâripâtra The Paropamisos, the Hindu Kush, and the Koh i-Baba appear to be the names of the different parts of the westerly continuation of the great Himalayan chain.

Nishâdha-bhûmi—The country of the Nishâdas (or Nishâdhas) or Bheels, which was originally Marwar or Jodhpur, whence driven south by other tribes they settled among the mountains that form the western boundary of Malwa and Khandesh in the lofty range

of the Vindhya and Satpura, and the woody and rugged banks of the Mâhî, the Nerbuda, and the Tapti (Malcolm's *Memoirs of Central India*, vol I, p 452)

Nivṛitti—The eastern half of Pundra desa, comprising Dinajpur, Rungpur, and Koch Bihar, the principal town of which was Bardhana kuṭi which has been identified by Westmacot with Pundravardhana (*JASB*, 1875, p 188) Gauḍa was also called Nivṛitti (*Trikândasesha*)

Nysa—Nysatta, on the northern bank of the Kabul river about two leagues below Hasta nagar (St Martin cited in McCrindle s *Megasthenes and Arrian*, p 180) It has been considered by Mr McCrindle to be the same as Nagara or Dionysopolis of Ptolemy or ancient Nagarahâra (see **Nagarahâra**)

O

Odantapuri—Same as **Udanḍapura**

Oḍra—Same as **Udra** Orissa (*Brahma P* ch 27) See **Utkala** and **Srikshetra** The sacred Buddhist places in Orissa were appropriated by the Hindus in the fifth and sixth centuries on the revival of Hiduism as Bhuvanesvara was done by the Saivas, Puri by the Vaishnavas, Yâjapura by the Sâktas, Konârka by the Sauras and Darpana (ancient Vinâyakakshetra on the Assia range) by the Gâṇapatyas (Dr Mitra s *Antiquities of Orissa*, vol II p 148) For the persecution of the Buddhists by the Hindus, see *Asiatic Researches* vol XV p 264, Hunter's *Orissa*, vol I, ch V, Dr R Mitra's *Orissa*, vol II, p 58, Mâdhavacharya *Sankaravijaya*, ch I v 93, *Brihat Dharma P*, Uttara Kh ch 19) Pushpamitra offered 100 dinars for the head of every Buddhist Sramana in Sâkala (*Arch S Rep*, 1863, vol II, p 41 and vol XX, p 103) But Drs Rhys Davids and Buhler are of opinion that the Buddhists were not persecuted (*Buddhist India*, p 319) According to *Brahma P* (chs 28, 29, 42), Odra extended northwards to Braja mandala or Jâjpur, and consisted of three sacred *kshetras* called Purushottama (or Sri) kshetra, Savitu (or Arka) kshetra, and Birajâ kshetra through which flows the river Baitarani

Oghavatî—The river Apagâ a branch of the river Chitang its shortest distance from Thaneswar is three miles to the south (*Mbh*, Salya ch 39 *Arch S Rep* vol XIV, p 88) Kuru performed sacrifice on the bank of this river As, however, according to the *Vâmana P* (ch 58), Prithûdaka is situated on the Oghavati (see **Prithûdaka**), and Pehoa (ancient Prithûdaka) is situated near the junction of the Mârkanda and the Sarasvati (*Punjab Gazetteer*, Ambala District, 1884 p 5), the Oghavati cannot be identified with the Apagâ It must be the river Mârkanda

Ollâ—Same as **Lâta** (Râjasekhara s *Viddhasala-bhañjikâ*, Acts II and IV) Ollâ is a corruption of Ballabhî or Balabhi and its present form is Wallay or Wala (see Balabhî)

Omkâra—Same as **Omkâranâtha** (*Brihat Siva P*, II ch 3)

Omkâra-kshetra—Same as **Omkâranâtha** (*Brihat Siva P* II, ch 1)

Omkâranâtha—Mândhâtâ, an island in the Nerbuda where the temple of Omkâranâtha is situated, 32 miles north west of Khandwa, seven miles north east of the Mortaka Railway station, and six miles east of Barwai Omkaranatha is one of the twelve great Lingas of Mahâdeva (*Siva P*, pt I, ch 38) On the Birkhala cliffs at the eastern end of the island is the shrine of Kâla Bhairava to whom human sacrifices were offered (*Imp Gaz*) The temple is the oldest of Śiva temples (Caine s *Picturesque India*, p 397) Same as **Mâhishmati**

Ophir—See **Sauvira, Abhira** and **Surpâraka** (*Bible* I Kings, 9, 10) But some authorities consider it to have been in Southern Arabia instead of in India.

Orobatis (of the Greeks)—Arbutt on the left bank of the Landai near Naoshera, west of Pushkalâvatî, through which Hephaistion advanced on his way to the Indus (McCrindle's *Invasion of India by Alexander*, p 72)

Orukkallu—Warrangal, in the Central Provinces (Dr Burnell's *South Indian Palæography*, p 54 note)

P

Padmagiri—Same as **Srâvaṇa Belligola** (S K Aiyangar's *Ancient India*, p 209)

Padmakshetra—Kanârak (Koṇârka), called also the black Pagoda or Chandrabhâgâ, twenty four miles north west of Puri in Orissa It contains a temple of the Sun (Sûrya), said to have been established by Sâmba, a son of Kṛishna, who was cured here of leprosy by the god According to an account, he was cured at Multan (see **Mûlasthânapura**). It appears, however, that this temple was built in 1277 A D, under the superintendence of the minister Sivai Sântrâ by Lânguliya Narasimha, the seventh king of the Gangâ vamsi dynasty, who reigned from 1237 to 1282 A D (Hunter's *Orissa*) See **Arka-kshetra** and **Koṇârka.** For a description of the temple of Kanârak, see Major Kittoe's *Journal of Tour in Orissa* in *JASB*, 1838, p 681

Padmapura—1 Same as *Padmâvatî*, it is the birth place of Bhavabhûti (*Mâlatî Mâdhava*, Acts I, IV, IX) Padmapura is said to have been situated near Chandrapur at a short distance from Amarâvatî (Śarat Chandra Śâstrî's *Bhârata Bhramana*, p 244) 2 Pâmpur in Kasmir, on the right or north bank of the Jhelum, five or six miles to the south east of Srinagar It was built by Padma, the maternal uncle of Brihaspati, who reigned in Kasmir in the ninth century A D It was celebrated for its cultivation of *Kumkuma* or saffron (*Crocus sativus*) which was largely used as a cosmetic by the ladies of ancient India (Thornton's *Gazetteer of Countries Adjacent to India*)

Padmâvata—The country (*janapada*), the capital of which was Karavîrapura, see **Padmâvatî**

Padmâvatî—1 It has been identified by Cunningham with Narwai or Nalapura (*Arch S Rep*, vol II, pp 308-318, *JASB*, 1837, p 17, *Bhâgavata P*, bk XII, ch 1) in Gwalior, on the river Sindh, 40 miles south-west of Gwalior But this identification appears to be doubtful The town was situated at the confluence of the rivers Sindhu (Sindh) and Pârâ (Pârvati) in Vidarbha (*Mâlatî-Mâdhava*, Act IV), and therefore, it was perhaps the modern Bijayanagara, which is a corruption of Vidyânagara, 25 miles below Narwar (Thornton's *Gaz*, s v *Sinde*), Padmâvatî being celebrated as a place of learning, especially for its teaching in logic in the eighth century at the time of Bhavabhûti who was born at this place (*Mahâvîracharita*, Act I, *Mâlatî Mâdhava*, Act I), ancient Bidarbha (Berar) included the whole kingdom of Bhupal to the north of the Nerbuda (Cunningham's *Bhilsa Topes*, p 363) 2 Same as **Karavîrapura** (*Harivamsa*, Vishnu P, ch 94), which has been identified with Kolhapur, it was founded by Padmavarna 3 It is another name for Ujjayinî (*Skanda P*, Avantî Kh, I, chs 36, 44) It is supposed that the scene of the *Mâlatî Mâdhava* is laid at Ujjayinî (Wilson's *Hindu Theatre*, vol II) 4 The river Padmâ, a branch of the Ganges in East Bengal (*Brihat Dharma P*, Madhya Kh, ch 22, *Chaitanya Bhâgavata*, ch 10, *Devî Bhâgavata*, IX, chs 6, 7, Gladwin's *Ayeen Akbery*, pt I, p 301)

Pahlava—Media (Mada), when it formed a part of the ancient Parthian kingdom (modern Persia), was the ' Pahlava country " The Âvestâ is written in the Pahlavi or Pehlvi character of the Parthian times (Prof Noldeka in the *Encyclopædia Britannica*) The Pahlavas have been identified with the Parthians (Weber's *History of Indian Literature*, p. 188) It was celebrated for its horses (*Mbh*, Sabhâ P., ch. 32). See **Pârada**,

Pahnava—Same as **Pahlava** (*Brahmanda P*, ch 51, v 40)

Paithân—Same as **Pratishthâna.**

Pakshî-Tîrtha—Tirukkalukkunram (or "Hill of the Sacred Kites"), a large village in the Chingleput district in the Province of Madras, midway between Chingleput and Madras It is a celebrated place of pilgrimage (*Ep Ind*, vol III, p 270, *Chaitanyacharitâmrita*, pt II, ch 9) According to the *Archâvatâra*, it is seven miles south-east of Chingleput The sacred spot is situated on a hill which is called Bedagiri, near the temple of Hara (named Vaidyarâja or properly Vedagirîsvara) and Pârvatî By the side of a well, the pilgrims assemble to see a pair of white birds of the falcon kind with their wings black at the end, which are said to come there every day at noon The chief priest who awaits their arrival with offerings of food, feeds them with his own hand The assembled pil grims prostrate themselves and devoutly pray when these birds appear, as they are con sidered to be Siva and his consort They fly away after they have taken food and drunk water [*Ind Ant*, vol X (1881), p 198]

Palæpatmæ—It has been identified with Pâl near Mahâd (Bhandarkar's *Early Hist of the Dekkan*, sec VIII), but Mr Schoff identifies it with Dâbhol, a port in south Konkan (*Periplus*, p 201)

Palæsimundu (of the Greeks)—Same as **Pârasamudra** Palæsimundus is supposed to have been the capital of Ceylon and is described as a seaport situated on the south on a river of the same name It has been identified with Galle, but according to Lassen, it is Anarajapur (*JRAS*, 1861, p 353)

Palakkada—Pulicat in the province of Madras Palakkada in Sanskrit means Dasana pura or Toothtown (Dr Burnell's *S I Palæo*, p 36 note *Ind Ant*, vol V, p 154)

Palakka-deśa—The district of Nellore in the Madras Presidency It was conquered by Samudra Gupta According to Joppen (*Historical Atlas of India*, p 6), Palakka or Palakka is Palghatcherry

Palâśinî—1 A river which flows near the Girnar hill in Kathiawar See **Girinagara** It is mentioned in the *Mbh* (Bhîshma P, ch 9) and also in the Rudra Daman inscription of Girnar It is described as a water course with violent torrents (*JASB*, 1838, pp 340, 877) 2 The river Paddair which falls into the ocean near Kalingapatam in Ganjam (*Mârkandeya P*, ch 57)

Pallava—1 The Pallava country was bordered by the Coromandel coast The Kurambaras lived here before the seventh century A D (Rapson's *Indian Coins*, p 37) See **Kâñchipura** 2 Same as **Pahlava** (*Padma P*, Uttara, ch 13)

Pampâ—A tributary of the river Tungabhadrâ, it rises in the Rishyamukha mountain, eight miles from the Anagandi hills, where Râma met Hanumâna and Sugrîva for the first time, it is in the district of Bellary on the north of the town of Hampi (*Bomb Gaz*, vol I, pt II, p 369—Dr Fleet's *Dynasties of the Kanarese Districts*) Near it is a lake called Pampâsarovara (Wilson, *Uttara Râma charita*, *Râmâyana*, Kishk, ch 1)

Pampâkshetra—On the south of the Tungabhadrâ in the Bellary district containing the Rishyamukha hill and the Pampâ sarovara (*Ind Ant*, VI, 1877, p 85)

Pampâpura—Vindhyâchala (town), five miles to the west of Mirzapur in the United Pro vinces where the celebrated temple of Bindubâsinî is situated [*Bhavishya P*, Pratisarga P, ch 9 (p 341, Bomb ed), Dr Fuhrer's *MAI*] To the east of Vindhyâchala, the remains of a fort and other buildings and statues are still found Pampâpura was the capital of the Bhars who are perhaps the Bhargas of the *Mâhabhârata* subdued by Bhîma (Sherring's *Hindu Tribes and Castes*, pp 359, 367) 2 Baidyanâth (Deoghar) in the

Santal Parganas in Bengal, one of its ancient names was Paloo gâon (see **Chitâbhûmi**)

Pânâ-Nṛisiṃha—Mangala-giri, in the Kistna district in the province of Madras, about 7 miles to the south of Bezwada On the top of this hill is a temple of Nrisimha called Pânâ-Nṛisimha It was visited by Chaitanya (*Chaitanya-charitâmrita*, II, ch 9) On the widely open mouth of the image, sherbet (pânâ) of molasses (gud) is poured, but it is said that the god takes only a moiety of the sherbet which is vowed to him and ejects the rest, though immediately after, it swallows half a maund given by another votary

Pañcha-Drâviḍa—Drâvida, Karnâṭa, Gujarâṭa, Mahârâshṭra, and Tailanga or Andhra (Wilson's *Dict*) This is not a geographical division, but it is the name of the five classes of Brâhmanas of Southern India (Sherring's *Hindu Tribes and Castes*, p 19)

Pañcha-Gangâ—The five Ganges are Bhâgirathî (Ganges), Gomati (Godâvarî), Krishnavenî (Krishnâ), Pinâkinî (Pennar) and Kâverî

Pañcha-Gauḍa—The Brâhmins of Sârasvata (see **Sârasvata**), Kânyakubja, Gauda, Mithila and Utkala were called Pañcha Gauda (*Ballâla charitam*, edited by Haraprasâd Sâstri, p 2) This is not a geographical division, it is the name of the five classes of Brâhmanas of Northern India (Sherring's *Hindu Tribes and Castes*, p 19, but some of the names are differently given there) The Pañcha Gauda of the *Râjataranginî* appears to be the five geographical divisions of the province of Bengal, namely Pundravarddhana, Râdha, Magadha, Tirabhukti and perhaps Barendra (see Dr Stein's *Rajataranginî*, vol I, p 163, *JASB*, 1908, p 208)

Pañcha-Karpaṭa—The district called Panjkora on the southern slope of the Hindu Kush, and the town called Panjgauda, situated on the river Panjkora, a tributary of the river Swat Both Panjkora and Panjgauda appear to be corruptions of Pañcha-Karpaṭa See **Gaurî** (*Mbh*, Sabhâ, ch 32) It was conquered by Sahadeva Its chief town is Dir

Pañcha Kedâra—The temples of Kedârnâth, Tunganâth, Rudranâth, Madhyamesvara and Kalpesvara, all situated along the Himalayan chain in Garwal form a peculiar object of pilgrimage, and they are collectively called Pañcha Kedâra Mahâdeva in the form of Sadâsiva, fled from Arjuna one of the five Pândavas, and took refuge at Kedârnâth in the guise of a buffalo, but finding himself hard pressed, burrowed into the ground, leaving his hinder parts on the surface, which became an object of adoration here The remaining portions of the god are worshipped at four other places the arms (*bâhu*) at Tunganâth, the face (*mukha*) at Rudranâth, the belly (*nâbhi*) at Madhyamesvara and the hair (*jatâ*) and head at Kalpesvara (Führer's *MAI*, Gauriprasâd Misra's *Kedaranâtha Badari-Visâla Yâtrâ*)

Pañchâla—Rohilkhand Pañchâla was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was afterwards divided into North and South Pañchâla, separated by the Ganges, the capital of the former was Ahichhatra, and that of the latter was Kâmpilya South Pañchâla was the kingdom of Râjâ Drupada whose daughter Draupadî was married to the five Pândavas Mâkandi was also the name of another capital of South Pañchâla South Pañchâla extended from the southern bank of the Ganges to the river Charmanvatî or Chambal (*Mbh*, Âdi P, ch 140), and North Pañchâla extended from the Ganges to the Himalaya Kanouj was also the capital of Pañchâla at the time of Buddha (Rhys Davids' *Buddhist India*, p 27)

Pañcha-Nada—1 The Panjab,—the country of the five rivers called Satadru, Vipâsâ, Irâvatî, Chandrabhâgâ and Vitastâ (*Agni P*, ch. 109, *Mbh*, Karna, ch 45) The name is especially applied to the region watered by the collected streams of the Ghara (the united stream of the Sutlej and Bias) and the Trinâb (the united stream of the Ravi, Chenub and Jhelam) from their confluence to Methunkote near which the united water joins the

Indus It was conquered by Darius Hystaspes (Rawlinson's *Five Great Monarchies*, vol IV, p 433) The Greek kings who reigned over the Panjab were Menander, Apollodotus, Zoilus, Dionysius, Stration, Hippostratus, Diomides, Nicias, Telephos, Hermæus They did not reign in succession, but some of them reigned in one province contemporaneously with others in other provinces These Greek kings reigned from the beginning of the second century B C to 78 A D when they were conquered by the Sakas The Saka kings who reigned in the Panjab were (1) Vononoes, (2) Spalirises, brother of (1), (3) Azas I, (4) Azilises, (5) Azas II, (6) Maues or Moga According to Dr R G Bhandarkar and Prof D R Bhandarkar, Vonones was the founder of the Saka era and not Kanishka, as stated by Professor Oldenberg These Indo Scythian kings reigned from 78 A D to 156 A D During the reign of Maues, the Panjab was conquered by Gondophares, the first king of the Indo Parthian dynasty The Scythian kings governed the Panjab through their governors, while their seat of government was at Sistan (See **Sakadvîpa**) The capital of the successors of Gondophares according to some authorities was at Balkh The Indo-Parthian or Pahlava kings who reigned in the Panjab were (1) Gondophares, (2) Abdagases nephew of (1), (3) Orthagnes, (4) Arsakes, (5) Pakores, (6) Sanabares The Pahlava kingdom was overthrown by the Kushan king, Kujula Kadphises in 198 A D The country east of Kirman was named Kushan throughout the Sassanian period (*JRAS*, XV, p 233) These Kushan kings reigned from 198 to 370 A D Their kingdom was subverted by the Gupta kings The Guptas were conquered by the Hunas (Dr R G Bhandarkar's *Peep into the Early History of India* and Prof D R Bhandarkar's *Kushan Stone inscription and the Question about the Origin of the Saka Era* in the *Journal of the Bombay Branch of the Royal Asiatic Society*, vol XX, part lvi, p 356 *f*, *JASB*, 1908, p 81) 2 A place of pilgrimage in Kurukshetra (*Mbh* Vana, ch 83, *v* 16) 3 The five rivers of Japyesvara (q v) are collectively called Pañchanada they are Jatodaka, Trisrota, Vrishadvanî, Svarnodaka and Jambunadî (*Linga P*, I, 43) 4 The confluence of five rivers in the Deccan called Dakshina Pañchanada, they are the Krishnâ, Venâ, Tungâ, Bhadrâ, Konâ (*Vishnu Samhitâ*, ch 85, *SBE*, vol VII, p 259 note)

Pañchânana—The river Pañchâna which flows by the side of Rajgir in the districts of Patna and Gaya, it is either the old bed of the Sone which according to the *Râmâyana* flowed by the eastern side of Girivraja or Râjagriha (*Mbh*, Âdi, ch 32) or the ancient Sappini (see **Girlyek**)

Pañchapadi—The river Panjah, a tributary of the Oxus, which rises in the Hindu Kush (*Bhâgavata P*, V, ch 20)

Pañcha-Prayâga—(1) Devaprayâga at the confluence of the Bhâgirathî and the Alakânandâ, (2) Karna-prayâga at the confluence of the Alakânandâ and the Pindar river called also Karna Gangâ Karna is said to have performed austerities near this confluence, (3) Rudraprayâga at the confluence of the Alakânandâ and the Mandâkinî, (4) Nandaprayâga at the confluence of the Alakânandâ and the Nandâ or Nandâkinî, a small river, (5) Vishnuprayâga near Joshinâtha or Joshinatha at the confluence of the Alakânandâ and the Vishnu-Gangâ The union of these streams forms the river Ganges, which in its upper portion is called the Alakânandâ The Jâhnavî is a tributary of the Bhâgirathî (see the Map in Hodgson's *Physical Geography of the Himalaya* in *JASB*, XVIII, facing p 762)

Pañchâpsâra-Tîrtha—In the district of Udayapur, one of the tributary states in the Chhota-Nagpur division Kapu, Bandhanpur, Banjiamba and Ponri are supposed to be on the site of the Pañchâpsâra lake of the *Râmâyana* (*List of Ancient Monuments in the*

Chhota-Nagpur Division) But the *Bhâgavata* (bk X, ch 79) places it in Southern India, the *Chaitanya charitâmrita* places it at Gokarna According to Sridharaswâmî, the celebrated commentator, Pañchâpsâra tîrtha is near Phâlguna or Anantapura in the Madras Presidency, fifty six miles to the south east of Bellari, it was visited by Arjuna and Balarâma From the *Mbh* (Âdi, ch 217) it appears to be the same as *Pañcha tîrtha* in the province of Madras

Pañcha-Tîrtha—1 A collective name given to five pools or basins of water, situated between two hills on the west of Hardwar, their names are Amrita kunda, Tapta kunda, Sîtâ kunda, Râma kunda and Sûrya kunda 2 A place of pilgrimage in the province of Madras mentioned in the *Mbh* (Âdi P, ch 217) It was visited by Arjuna Same as **Pañchâpsâra tîrtha** (*Skanda P*, Kumârikâ Kh, ch I)

Pañcha-Badarî—The five Badaris are Badrinâtha, Buddha Badarî, Bhavishya Badarî, Pândukesvara and Âdi Badarî (Gauriprasad Misra's *Kedarnâtha Badarî Visâla Yatrâ*)

Pañchavaṭî—Nasik, on the Godâvari, where Ramachandra dwelt with Lakshmana and Sitâ during his exile, it was here that Sitâ was abducted by Râvana, king of Lankâ In the village called Saikhera, at a short distance from Nasik, Râmachandra is said to have killed Mârîcha who had beguiled him from his hut Nasik is also one of the Pithas, where Satî's nose is said to have fallen Surpanakhâ's nose was cut at this place by Lakshmana, the brother of Râmchandra These two circumstances have given the name of Nasika to the ancient Pañchavaṭî The Chaitya cave at Nasik is supposed by Mr Fergusson to belong to the second and third centuries of the Christian era

Pañcha-vedî—For the five *vedîs* see **Prajâpativedî**

Pându—Same as **Pândya** (Upham's *Mahâvamsî* ch 76)

Pâṇḍupura—Pânderpur or Pandharpur on the southern bank of the river Bhimarathî or Bhimâ in the district of Satara or Sholapur in the province of Bombay It contains the celebrated temple of Biṭhobâ Deva or Bithalnatha, an image of Krishna (*Bomb Gaz*, XX, pp 417 f, *Chaitanya charitâmrita*, Madhya, ch 9) Pandupura is evidently a corruption of Pundarîkapura, Pundarika, who was celebrated for his filial affection, was visited at this place by Krishna and Rukmini Same as **Puṇḍarîka-kshetra**, **Tapasâsrama**, **Tapasâ**, and **Paundarîka**

Pâṇḍya—The modern districts of Tinnevelly and Madura Its capital at different periods were Uragapura or Uriyur (modern Trichinopoly), Mathura (modern Madura) and Kolkai or Korkai at the mouth of the river Tâmraparnî, now 5 miles inland **Kolkai** (q v) is mentioned by Ptolemy in the second century A D, and by Marco Polo as Kael (Yule's *Marco Polo*, II, p 305) Porus, who is also called Pandion by Strabo, evidently a king of Pândya, is said to have sent the first embassy to Augustus Cæsar at Rome in 26 or 27 B C (*JRAS*, 1860, p 309, Caldwell's *Drav Com Gram*, p 11) The second embassy was sent to Rome between 41 and 54 A D by Chandra Muka Seva, king of Ceylon (44 52 A D) in the reign of Claudius (*JRAS*, 1861, pp 349 350) Roman intercourse with India was at its height during the reign of Severus (third century A D), Commodus and the pseudo Antonines, when Alexandria and Palmyra were both prosperous and famous for commerce (*JRAS*, 1862, p 276) It is said to have been founded in the sixth century B C, and it was overthrown in the middle of eleventh century A D, and afterwards restored by the Nâyaks For the colonisation of Pândya by the Pându tribe of Northern India see Prof D R Bhandarkar's *Lectures on the Ancient History of India*, pp 10, 11

Pâṇiprastha—Pânipat, one of the five villages demanded by Yudhishṭhira from Duryodhana (see **Kurukshetra**) The five Prasthas or villages are said to be Pâniprastha, Śonaprastha, Indraprastha, Tilaprastha and Bhâgaprastha, whereas in the *Mahâbhârata* (Udyoga, ch 31) these names are Kuśasthala, Brikasthala, Mâkandi, Vâraṇâvata and another, but see *Veṇîsaṃhâra Nâṭaka*, Act I, and *Mbh*, Udyoga, ch 72, where for Kuśasthala, Abisthala is mentioned

Pâpâ—Pâvâpurî, about seven miles to the south-east of Bihar (town) and two miles to the north of Giriyek Mahâvîra, the twenty-fourth Jaina Tirthankara, died here in B C 527 according to the Jainas of Guzerat, and in 569 B C, according to Mr Prinsep, at the age of 72 (Jacobi's *Jaina Sutras* in *SBE*, XXII, p 269), while he was dwelling in the house of the scribe of king Hastipâla (Bühler's *Indian Sect of the Jainas*, p 27) or according to Stevenson's *Kalpa-sutra* (ch vi) while he was spending the Paryushana (Pajjusana) at the palace of Shastipâla, king of Pâpâ There are four beautiful Jaina temples in an enclosure which marks the site of his death Pâpâ is a corruption of Apâpapurî Pâpâ or Pâvâ has been wrongly identified by General Cunningham with Padraona which is the modern name of ancient Pâvâ where Buddha ate food at the house of Chunda Pâvâpuri is the modern name of the ancient Pâpâ or Apâpapuri See **Apâpapuri** and **Pavâ** Mahâvîra obtained the Kevalihood below a Sala tree at Jrimbhikagrâma on the river Rituvâlikâ (Stevenson's *Kalpa sutra*, ch VI) See **Kundagâma** The annual festival of Dipâvalî (Divâli) was started to commemorate Mahâvîra's death (*SBE*, XXII, p 266)

Pâpaghnî—The southern Pennar which rises in the Nandidoorg mountain (Wilson's *Mackenzie Collection* p 137, quoting *Vayu P*)

Pâpanâsam—The cataract at Pâpanâsam in Tinnevelly is one of the most sacred places in the Carnatic, graphically described by Caunter in the *Oriental Manual* of 1834 It was visited by Chaitanya

Parâ—Same as **Pârâ** (*Vâyu P*, Pûrva, ch 45, *v* 98)

Pârâ—The river Pârvatî in Malwa which winding to the north of Narwar, falls into the Sindhu near Bijayanagara (*Brahmâṇda P*, Pûrva, ch 48, *Mâlatî Mâdhava*, Act IX, and *Arch S Rep*, vol II, p 308) It is the Eastern Pârvatî, the western Pârvatî being a tributary of the Chambal (Thornton's *Gaz* s v *Parbutty* and *Sinde*)

Pârada—Parthia or ancient Persia (*Matsya P*, ch 121) The Parthians were the Prithus of the *Rig Veda* Parthia is mentioned as Parthva in the Behistun inscription of Darius (Rawlinson's *Herodotus*, vol II, pp 590 616) See **Pahlava** According to Dr Oppert, the Paradas dwelt in northern Beluchistan (Oppert's *On the Original Inhabitants of Bhârata varsha or India*, p 35)

Paralla—See **Purâli**

Pâralipura—Deoghar in Bengal, it contains the celebrated temple of Baidyanâtha, one of the twelve great Lingas of Mahâdeva Another Pârligâon situated in the Nizam's dominion is pointed out as the ancient Pâralipura, but Paloogâon, another name for Baidya nâth (Deoghar), is perhaps a corruption of Pâralipura (see **Chitâbhumi**)

Paraloka—See **Purâli**

Pârasamudra—Ceylon It is the Palæsimundu of the *Periplus* and Simoundou of Ptolemy See Bhatta Swâmî's commentary on the word *Pârasamudraka*, a species of agallochum grown in Ceylon mentioned in the *Arthaśâstra* of Kautilya (Bk II) Ceylon was always famous for its *aguru* (agallochum) as it formed one of the articles of gift presented by Bibhîshana to Sahadeva (*Mbh*, Sabhâ, ch 30)

Pârasika—Persia (*Raghuvamsa*, IV, v 60), the Persians were the Parsus of the *Rig-Veda* and Parsan of the Behistun Inscription (*JRAS*, vol XV, pp 101, 103)

Pâraskara—Thala Pârkara district in Sindh (*Pânini*, *Ashtâdhyâyî*, IV, 3, 93, VI, 1, 157, see Kunte's *Vicissitudes of Aryan Civilization*, p 372, and his map)

Parasurâma-kshetra—Konkana (see **Surpâraka-tirtha**), a large territorial division between Surat and Goa, especially the entire sea coast in the province of Bijâpur Its capital was Thana (Alberuni's *India*, vol I p 203) Sangamesvara, a town on the Sâstri river in the Ratnagiri district of the Bombay Presidency containing temples built by Parasurâma, was, according to the Sahyâdri Khanda of the *Skanda Purâna*, called Râmakshetra or Parasurâma kshetra (It was the headquarters of king Karna of Kolhapur in the seventh century (*Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol VIII, p 201) The name of the town was evidently derived from the Mahâdeva Sangamesvara whose temple was situated at the junction of the Krishnâ and Venâ (Da Cunha s *Hist of Chaul and Bassein*, p 110) Konkana is bounded on the north by Guzerat, on the east by the Deccan, on the south by North Canara, on the west by the Arabian Sea Valukesvara mentioned in the aforesaid *Purâna* is the Malabar Hill, and Vânballi is Banavali, which is a tank in the southern part of the territory of Goa (*Ind Ant*, III, p 248) Parasurâma kshetra comprised seven divisions, viz Kerala Tulunga, Gaurâshtra, Karahata Barâlâtâ, Barbara and Konkana proper These seven divisions of land correspond to the seven different tribes of Brâhmana who colonised it, and therefore it was called Sapta Konkana (*Skanda P*, Sahyâdri Kh, bk II, ch viii, Da Cunha's *Hist of Chaul and Bassein*, p 121 note) See **Champâvatî** **Basyā** and **Srî sthânaka**

Parasurâmapura—Twelve miles south-east of Patti in the district of Pratâpgar in Oudh It is one of the Pîthas where a portion of Sati's body is said to have fallen

Parasusthâna—The country of the Pârasavas mentioned in the *Vayu Purâna* (II, ch 37, v 262), the capital of which was Hupian or Opian, a little to the north of Charikar at the north east end of the Painghan range (Beal s *RWC*, II, p 285 note) It is also mentioned by Panini (V, 3 117)

Pârasya—Persia (*Vishnu P*, II, ch 3) Its chief town according to Hiuen Tsiang was Saurasthâna Hiuen Tsiang must have visited Persia at the time of the Sassanian kings, when their capital was Ctesiphon on the Tigris Su la sa t ang na of Hiuen Tsiang is not perhaps Surasthâna or Saurasthâna, but appears to be a transcription of Satarochana, the capital of Persia, now called Shahrud (see *JASB*, 1911 p 727)

Pâripâtra—1 The western part of the Vindhya range extending from the source of the Chambal to the Gulf of Cambay (*Asia Res*, vol VIII, p 338), according to Dr Bhandarkar it is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (*History of the Dekkan*, sec III, *Varâha P*, ch 85) It comprised the Aravali mountains and the hills of Rajputana including the Pâthar range which is perhaps a contraction of Pâripâtra It appears to have included the countries of Aparanta, Saurashtra, Sudra, Mâlapa (Malava), Malaka and others (*Kurma P*, Purva, ch 47), in short a great portion of the western coast of India According to the *Râmayana*, Pâripâtra or Pâriyâtra (q v) was situated on the western sea (Kishk K, ch 42, v 20) 2 The Hindu Kush and the Pamir (see **Nishadha**)

Pâriyâtra—Same as *Pâripatra* (I) (*Vamana P*, ch 13, *Brahmanda P*, pt II, ch 16)

Parnâsâ—1 The river Banas in Rajputana, a tributary of the Chambal (*Vâyu P*, I, ch. 45, Cunningham's *Arch S Rep*, viii, p 15) 2 According to Bhagavanlal Indraji, another river of the same name rises near Abu in Northern Guzerat (*Bomb. Gaz.*, I, pt I,

p 25), and falls into the Gulf of Kachh Barnâsâ is supposed to be a corruption of Parnâsâ (*Arch S Rep*, vi, *Matsya P*, ch 114) The river Parnâsâ is mentioned in the *Mbh*, Drona, ch 92 3 The river Tamasâ or Tonse a tributary of the Yamunâ, the Prinas of Arrian (McCrindle's *Megasthenes and Arrian*, p 134) But the *Matsya Purâna* (chap 114) mentions both the rivers Parnâsâ and Tamasâ 4 A river near the Darddura mountain (*Ramâyana*, Yuddha, 11)

Parthalis—Parthalis, according to Megasthenes (fourth century B C) and the *Natural History* of Pliny (Plinius Secondus—trans by Philemon Holland, London, 1601—ch xix, p 126), was the capital of the Gangaridai or the country of Râdha on the Ganges, i e, the districts of Hughli and Burdwan in Bengal It is evidently Pûrbasthalî, now a village in the district of Burdwan on the river Ganges

Parushnî—The river Ravi (Iravati) in the Panjab (*Rig-Veda*, X, 75) It is also called Purushni The great battle of the ten confederate kings in the early part of the Aryan migration was fought on the banks of this river, and Sudâsa, the king of the Tritsu and head of one of the confederate parties, obtained victory over Kutsa, the king of the Purus, afterwards known as Kurus, and his allies (Ragozin's *Vedic India*, p 326 *f*) 2 A tributary of the Godavari (*Brahma P*, ch 144)

Parvata—1 A country in the Punjab to the north west of Multan between the Ravi and the Sutlej It is mentioned in the Ashtadhyâyi of Pânini and also in the *Mudrârâkshasa* (Act III) 2 Same as Sri saila (Ânanda Giri's *Sankaravijaya*, ch 55, p 180)

Pârvati—The river Parba in the Kohistan of the Jalandhar Doab, it falls into the river Bias, a couple of miles above Bajoura Manikaran, a celebrated place of pilgrimage, is situated on the right bank of the river, about 20 miles above the junction The place is celebrated for its boiling springs which issue from the ground a few feet above the icy stream of the Parba The springs are numerous (*JASB*, XVII, p 290)

Pârvatî kshetra—Same as **Birajâ-kshetra**

Paschimodadhi—The Arabian Sea (*Padma P* Svarga)

Pâshâṇa—1 The Peshin valley in Southern Afghanistan (see **Pâshâṇa Parvata**) 2 See **Bâloksha**

Pâshâṇa Parvata—The Amran mountains on the western boundary of Pishin (Pâshâna) valley in southern Afghanistan (*Ain Kalp* chs 59, 56)

Pasupata—See **Kârâvan** (*Matsya P*, ch 22)

Pasupatinâtha—The celebrated temple of Mahâdeva in Mṛigasthala in Nepal (*Devi P*, ch 63, *Svayambhû P*, ch 8), on the western bank of the Bagmati in the town of Devipâtan which was founded by Asoka's daughter Chârumatî, about three miles north-west of Katmandu It is associated with the story of the fowler and the god, which is recited on the night of the Siva Chaturdasî It is said that the fowler obtained the boon of salvation from Mahâdeva at this place as the drippings of blood from his bag of game fell upon the head of the latter (*Skanda P*, Mâhesvara Kh, Kedâra Kh, I, ch 33) On the eastern bank of the river fronting the temple is a hill covered with lofty trees and jungle, which is called the Mrigasthalî (Wright's *History of Nepal*, pp 21, 81) But the *Siva P* (Jñânasamhitâ, ch 74) places the scene of the story in the Arbuda mountain Pasupatinâtha is also called Pasupati

Patachchara—Patachchara appears to have comprised a portion of the district of Allahabad and the district of Banda, its capital was situated not far from the Ganges (compare *Jaimini bhârata*, ch 15, and *Mbh*, Sabhâ, ch 30) It was conquered by Sahadeva, one of the Pândavas

Pâtâla—1 Tatta in Sindh, mentioned in the *Periplus of the Erythrean Sea* and Arrian's *Indika* (*JRAS*, vol I (1834), p 210, *Mbh*, Udyoga, ch 97) Cunningham identifies it with Hyderabad in Sindh (*Anc Geo*, p 279) It is said to have been governed by the Nâga kings, who, according to Ragozin were Dravidians (Ragozin's *Vedic India*, p 308), the serpent (Nâga) being the Dravidian symbol of the Earth Arrian calls the delta of the Indus Pâtâla According to Mr Schoff, its modern name is Minnagar, Min being the Sanskrit name of the Scythians (*Periplus of the Erythrean Sea*, p 166), the Usbegs belong to the Min tribe of the Turks (Vambery's *Travels in Central Asia*) It is said that Egyptian vessels sailed to "Pattala, a sea port of India" (David Macpherson's *Annals of Commerce*, I, p 139) Perhaps it is the Pâtalagrâma of the *Ava Kalp* (ch 57) where a stûpa was built Near Tatta is the Sahlarâja Tirtha or the Vâruni Tirtha, Sahlarâja being a name for Varuna (*Mbh*, Udyôga, ch 97) 2 See **Rasâtala**

Pâtâlapura—The name was originally applied to Asma of the *Râmâyana* (Uttara ch 23), Oxiana of the Greeks, modern Aksu in Sogdiana situated on the northern side of the river Oxus, a little to the north east of Balkh Afterwards Balkh was called by the name of Pâtâlapura when the seat of Government was removed to it from Asma (see my *Rasâtala or the Underworld* in the *Indian Historical Quarterly* vols I ff)

Patalâvati —A branch of the Chambal, mentioned by Bhavabhuti in his *Malatî Madhava*, (Act IX) It is perhaps the Polaitah of Tod (*Rajasthân* vol I p 4)

Pataliputra —Patna, built in 480 B C by Sunidha and Vassakâra the two ministers of Ajâtasatru, king of Magadha and contemporary of Buddha, for the purpose of repelling the attacks of the Vajjis or Vrijis of Vaisâli (*Mahavagga*, pt VI, ch 28) The old capital of Magadha was Girivrajapura or Râjgir, but it was subsequently removed to Pataliputra by Udayâsva who was the grandson of Ajatasatru according to the *Vishnu P* (IV ch 24), but according to the *Samaññaphala sutta*, he was the son of Ajatasatru, but it has been proved that he was the son of Darsaka and grandson of Ajatasatru (*JASB*, 1913 p 259) A very small portion of the modern town of Patna is on the site of the ancient Pâtaliputra, the greater portion of which was diluviated by the rivers Ganges and the Sone in 750 A D The name of Pâtaliputra however, existed even at the time of Alberuni in the tenth or at the commencement of the eleventh century (Alberuni's *India*, vol I p 200) It was the birth place of Arya Bhatta, the celebrated Hindu astronomer, who was born in 476 A D Several Hindu sages, as Kâtyayana (or Vararuchi the author of the *Varttika* and minister of the last Nanda called Mahânanda, Yogânanda or Dhanananda) and Chânakya flourished at this place It contains the temple of Pâtalesvarî or Pâtalâ Devî, one of the Pîthas mentioned in the *Brihad-nîla Tantra* A graphic description of the town has been given by Megasthenes, who was sent as an ambassador by Seleucus Nicator to the court of Chandragupta, king of Magadha, who reigned from 321 to 297 B C He describes the town as being situated near the confluence of the rivers Ganges and Erannoboa (Hiranyavâhu or the Sone), and says that it was eighty stadia (nearly 10 miles) in length and fifteen stadia (nearly 2 miles) in breadth, and it was surrounded by a ditch thirty cubits deep and six hundred cubits broad which received the sewage of the town, and that the walls were adorned with 570 towers and 64 gates According to this account, the circumference of the city would be 190 stadia or 23¾ miles When Hiuen Tsiang visited it in 637 A D the kingdom of Magadha was under the subjection of the kings of Kanouj The old city had been deserted for a long time and was in ruins, and a new city had sprung up close to it Dr Waddell, however, supposes that the site of the ancient Pâtaliputra,

still exists. The Sugânga palace was situated on the bank of the Ganges (*Mudrârâkshasa*, Act II, written about the eleventh century). It also contained the celebrated Vihâra (monastery) called Kukkuṭârâma where Upagupta the preceptor of Asoka resided (*Svayambhû Purâna*, ch. I). The Kukkuṭa Vihâra was situated in a garden called Upakaṇṭhikârâma on the right bank of the Ganges (*Asoka Avadâna* in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal* pp. 6f.). Dr. Waddell identifies the old palace of Nanda, Chandragupta and Asoka at Nili with Kumrar, Sandalpur and the Dargah of Shah Arzani, the eastern border of the palace was in a line running from the western border of the Sovai Lake through Dhanuki on the eastern margin of Kumrai to Mahârâj-khanda (Emperor's moat) at Tulsi Mundi which means the market place of the king. Dr. Waddell has identified the Âgam kuân (the fiery or bottomless well) with a portion of Asoka's "hell" with its fiery cauldrons, the brick mound to the east of the lake Gun sar or Gangâ sâgara, containing a temple of Mahâdeva on the top, with the first and greatest of the 84,000 stûpas built by Asoka to enshrine the relics of Buddha, the Pañchpâhâri with the five Relic stûpas which emperor Akbar ascended to reconnoitre the fort and environs of Patna, the Chhota pâhâri with Upagupta's (identified with Moggaliputta Tissa) Hermitage Hill built by Asoka, the Bhiknâ pâhâri mound with Mahendra's Hermitage Hill, the mound to the east of Râmpura with the Âmalaka Stûpa situated within the Kukkutârâma monastery, the Jaina temple at Kamaldih with the residence of the "heretics" of Hiuen Tsiang—the temple was built to the memory of Sthûlabhadra the seventh patriarch after Mahâvira in the third century B.C. and former minister of Nanda, who died at this place. Sthûlabhadra became the leader of the Jaina community at the time of the famine during the reign of Chandragupta (Dr. Hoernle's *Uvasagadasâo*, p. viii Introduction), for the names of the Jaina patriarchs or Sthaviras after Mahavira (see Dr. Stevenson's *Kalpasutra* p. 100), the spot which is less than half a mile to the east of Kamaldih with Pataligrâma where Buddha stopped in a Chaitya, preached and left his foot print on a stone which was removed by Sasanka and which may now be found at Bulinda Bâgh (Dr. Waddell's *Excavations at Pataliputra and Exact Site of Asoka's Classic Capital of Pataliputra* p. 38). P. C. Mukherji has identified Pataligrama with Pâhâri (Bara and Chhota). He has identified Bara Pâhâri with the great stûpa of Asoka, Chhota Pâhari with the stupa of the four past Buddhas, Kumrar with Nili containing on its western and southern sides the palace of the Nandas and Chandragupta where Asoka was born, the spot on the north of Nanda's palace between Kallu Talao and Chaman Talâo at Kumrâr with "Kâlasoka's hell" or Jail, the Dargah of Shah Arzani with Mahendra's Hermitage, on the north of which is a Mahalla called Mahandru, the mounds at Bâhâdurpura with Upagupta's Hermitage, Upagupta, according to Mr. Mukherji, was the spiritual guide of Kâlâsoka and not of Asoka. Upagupta was the fourth Buddhist patriarch (for the lives of the 28 Buddhist patriarchs from Mahâ Kâsyapa to Bodhidharma, see Dr. Edkins' *Chinese Buddhism*, ch. VI, p. 435), Sugânga palace with the Killâ at Sadargali in Patna city. The wooden palisade mentioned by Megasthenes has been traced by him from Lohânipura *via* Bâhâdurpura, Sadalpura and Sevai tank to Mangal Tâlâo. He also discovered an oval temple of the Maurya period at Naorattanpur (P. C. Mukherji's *Excavations of the Site of Pâtaliputra*, pp. 14-18). Asokârâma, the celebrated monastery, was situated near Pâtaliputra and not within the town. It was situated on the west of the town, perhaps at Maharampura, a corruption of Maha ârâma-pura. At the time of Fa Hian, Pâtaliputra was seven miles to the south of the Ganges. The river then flowed considerably north. Kumrâr, where the ancient palaces have been discovered, is evidently

a corruption of Kusumpura, where the king and the wealthy people resided (*Mudrârâkshasa*, Acts I and VI). Six hundred years after the Mauryas, that is in the early part of the fourth century of the Christian era, the Guptas became kings of Pâṭaliputra. Samudra Gupta (326 to 375 A D) removed his capital to Ayodhyâ though Pâṭaliputra was still regarded as the official capital. The last king of the dynasty Kumâra Gupta II was deposed and he left Ayodhyâ and resided at Śrâvastî (530 to 550 A D), and Yasodharman, the general of the Guptas who deposed the monarch, removed the seat of government to Kânyakubja in 530 A D and became its king under the name of Vishnuvarddhana. According to Dr Hoernle, he assumed the name of Vikramâditya after defeating the Scythians at Korur at 533 A D, which gave rise to the Samvat era, but according to Dr Bhandarkar, Mr V A Smith and General Cunningham, Chandragupta II was the celebrated Vikramâditya of Ujjayini (see **Ujjayini**). Since that time Pâṭaliputra began to decline and Kânyakubja increased in splendour and became the capital of India. Hiuen Tsiang, who visited India in the seventh century, found Pâṭaliputra an ordinary village. For further particulars see **Patna** in Part II of this work. The dynasties from Chandragupta which reigned in Pâṭaliputra were (1) the *Mauryas* from Chandragupta (for whose life see Dr Rhys Davids' *Buddhist India*, p 259) to Brihadratha (321 B C to 188 B C). Asoka (272 B C to 232 B C), the grandson of Chandragupta, ascended the throne on the death of his father Bindusâra after killing his elder brother Sumana, viceroy of Takshasilâ, and was formally anointed king in the fifth year (*Divyâvadâna*, Cowell's ed , chs 26 28). In the ninth year he became an Upâsaka, in the eleventh year a Bhikshu, and in the thirteenth year a staunch follower of Buddhism. In the seventeenth year of his reign the third Buddhist synod was held at the Asokârama vihara in Pâṭaliputra under the presidency of Mudgaliputra Tissa, called also Upagupta. Upagupta however was the preceptor and chief adviser of *Kâlâsoka*, called Asoka (see **Mathura** and **Urumunda Parvata**). He was asked by Asoka to point out to him the sites remarkable for some acts of Buddha on which he could build the stûpas (*Chinese Buddhism*, p 69). (2) the Sungas from Pushpamitra or Pushyamitra to Devabhuti (188 B C to 76 B C). (3) the Kânvas from Vasudeva to Susarman (76 B C to 31 B C), (4) the Andhra bhrityas (Sâtakarnis or Sâtavâhanas of the inscriptions) from Sipra to Gautamîputra (31 B C to 312 A D), but according to Dr Bhandarkar the Andhra bhrityas reigned from B C 50 to 154 A D , (5) the Vâsishtiputras, according to Fergusson (*History of Indian and Eastern Architecture*, p 718), from Puliman, son of Gautamîputra, to Pulomâchi, reigned from 333 A D to 429 A D , but the Vâsishtiputras and Gautamiputra were merely metronymics (see V A Smith's *Early History of India*, p 186). For the Gupta kings and the change of capital, see **Magadha**. Patna is the birth place of Guru Govind, the tenth Sikh Guru, and the house where he was born still exists , he died at Abjalnagar in the Deccan (for a brief account of the Sikh Gurus from Nânak to Guru Govind see *JASB* , 1845, p 333, and also the *Vichitra Nâtaka*, a portion of the Sikh Granth, which is an autobiography of Guru Govind, in *JASB* , (vol XIX, p 521 , vol XX, p 487). The exploration at Kumrâr in 1913 has disclosed the remains of what is called a "Mauryan Hall" with 8 rows of monolithic, polished columns, with at least 10 columns in each row" evidently adorned with "heavy stone sculptures of something over life size". Dr Spooner with remarkable ingenuity has shown that this Mauryan Hall was constructed on the model of the Hall of a Hundred Columns or the Throne room of Darius Hystaspes at Persepolis (see his *Zoroastrian Period of Indian History* in *JRAS* , 1915 and 1915,

pp 31, 405f, *Arch S Rep* Eastern Circle, 1913-14) But further evidence is necessary to prove conclusively that the Mauryan Hall was a reproduction of the Achæmenian Hall at Persepolis The question is whether the Mauryan Hall was a reproduction of the Persepolitan Hall, or the latter of the ancient Hindu Throne-room of which the Mauryan Hall is an example, assuming that the Mauryan Hall was later in date that the Hall at Persepolis It is admitted that several of the architectural passages in the *Mahâbhârata* are in such close agreement with the description of Chandragupta Maurya's palaces given by Megasthenes that both the Greek and Sanskrit texts refer to the same class of buildings But the *Mahabhârata* at least that portion of it which relates to the construction of the Throne-room of Yudhishṭhira (Sabhâ P, chs I f), must have been composed at a much earlier date than the Achæmenian period So long as this portion of the *Mahâbhârata* is not shown to be an interpolation of a later date, the inference would be that the Persians had adopted the Hindu style of palaces and throne room for their model Then again it has been assumed that the Hall at Pâtaliputra was of the Mauryan period Pâṭaliputra was built when Ajâta-satru the contemporary of Buddha was reigning at Râjagriha, and the seat of government was removed there by Udâyî the successor of Ajâtasatru Darius did not invade India till 30 years after the death of Buddha (Prof Max Duncker's *Hist of Antiquity*, trans by Abbott p 38) The Hall at Pâtaliputra might have belonged to an anterior period when the Sisunâga and Nanda dynasties reigned over Pâtaliputra the Mauryas if the Hall was constructed by them might have adopted the architectural style as it prevailed at the time of their predecessors (Havell's *Anc and Mod Arch*, p 83) Râjgir has not yet been excavated and explored All these points should be cleared up before any definite conclusion can be arrived at one way or the other See, however Dr J J Modi's "Ancient Pâtaliputra" in *Journal B B R A Society* vol XXIV (1916 17)

Pathayampurî—Biana, ninety miles east of Jaipur in the Bharatpur State, Rajputana it was the capital of the Yâdavas at the time of the Muhammadan conquest It was also called Srîpatha

Pâtheyya—The western division of India at the time of Buddha including Kuru, Pañchâla Avantî, Gândhâra Kamboja Sûrasena etc (*Mahâvagga*, VII 1, 1—see Dr Rhys Davids' note in *SBE*, XVII p 146)

Paudanya—Same as **Potana** It was founded by Asmaka (*Mbh* Âdi, ch 179, v 47—P C Roy's ed)

Pauṇḍarika—Same as **Pândupura** (*Padma P*, Uttara ch 95)

Pauṇḍra—Same as **Pundravarddhana** It was also called Pundradesa after the name of Pundra, a son of Bâlî (see **Sumha**) It was bounded on the east by the river Karatoyâ, but according to Mr Westmacott by the river Brahmaputra (*JASB* 1875, p 3), on the west by the river Kausikî (Kosi), on the north by the Hemakûta mountain of the Himalaya, on the south by the Ganges It was the kingdom of Vâsudeva who was jealous of Krishna (*Harivamsa*, chs 281, 282, *Padma P*, Uttara Kh, ch 94, *Brahmânda P*, Pûrva, ch 55) Pundradesa and Paundra were the names of the country and Paundra vardhana was perhaps its capital It was also called Karusha (*Bhâgavata P*, X, ch 66) It has been identified with Pânduâ in the district of Malda in Bengal It was formerly situated on the Mahânandâ which has now receded four miles to the west It contains the celebrated Adinah mosque and the Satasgad which is supposed to have been the royal palace Mr Pargiter, however, relying upon the *Mahâbhârata* (Sabhâ P, ch 51, and Bhîshma P, ch 9) considers that Pundra and Paundra were two different countries, and

according to him, Paundra was on the south side of the Ganges and Pundra on the north side between Anga and Banga, and Paundra must have comprised the modern districts of Santal Parganas and Birbhum and the north portion of the Hazaribagh district (*Ancient Countries in Eastern India* in *JASB*, 1897 p 85)

Paundra Vardhana—See **Pundravarddhana and Pundra** It was the name of the capital as well as of the country Jayapida Vinayâditya who ascended the throne of Kasmir in the Laukika or Saptarsi in year 3825 (3825—3075=750 A D) visited Paundravarddhana and placed Jayanta his father in law, on the throne of Gauda by defeating the five chiefs of Pañcha Gauda (Dr Stein's *Râjataranginî*, vol II, p 163, *Visva kosha*, s v *Kulîna*)

Paunika Same as **Punaka** (*Vâyu P*, ch 45)

Paurava—A country on the eastern bank of the Hydaspes (Jhelam) including the Gujrat district the original seat of the Purus, the kingdom of Porus who fought with Alexander (*Mbh*, Sabha P 27 *Harshacarita* ch VI)

Pâvâ—1 Identified by Cunningham (*Anc Geo*, p 434) with Padraona, an ancient city on the Gandak twelve miles north east of Kusinagara the last place visited by Buddha before he reached Kusinagara where he died Dr Hoey identified Pâvâ with Pappaur about three miles east of Sewan in the district of Chhapra Pâvâ was the capital of the Mallas Padraona is a dialectic variation of Padaravana At Pâvâ Buddha ate at the house of Chunda according to Dr Hoey *sukara* (not hog's flesh) but *sûkara kanda* (hog's root) which aggravated the illness that terminated his life (*JASB* vol LXIX, p 80) For the meaning of Sukara maddava which was eaten by Buddha see note at p 244 of the *Questions of King Milinda* (*SBE* vol XXXV) by Dr Rhys Davids According to Dhammapala it meant the tender top-sprout of the bamboo plant Buddha himself interdicted the use of meat Let no one O Bhikkus knowingly eat meat (of an animal) killed for that purpose whosoever does so, is guilty of a dukkata offence (*Mahâvagga* VI 31 14) It is not therefore likely that he would have taken meat at Chunda's house Asvaghosha does not mention the nature of the repast offered (see *SBE*, XIX pp 285, note, 286) But see *Maha parinibbâna Sutta*, ch IV in *SBE* XI, p 71, where 'boar's flesh' is mentioned 2 Same as *Papa* or *Pavapuri*, seven miles to the east of Bihar town where Mahâvîra the Jaina Tirthankara died (see **Pâpâ**)

Pavamâna—The Paghman (or Pamghan) range It appears to be part of **Paripâtra** (*q v*) and therefore of the Hindu Kush (*Devi Bhagavata* VIII, ch 7)

Pavani—The river Ghaggar in Kurukshetra (district Ambala), or rather the united stream of the Sarasvati and the Ghaggar, which is called by the name of Sarasvatî the most sacred river in ancient India The Pavani which means the Purifier, is said to be one of the eastern streams of the Ganges (*Ramayana* Âdi ch 43) Bharata crossed the river Sarasvati at its junction with the Ganges (*Ibid* Ayodh, ch 71) Whether the Sarasvati ever joined the Ganges or not, it is a fact that to the north of Thaneswar there is a celebrated Tîrtha on the Sarasvati called *Gangâ tîrtha*, where Gangâ (the Ganges) is said to have bathed in order to get rid of her sins (Cunningham's *Arch S Rep*, 1863, p 64, *Panjab Gazetteer*, Ambala District, p 6) and the Ghaggar or Sarasvatî is situated to the east of the Hlâdini which is also one of the three eastern streams of the Ganges (*Râmâyana*, Ayodh, ch 71, and Âdi, ch 43) The Ghaggar was a very important river before and the Sarasvatî was its affluent instead of being the principal river itself as it is generally supposed (*Panjab Gazetteer*, Ambala District, ch I, p 5) 2 Same as *Baidyanâtha* or *Chitâbhumi* (*Brihat-Siva P*, pt II, ch 3)

Payasvini—1 The river Pâpanâsini in Travancore (*Chaitanya-charitâmrita Garuda P* I, 55, *Journal of the Buddhist Text Society* vol V—Life *of Chaitanya* p 45) 2 The river Paisuni or Pisâni a tributary of the Yamunâ between the Ken and the Tonse near Mt Chitrakûṭa 3 The river Chandragiri in South Kanara District, Madras Presidency it rises in the Western Ghats

Payoshṇî—1 The river Pain or Pain Gangâ a branch of the Wardha in the Central Provinces (*Bhagavata P* V xix 17, *Padma P Uttara* ch 41 *Matsya P*, ch 22, v 33, Garrett's *Classical Dictionary of India*) 2 The river Purti in Travancore (*Chaitanya charitamrita Journal of the Buddhist Text Society*, vol V *Life of Chaitanya*, p 45) 3 The river Purnâ a tributary of the Tapti (*Mbh*, Vana ch 119) 4 The river Tapti and its branch the Pûrnâ (*JR* 18, 1890 p 541) But the *Brihat Śiva P* (pt II, ch 20) and the *Matsya* (ch 113) and other Purânas mention Payoshnî and Tapti as two distinct rivers in the same verse The *Padma P* (Uttara ch 41) mentions ' Tâpi, Payoshni and Purnâ in the same verse

Perimuda The island of Salsette near Bombay the Perimula of the Greeks McCrindle approves Campbell's identification of Perimula with Simylla (*Ptolemy* p 201) (but see his *Ancient India as described by Megasthenes and Arrian* p 142 note) But according to Da Cunha the ancient name of Salsette was Shashthi (**see Shashṭhi**) It derived its sanctity from the tooth of Buddha which was enshrined there at the beginning of the fourth century of the Christian era and which was visited by Buddhist pilgrims The cave (chaitya) of Kanheri, which is called Krishnagiri in the inscriptions of the island is supposed by Fergusson to belong to the early part of the fifth century of the Christian era (*Hist of Indian and Eastern Architecture* p 161) The cave temples are scattered over the two sides of a big rocky hill at many different elevation The largest and most remarkable of all is a Buddhist temple of great beauty and majesty (Bishop Heber's *Indian Journal* vol *II* p *130*)

Petenika—The country about Paithân on the Godavari or Mahârâshtra (Asoka's Girnar and Dhauli Inscriptions in Smith's *Asoka*, p 120 and Bhandarkar's *Early History of the Dekkan* sec iii *JASB* 1838 p 267)

Phalakî-vana—In Kurukshetra where at Pharal on the Oghavatî river 17 miles to the south east of Thanesvar Salva Tîrtha is situated (*Arch S Rep* vol XIV, p 101 *Mbh* Vana P ch 83)

Phalgu—The united stream of the Nîlâjana (or Nirañjana) and the Mohana is called by the name of Phalgu The Nilâjana is united with the Mohana near the Mora hill about a mile below Buddha Gaya The Phalgu flows through Gaya and the whole channel of the river from Brahma sarovara to Uttara mânasa is considered holy (*Agni P* ch 219)

Phâlguna—See **Panchâpsâra-Tîrtha** (*Bhâgavata*, X ch 79)

Phena—Mr Pargiter doubtfully identifies Phenâ with the Penganga or Pain-Gangâ It was also called Sindhu Phena (*Brahma P* ch 129 *JRAS*, 1911 p 803) It is a tributary of the Godavari (*Brahma P* ch 129)

Phenagiri—It is near the mouth of the Indus (*Brihat Samhitâ* XIV, v 18)

Phullagrâma—Chittagong

Pichchhilâ A river in Kâmarupa or Assam (*Yoginî Tantra*, Uttara khanda ch 1, *Mahabharata* Bhishma Parva ch 9)

Pida—A country mentioned in the second edict of Asoka at Girnar, it is the Pidika of the *Brahmânda Purâna* (ch 49) It was situated in the Arcot district (*JASB*, 1838, pp 160, 406)

Pinâkinî—The river Pennar in the Madras Presidency (*Skanda P*, Mahes kh, Arunâchala Mâhât, ch 2, Sewell's *Arch Surv of South India*, vol I, pp 123, 129) It was also called Pinâkâ It is the Tyana of Ptolemy It rises among the Nundidroog mountains in the province of Mysore, where on account of its northerly course it is called the Uttara Pinâkinî (Hamilton's *East India Gazetteer*) The Dakshina Pinâkini is the same as **Pâpaghnî**

Pindaraka Tîrtha—Near Golagar in Guzerat, sixteen miles to the east of Dwarkâ (*Mbh*, Vana P) It was at this place that the Rishis cursed Sâmba, Krishna's son, saying that he would give birth to a *Mushala* which would destroy the Yadu race (*Bhâgavata* XI, p 1)

Pishtapura—Pithâpura in the Godavari district it was conquered by Samudra Gupta It was the ancient capital of Kalinga (Smith's *Early Hist of India*, p 284) Same as **Gayâpâda**

Plakshaprasravana—See **Sarasvatî** (1)

Polaura—According to Ptolemy it is the name of a town near the Kambyson mouth of the Ganges (McCrindle's *Ptolemy* p 72) Same as **Kola Parvatapura** (see my *Early Course of the Ganges* in *I A*, 1921)

Potali—Same as **Potana** (*Jâtaka*, iii p 2)

Potana—Paithân on the north bank of the Godâvari It was the capital of Assaka or Asmaka or Mahârâshtra (*Maha Govinda Suttanta* in the *Dialogues of the Buddha*, pt II *Jâtaka*, iii, p 2) See **Pratishthâna**

Prabhâsa—1 Somnath in the Junagar state Kathiawad It is also called Devapattana and Berawal Somnath is properly the name of the temple and the city is called Devapattana (Yule's *Marco Polo* vol II, p 334 note) The neighbourhood of Pattana (which contains the celebrated temple of Somnath at the south western corner) is esteemed specially sacred by the Hindoos as the scene of Krishna's death and apotheosis A small river known to the Hindu devotee as the Raunakshi, empties itself into the sea at the distance of about a mile to the eastward of Pattana At a particular spot on this river, sacred as that of Krishna's death are a ghat and a few temples" (*JASB* vol VII p 869—*Note of a Journey in Girnar*) The reservoir called Bhat kunda or Bhâlakâ kunda at a short distance behind Somnath's temple is traditionally the scene of Krishna's death which took place on the first day of Kali yuga (Bhagavata XII 2), the place where the Yadavas fell fighting with one another is also called Ameerapuri Gopitala Raunakshi is another name for the river Sarasvati (*Vamana P* ch 84) Somnath is known to the Jainas under the title of *Chandra Prabhasa* or Chandraprabha prabhâsa It was formerly frequented by a very large number of pilgrims from all parts of India during an eclipse of the moon Chandra (the moon) is said to have been cured of consumption, with which he was cursed, by bathing in the river Sarasvati and worshipping Mahâdeva since known as Somanâtha (*Siva P*, pt 1, ch 45, *Mbh*, Salya P ch 36) Berawal is two miles to the north-west of the Somanâtha temple The celebrated shrine of Somanâtha, which is one of the twelve great Lingas of Mahâdeva (see **Amaresvara**), occupies an elevated site on the south western corner of the town of **Pattana** overlooking the sea and close to the wall For a description of the temple of Somanâtha, see *Notes on a Journey to Girnar* in *JASB*, vol VII (1838), p 865 Somanâtha, also called Somesvaranâtha was the family god of the Chalukya kings of Guzerat The wooden temple of Somanâtha was replaced by a stone temple by Kumârapâla, king of Anahillapattana, at the request of Hemachandra, the author of the celebrated grammar called *Siddhahema* and the lexicography called *Abhidhana chintamani* (Tawney—

Prabandhachintamani, pp 126 129) 2 Pabhosa, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north west of Kosam Kherâj (Kausâmbi), visited by Hiuen Tsiang (*Epigraphia Indica*, vol II, p 240) There is a rock cut cave on the top of the hill, which is described by Hiuen Tsiang, as the dwelling of a venomous **Nâga** and situated on the south west of Kausâmbi but the hill is to the north west from the fort of Kosam 3 A place of pilgrimage in Kurukshetra on the bank of the Sarasvati near Chamasodbheda where the river reappears (*Mbh*, Vana, ch 129) It was at this place that Vasudeva the father of Krishna performed a sacrifice (*Bhâgavata P* X ch 84), and where the re union of Srî Krishna and Râdhikâ the Gopis and the Gopas took place which is generally known as *Prabhâsa Milana* The *Brahmavaivarta Purana* (Krishna janma Kh, ch 54, vs 20 23) however, places the scene of re union at **Siddhâsrama** (*q v*) (*Ibid*, ch 126)

Prabhâsa-Sarasvatî—See **Sarasvatî** (2)

Prâchi-Sarasvatî—See **Sarasvatî** (1)

Prâchya—That portion of Bhâratavarsha (India) which was to the south east of the river Sarasvatî (*Amarakosha*) the Prasii of the Greeks which included Magadha (McCrindle's *Megasthenes* p 68) According to Dr Oldenberg the countries of the Kâsis Kosalas Videhas and perhaps Magadha were called Prâchya (*Buddha* p 393 note)

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Prâgbodhi Hill—The Mora hill, across the river *Phalgu*, three miles to the north west of Buddha-Gayâ, from this hill Buddha went to the latter place to perform the penance (*Arch S Rep*, vol III, p 105) The hill is washed at its south western base by the Mora Lake and therefore the hill is called Mora Tal ki-pahad The cave reached through the villages Manjhowli and Saharpura For a description of the caves see *JASB*, 1904, pp 30 35

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Prâgvijaya—Jyntea in Assam

Prahlâdapurî—Multan (see **Mulasthânapura**)

Prajâpativedî—A sacred place in Allahabad where Brahmâ performed sacrifices, this is the temple of Alopi which is considered as one of the Pîthas where Satî's back is said to have fallen The temple contains no image, but only a *Vedî* There are five *Vedîs* of Brahmâ, at Gayâ on the east, Birajâ (Jâjpur) on the south, Pushkara on the west, **Samanta-pañchaka** on the north and at Prayâga in the middle (*Bâmana P* ch 22) With regard to Samanta pañchaka as Uttara vedi of Prajâpati, see *Mbh*, Salya, ch 54

Pralamba—Madawar or Mundore eight miles north of Bijnor in western Rohilkhand (*Râmâyana*, Ayodhyâ K ch 68) See **Matipura**

Pranahitâ—The united stream of the rivers Wardha and the Waingangâ is called Pranhit Same as **Pranitâ**

Pranî—Same as **Pranitâ** (*Agni P* ch 219)

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Prasravana-giri The hills of Aurangabad situated on the banks of the Godavari (*Râmâyana* Aranya K ch 64) graphically described by Bhavabhuti in his *Uttara Râmacharita* (Act I) who places it in Janasthâna on the banks of the Godavari In one of the peaks of these hills dwelt the bird Jatâyu of the *Râmâyana* The *Râmâyana* (Kishk K, ch 27) places another Prasravanagiri at Kishkindhâ near Anagandi on the banks of the Tungabhadrâ it is called also Malyavâna giri (see **Mâlyavâna-giri**)

Prasthala The district between Ferozepur Patiala and Sirsa (*Mbh*, Drona, ch 17, Pargiter *Markand P* p 321 note) Pâtiala (A Barooah's *English Sanskrit Dictionary*, vol III Preface p 55)

Pratishtha-Nagara Same as **Pratishthana** the Prâkrita form of which is **Paithâna** (*Dvâtrimsatputtalikâ* 1st story *Vikramorvasî* Act II)

Pratishthâna—1 Bithoor where the remains of a fort which is said to have been the fort of Râjâ Uttânapâda still exists The celebrated Dhruva was the son of **Uttânapâda**, he was born at this place, he practised asceticism in the forests of Mathura 2 Brahmapuri Pratishthâna now called Paithân or Pattana or Mangila Pattana or Mungi-Pattana (Mungi-Paithan) the capital of Asvaka or Mahârâshtra, in the district of Aurangabad, on the north bank of the Godavari, twenty eight miles to the south of Aurangabad Paithân is a corruption of Patitthâna the Pâli form of Pratishthâna It was the birth place and capital of Raja Salivâhana who is said to have founded the Śaka era in 78 A D, (see however **Pañcha nada**) It is the Paithâna of the *Periplus of the Erythrean Sea* (p 195) and Potali of the Buddhists (*Jatakas* Cam Ed, iii, p 2) and was a great emporium of commerce in the Andhra country and a capital of Andhra (*Padma P* Uttara, ch 62, *Kathâsarit sagara*, (Tawney's trans) I ch VI p 32 *Antiquities of Bidar and Aurangabad*) See **Mahârâshtra** It was the capital of ancient Asmaka, called also Alaka or Mulaka (*Sutta Nipata*, *Pârâyanavagga*, 1 *History of Bâbari* in Spence Hardy's *Manual of Buddhism*) 3 Jhusi, opposite to Allahabad, across the Ganges, it is still called Pratishthâpura (*Kurma P*, ch 37 *Agni P* ch III, *Vikramorvasî*, Act II, *Mbh*, Vana, ch 85) It was the capital of Râjâ Purûravâ and other kings (*Linga P*, pt I, ch 65, *Bhavishya P*, Pratisarga Parva pt 2 ch 2) See **Prayâga** It was founded by Râjâ Ila (*Râmâyana*, Uttara, ch 90) It contains the places of pilgrimage called **Hamsaprapatana** on its northern side, and on the bank of the Ganges **Urvasî tîrtha** and others 4 Pathankot, the capital of Audumvara, the present Gurudâspur district (see **Audumvara**)

Prabandhachintâmani, pp 126, 129) 2 Pabhosa, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north west of Kosam Kherâj (Kausâmbi), visited by Hiuen Tsiang (*Epigraphia Indica*, vol II, p 240) There is a rock cut cave on the top of the hill, which is described by Hiuen Tsiang, as the dwelling of a venomous **Nâga** and situated on the south-west of Kausâmbi but the hill is to the north west from the fort of Kosam 3 A place of pilgrimage in Kurukshetra on the bank of the Sarasvatî near Chamasodbheda where the river reappears (*Mbh*, Vana, ch 129) It was at this place that Vasudeva, the father of Krishna performed a sacrifice (*Bhâgavata P* X, ch 84), and where the re-union of Srî Krishna and Râdhikâ the Gopis and the Gopas took place, which is generally known as *Prabhâsa Milana* The *Brahma vaivartta Purâna* (Krishna janma Kh, ch 54, vs 20, 23), however, places the scene of re union at **Siddhâsrama** (*q v*) (*Ibid*, ch 126)

Prabhâsa-Sarasvatî—See **Sarasvatî** (2)

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Pratyagraha—Same as **Ahichchhatra** (*Hemakosha* *Mbh*, Âdi ch 63)

Pravanga—It has been identified with Anga (Pargiter's *Mârkand* *P*, p 325)

Pravarapura—Śrînagar in Kashmir named after its founder Pravarasena II, the city was built on the site of the village called Sharitaka, Pravarasena reigned for sixty years (Dr Stein's *Râjatarangini*, vol I, p 20 note) Bilhana, who gives a description of the town in his *Vikramânkadeva-charitam* (C 18), says it was situated on the confluence of the Bitastâ (Jhelum) and the Sindhu Bilhana flourished in the eleventh century A D, he is also said to be the author of the *Panchâsikâ*, the authorship of which is generally ascribed to poet Chaura (see Buhler's Introduction to the *Vikramankadevacharita* p 7)

Pravijaya—Same as **Prâgvijaya** (*Markandeya P* ch 57)

Prayâga—Allahabad It formed a part of the kingdom of Kosala at the time of the *Ramayana* and Fa Hian in 414 A D The celebrated *Akshaya Bata* or the undecaying banyan tree, which is still an object of worship and which is now situated within a dark subterranean chamber called Pâtâlapuri in the fort of Allahabad built by Akbar in 1581 is thus described by Hiuen Tsiang who visited India in the seventh century "In the city there is a Deva temple beautifully ornamented and celebrated for its numerous miracles According to their records, this place is a noted one for all living beings to acquire merit He further says, "Before the hall of the temple there is a great tree with spreading boughs and branches and casting a deep shadow There was a body-eating demon here who depending on this custom (*viz* of committing suicide) made his abode here accordingly on the left and right one sees heaps of bones Hence when a person comes to this temple there is everything to persuade him to despise his life and give it up he is encouraged thereto both by promptings of the heretics and also by the seduction of the (evil) spirit From very early days till now this very false custom has been practised" (See also *Kurma P* ch 37 and also the story of king Ranâditya in *Rajatarangini* bk III *Anargharaghava*, Act VII 129) Purûravâ the hero of the *Vikramorvasi* is said to have been the king of the country of Prayâga (Allahabad), the capital of which was Pratishthâna now called Jhusi Nahusa Yayâti Puru Dushmanta and Bharata are said to have reigned in this city (*Brahma Purâna* chs 10 11 12 *Linga P* pt I ch 63) The fort of Allahabad was built by Akbar on the site of an ancient Hindoo fort and within it is one of the celebrated pillars of Asoka set up there in the third century B C promulgating the necessity of erecting hospitals and other charitable institutions and interdicting cruelty to animals (see *JASB*, 1837, p 795) The Khasru Bagh contains the mausoleum of Khasru the ill fated son of Jahangir it is situated between the mausoleum of his mother the sister of Mân Singh, and that of his brother Parviz The temple of Alopi is one of the Pithas where Sati's back is said to have fallen The temple of Benimadhava on the confluence of the Ganges and Yamunâ is mentioned in the Madhavacharya's *Śankaravijaya* (ch VII)

Pretoddhârinî—The river Peri or Pairi which joins the Mahanadi at Rajim (*Asiatic Researches* vol XV, Cunningham's *Arch S Rep*, XVII p 8) See **Devapura**

Prishtha-Champâ—Bihar (Mrs Sinclair Stevenson's *Heart of Jainism*, p 41)

Prithûdaka—Pehoa in the Karnal district, Panjab, on the river Sarasvati where the celebrated Brahmayoni tîrtha is situated It is fourteen miles to the west of Thânesvar (*Mbh* Vana P, ch 83, *Bhâgavata*, bk X, ch 77 *Cunningham's Ancient Geography of India*, XIV, p 101, *Ep Ind*, vol I p 184) According to the *Bâmana Purana* (ch 58, v 115) Prithûdaka is situated on the Oghavati For the Prithûdaka inscription see *JASB*, 1853, p 673

Pulaha âsrama—Same as **Sâlagrâma** (*Varaha P*, ch 143)

Pulinda-desa—1 It included the western portion of Bundelkhand and the district of Sâgar (*Bâmana P*, ch 76) The *Kathâ sarit sâgara* confounds the Savaras with the Pulindas, and Savar is the same as Sâgar (*Arch S Rep* vol XVII pp 113, 139) According to Ptolemy the town of the Phullitae (Pulindas) was Agara (Sâgara) A branch of this tribe called the Podas lived in Bengal According to the *Tara Tantra*, Pulinda lies to the east of Silahatta (Sylhet) and to the north of Kamarupa 2 A country to the north west of Hardwar (*Mbh* Vana, ch 139)

Punahpuna—The river Punpun a tributary of the Ganges in the district of Patna (*Vayu P*, ch 108 *Padma P*, Srishti ch 11)

Punaka—Poona In the copper plate inscription of the 8th century A D found at Telegâon the name of Poona is mentioned as Punaka or Puna it was then also the headquarters of a district Same as **Paunika**

Pundarîka kshetra—Same as **Pandupura** It is called *Pundarikapura* in the *Brihat Naradîya P* (Uttara, ch 73) where a Linga of Mahadeva was established by Yamuna

Pundarîya—The Satrunjaya mountain in Guzerat it is one of the five hills sacred to the Jainas see **Samet Sikhara** (*Antagada Dasao* Dr Barnett's trans p 58)

Pundra-desa—Same as **Paundra** and **Pundra vardhana** Same as **Gauda** (Barooah's *Dictionary* vol III pp 109 110) The name of Pundra first appears in the *Aitareya Brahmana* According to Mr Pargiter Pundra and Paundra were two different countries, and the former comprised the district of Malda portion of Purnea to the east of the river Kosi and part of Dinajpur and Rajshahi see **Paundra** (*Ancient Countries in Eastern India* in *JASB* 1897 p 85)

Pundra vardhana 1 Pandua called Firuzabad in later times six miles north of Malda and twenty miles north east of Gaud (Sir H Elliot's *History of India*, vol III, p 298 *Garuda Purana* I ch 81) It was formerly situated on the river Mahânanda which has now receded four miles to the west It was the capital of Pundra desa or Paundra (see **Paundra**) It contained the temple of Pâtalî Devî (*Padma P* Uttara, ch 51) According to Prof Wilson (*Vishnu P*, II, pp 134 170) the ancient kingdom of Pundra desa included the districts of Rajshahi Dinajpur Rangpur Malda Bogra and Tirhut According to other authorities the country of Pundra or Pundra vardhana was situated between the rivers Mahânanda and the Karatoya Mr Fergusson has shown that the region of Dinajpur, Rungpur and Bogra formed the ancient Pundra vardhana in short, it was North Bengal Mr Westmacott identifies it with Pañjara and Barddhankuti (or Khettal) in Dinajpur (*JASB*, 1875 p 188 see also "Notes on the Geography of Old Bengal" in *JASB* 1908 p 267) Cunningham has identified the capital with Mahâsthânagarh on the Karatoya river in the district of Bogra, twelve miles south of Barddhankuti and seven miles to the north of Bogra, and also with Pabna (see **Barendra**) In the *Sumâgadhâvadana* in the *Avadana Kalp* (ch 93) Pundra varddhana is said to be 160 yojanas or 640 miles to the east of Sravasti Whatever may have been the extent of the kingdom of Pundra varddhana, there can be no doubt that the district of Malda was included in it James Taylor in his *Remarks on the Sequel to the Periplus of the Erythrean Sea* (*JASB*, vol XV) says that in Kesava Sena Plate, found at Edilpur in the district of Faridpur, Bikrampur is said to have been a part of Paundraka (see a transcription of the plate in *JASB*, 1838 pp 45, 50) In the *Aitareya Brâhmana* (VII 18) the Pundras are mentioned According to the *Râjataranginî* (Book IV) Pundravarddhana was the capital of Gaura in the eighth

century A D, when it was visited by Jayapîda king of Kasmir, during the reign of Jayanta Ilyas Shah after a long struggle united Eastern Bengal, the capital of which was Sonârgâon (near Dacca) and Western Bengal, the capital of which was Sâtgâon, in 1352, and the provincial capital was fixed at Pânduâ to which Firoz gave his own name and Feroza bad remained the capital till 1446 (Lane Poole's *Mediæval India under Mahomedan Rule*, p 164) 2 Same as **Pundra-desa**

Purâli—Travancore, the Paralia of Ptolemy and the *Periplus of the Erythrean Sea* (see Schoff's *Periplus*, p 234) It is a corruption of Paraloka, celebrated for its pearl fishery [Bhoja's *Yukti Kalpataru* (published in Dr N Law s *Calcutta Oriental Series*), pp 111, 112]

Purânâdhishthâna—Pandritan, about four miles to the south-east of Srinagar It was the ancient capital of Kasmir (*Râjatarangini*, bk V v 266) The capital was removed to Srinagara which was built by Pravarasena who reigned from 432 to 464 A D

Puri—Jagannâth in Orissa It was visited by Vajrasvâmin the Jaina patriarch after Suhastin It was then governed by a Buddhist king (*Sthavirâvali*, XII, 334)

Purikâ—1 Perhaps Paura, the capital of Gedrosia (*Mbh*, Sânti, 111, cf McCrindle's *Invasion of India by Alexander*, p 172) 2 A country on the Nerbuda (*Brihat Samhitâ*, ch 14, *Mârk P*, ch 57)

Purnâ—1 A branch of the Tapti (*Padma P* Uttara, ch 41) but see **Payoshni** 2 The river Paira, a branch of the Godavari (*Brahma P*, ch 106)

Purnadarba—Kalinjar (*Vâyu P*, ch 45)

Purushapura—Peshawar, the capital of Gandhara (*Devi Purâna* ch 46) See **Gandhara** and **Nava-Gândhâra** It was the capital of Kanishka who built here a relic tower containing a superstructure of carved wood of thirteen storeys, the ruins of which still exist in the mound called Shahji-ki Dheri outside the Lahore gate of Peshawar (*JRAS* 1912 p 113) A magnificent monastery built by Kanishka stood by its side it was destroyed during the invasions of Mahmud of Ghazni and his successors (Vincent A Smith s *Early History of India*, p 227) For Kanishka s contemporaries see **Tâmasavana** It was called Purushawar in the eleventh century A D (Alberuni s *India*, vol I p 206) The Buddhist monk Asanga lived here in the 6th century A D It was also the birth place of Vasubhandu, Asanga's youngest brother (*JRAS*, 1905 p 37)

Purushni—Same as **Parushni**

Purushottama-kshetra—Purî in Orissa (see **Srîkshetra** and **Puri**) Indradyumna, king of Malwa, is said to have caused the image of Jagannâth to be made out of a log of wood which he found floating at Bânkimohana, and set it up in a temple built by him (*Skanda P*, Vishnu Kh, Purushottamakshetra-Mâhât, ch 1, *Brahma P*, ch 51) The image was removed and kept concealed at Sonepur Gopâli, on the western border of Orissa, when it was attacked by a Yavana named Raktavâhu at the time of Râjâ Siva Deva otherwise called Subhan Deo The temple was destroyed by an extraordinary flood at the time of Raktavâhu's invasion The image was recovered several centuries after by Râjâ Yayâti Kesarî in the sixth century of the Christian era But the present temple was built by the minister Paramahamsa Bâjpai at a cost of one crore of rupees by the order of Ananga (Anianka) Bhîma Deva The image was afterwards burnt by a Hindu convert named Râju, who was called Kâlâpâhâd, the general of Suleman Shah, one of the Pathan kings of Bengal (Kailas Chandra Sen's *Dâru Brahma*, Stirling's *Orissa*) Cunningham says in his *Bhilsa Topes* that the image of Jagannâth was made according to the figure of the Buddhist *Triratna* In fact, the image of Jagannâtha, Balarâma and Subhadrâ

represent Buddha, Dharma and Saṅgha respectively and also the *Vija* of the letters Y, R, V, L and S of the ancient Asoka alphabet as signifying the four elements air, fire, water and earth and the Sumeru with the lotus and crescent above it (Cunningham's *Bhilsa Topes*, p 355 and *Pujâ Kânda* quoted in Hodgson's *Literature and Religion of the Buddhists*, p 105) Fa Hian and Hiuen Tsiang speak of the drawing of the cars of Buddha, Dharma and Saṅgha It has, however, not yet been investigated whether the images of Jagannâtha, Balarâma and Subhadrâ correspond to the images of Krishna, Baladeva and the goddess Ekânamsa respectively mentioned by Varâha mihira in his *Brihat samhitâ* (ch 58, *v* 37), for the origin and name of Ekânamsa or Sâvitrî, see *Vâyu P*, ch 25 Mr Patterson says that the images are the representation of Om (ॐ) (*Asia Res*, viii, *Jagannâtha*) It is now a settled question that Puri is the ancient Dantapura where Buddha's left canine tooth was kept enshrined (see **Dantapura** and **Śrîkshetra**) Sâkshî-Gopâla, which contains a beautiful image of Krishna, is ten miles by rail from Purî, and Remunâ, which contains the image of Khirchora Gopînatha, is five miles to the west of Balasore

Pûrva-gangâ—The river Nerbuda

Pûrva-Kośala - Same as **Kośala** (*Mbh* Vana ch 19)

Pûrva-Sarasvati—A branch of the Gomati (Gumti) which flows through Naimishâranya (*Devî Bhagavata*, IV ch 8, *Matsya P*, ch I, 162)

Pûrva-sindhu—Same as **Dakshina-Sindhu**

Pûrvasthalî - See **Parthalis**

Pûrva-Videha See **Apara-Videha** (Dr R L Mitra's *Lalita vistara* ch 3 and his note at p 52)

Pushkalavatî- Pushkalavati or Pushkarâvati the old capital of Gândhara is said to have been founded by Bharata brother of Ramachandra, after the name of his son Pushkala who was placed here as king (*Ramayana* Uttara, chs 101, 114, Lassen in *JASB*, 1840 p 476) Alexander the Great besieged and took it from Astes (Hasti) and placed Sangoeus (Sañjaya) as his successor It was probably Ashtanagara or Hashtanagara (Charsaddah) eighteen miles north of Peshawar on the Landi (formed by the united streams of Swat and Panjkora) near its junction with the Kabul river in the district of Peshawar It was the Peukelaotes of the Greeks, situated on the Indus, fifteen miles north eastward beyond the Kabul river See **Gandhâra** The ancient name of Pushkalâvatî or Pushkarâvati is said to have been Utpalavati (in the Uttarâpatha) where Buddha in a former birth as Brahmaprabhâ a hermit gave his body to a famished tigress who was about to eat her two new born cubs (*Divyâvadâna malá* in Dr R Mitter's *Sanskrit Buddhist Literature of Nepal* p 310)

Pushkara—The Pushkar Lake six miles from Ajmir It is called also Pokhrâ At the time of the *Mahâbhârata* the seven tribes of Mlechchhas called Utsabasanketa lived near or about Pushkara (Sabhâ Parva, chs 27 32) and also in the Himalaya (*Raghuvamsa*, ch IV, 78)

Pushkara-dvîpa—A portion of Central Asia commencing from the north of the Oxus, including Western Tartary Perhaps it has derived its name from Bhushkara or Bokhara It was comprised in Scythia of the Greeks

Pushkara-sarasvatî—See **Sarasvatî** (1), (*Mbh*, Salya ch 39)

Pushkarâvati—Same as **Pushkalâvatî**

Pushkarâvatî-nagara- Rangoon It is said to be situated in Ramanya Mandala Tapusa and Bhalluka, two brothers who gave honey and other articles of food to Buddha just after

he attained Buddhahood, came from Puskarâvatî nagara, which is also called Okalla by other Buddhist writers They built a dagoba called the Shaidagon Pagoda upon the hairs given to them by Buddha after their return to their native country (Upham's *Buddhist Tracts* in the *Sacred Books of Ceylon*, vol III, p 110, *JASB* 1859, p 473)

Pushpa-giri—A part of the Malaya range in which the river Kritamâlâ (Vaiga) has got its source (*Mârkandeya P* ch 57, cf *Vishnu P*, pt II ch 3)

Pushpapura—Patna It appears that it was originally the name of a quarter of ancient Pâtaliputra and inhabited by the rich and the nobles (*Mudrârakshasa*, Act I), from the name of this quarter the whole town was called Pushpapura or Kusumapura (or Kumrâr) where the royal palace was situated Same as **Pataliputra** and **Kusumapura**

Pushpavatî—The river Pâmbai in Travancore (*Baraha P* ch 85)

R

Radha—That part of Bengal which lies to the west of the Ganges (Ananda Bhatta's *Ballala charitam* pt II, ch 1) including Tamluk, Midnapur (Wilson's *Introduction to Mackenzie Collections*, chaps 138, 139) and the districts of Hughli and Burdwan A portion of the district of Murshidabad was included in its northern boundary It was the native country of Vijaya who conquered Ceylon with seven hundred followers (Upham's *Râjâvali* pt I, *Râjataranginî* ch 2 *Mahavamsa* chaps 6 47) see **Simhala** It is the **Lala** of the Buddhists and Lâda of the Jainas According to the latter Bajjrabhumi and Subbhabhumi are the two divisions of Lâda where Mahâvira or Varddhamana the 24th Tirthankara, wandered for more than 12 years before he attained Jinahood (Buhler *Indian Sect of the Jainas*) at Jrimbhikagrâma on the river Rijupâlikâ near the Pârasnath hills (Mrs Sinclair Stevenson's *Heart of Jainism* p 38) Prof Jacobi supposes that Subbhabhumi is probably the country of the Suhmas, who are also identified with the Râdhas (Jacobi's *Âchâranga Sutra* bk I ch 8, sec 3 in *SBE* vol XXII p 84) The ancient name of Râdha was Sumha (see **Sumha**) and its name in the mediaeval period was Lata or Lala The Purânas call the country by the name of Sumha excepting the *Devî Purana* (ch 39) in which Radha is mentioned Kâlidâsa mentions Sumha in his *Raghuvamśa* IV v 35 Râdha is perhaps the Ganga of the inscriptions (*Epigraphia Indica*, II 198, IV 288) It is the country of the Gangaridae Calingæ of Pliny and Gangaridai of Megasthenes and Ptolemy Its capital according to Ptolemy was Gânge which is identified with Saptagrama or Sâtgaon To account for the names of Gânga Gânge and Ganges Regia either we must suppose that at the beginning of the Christian era the country was either conquered by some monarch of the Gânga dynasty of the south (see **Palakâda** for the Ganga dynasty of Mysore) or that it derived its name from its capital Saptagrama called Gangâ on account of its situation on the Ganges See **Gânga** According to Diodorus the Ganges flowed by the eastern side of the country of the Gangaridai It should be stated that according to Prof Wilson, Ananta Varma, the first of the line of Gangâ vamsa kings of Orissa was also called "Kolâhala sovereign of Ganga Râdhi" (*Mackenzie Collections*, Intro, cxxxviii) Râjasekhara who flourished in the tenth century mentions the name of Râdha instead of Sumha (*Karpûra-mañjari*, Act I) The *Prabodhachandrodaya-Nâtaka* (Act II) which was written in the eleventh century speaks of Dakshina Râdha, indicating that before that period Râdha was divided into Uttara and Dakshina Râdha The portion on the north of the river Ajaya (including a portion of the district of Murshidabad) is *Uttara Radha* and that on the south is *Dakshina Râdha* In the *Maha*

Lingeśvara Tantra in the *Hundred-names of Śiva* the names of Târakesvara and Siddhinâtha are mentioned and their temples are said to be situated in Râdha. Hence the celebrated temple of Târakesvara must have been existing before that book was composed. For the history of Râḍha before the Mahomedan period see my *Notes on the History of the District of Hughly* in *JASB*, 1910, p 599. It should be stated that *Râḍha* is a corruption of *Râshṭra*, and an abbreviation of Gaṅgâ Râshṭra or Gaṅgâ Râda (the kingdom of Gaṅgâ, the "district of the Ganges" of the *Periplus* and Gangaride of Megasthenes). Ganga Râda was contracted into *Gânga* mentioned in the *Kausitaki Upanishad* and in the *Karhad Plate Inscription* of Krishna III and also into Râḍa which is further corrupted into Lâḍa and Lâla.

Raibhya-Âsrama—Kubjamra at a short distance to the north of Hardwar; it was the hermitage of Rishi Raibhya.

Raivata—Mount Girnar near Junagar in Guzerat. It was the birth place of Nemnâtha, hence it is one of the five great Tirthas of the Jainas (Tod's *Rajasthana*, vol I, ch 19; *Mbh* Sabhâ, ch 14); see **Samet-Sikhara**. For the names of the 24 Tirthankaras of the Jainas, see **Śrâvastî**. It is the Revayae hill of the Jainas near Bâravai or Dvârabati (*Antagada Dasâo*, Dr Barnett's trans, p 84).

Raivataka—Same as **Raivata** (*Mbh*, Âdi, ch 220).

Râjagriha—1. Rajgir (*Agni P*, ch 10), the ancient capital of Magadha (see **Girivrajapura**). The new town of Rajagriha was built by Bimbisâra father of Âjâtasatru, at a distance of about a mile to the north of the old town of Rajagriha or Girivrajapura of the *Mahâbhârata* (Asvaghosha's *Buddhacharita* in *SBE*, XLIX). 2. Râjagiri on the north bank of the Bias in the Panjab, the capital of Asvapati, king of Kekaya and maternal grandfather of Bharata (*Râmâyana*, Ayodhyâ K, ch 70).

Râjamahendra—The capital of Kalinga said to have been founded by Mahendra Deva; but see **Râjapura**.

Rajanagara—Ahmedabad in Gujerat (*Ep Ind*, vol II, p 42). See **Karnavati**.

Râjapura—The capital of Kalinga (*Mbh*, Santi, ch 4). Perhaps it was the ancient name of Râjamahendri.

Râjapurî—Rajauri south of Kasmir and south east of Punach, called Rajapuri by the Kasmiris.

Ramadâsapura—Amritsar in the Punjab. Ramdas, the Sikh Guru, built a hut on the margin of a natural pool of water which was the favourite resort of Babâ Nânak. Ramdas obtained a grant of the pool which was considered sacred. It was improved and formed into a tank which was called the tank of nectar (*Punjab Gazetteer—Amritsar*). It was also called Chak.

Râmagaḍ Gauḍa—Balarampur twenty eight miles north east of Gonda in Oudh.

Râmagiri—Ramtege (Ramtak) 24 miles north of Nagpur in the Central Provinces (Wilson's *Meghadûta*, v 1 note). Traditionally Ramtek was the place where Śambuka, a Sudra performed asceticism for which reason he was killed by **Râmachandra**, hence it may also be identified with the Śaibala giri (mountain) of the *Râmâyana*, (Uttara, ch 88). It contains a temple of Ramachandra and also a temple dedicated to Nâgârjuna. Kâlidâsa places the scene of his story in *Meghaduta* at Râmagiri. Râmagiri has also been identified with Râmgad in Sirgujâ, one of the tributary states of Chhota Nagpur. There is a large cavern called Sitâ Bangira cave high up in the rocks, forty-five feet deep and six feet high at the entrance, containing inscriptions of the time of Asoka. There is also

a natural fissure in the mountain called Hâtiphor tunnel (cave), through which a small rivulet has worn out a passage The tunnel is 450 feet long with a diameter ranging from 55 to 16 feet and height 108 feet The cave is said to have been noticed in the *Râmâyana* and in the *Raghuvamsa* (*Archæological Survey Reports* vol XIII, p 41 *Lists of Ancient Monuments in the Chhota Nagpur Division*) But the identification of Râmagiri with Râmgad does not appear to be correct There can be no doubt therefore that the Sitâ Bangira Cave at Râmgad in the Sirgujâ State is the Riksha vila of the *Râmâyana* (Kishk k, chs 51, 52), but there is another Bindhvâchala, see **Bindhyâchala** (2)

Râmagrâma – Rampur Deoriya in the district of Basti in Oudh, which once contained a stûpa over a portion of the remains of Buddha's body, now washed away by the river (*Arch S Report*, vol XVIII, p 4, XXII, pp 2 111, Upham's *Mahavamsi*, ch 31) It was visited by Fa Hian and Hiuen Tsiang

Râmahrada –A sacred tank or lake situated on the northern side of Thaneswar, it is 3546 feet in length from east to west and 1900 feet in breadth from north to south It was called Dvaipâyanahrada on account of an island in the middle of it which contained a well called Chandra kupa It was also called Suryanavant or Suvanâvata in the *Rig Veda* (I, 84, 14) a small tank situated on the north eastern side of this tank is still called Sunetsar which is evidently a corruption of Saryanâvati the two tanks being formerly one It was also called Brahmasara on account of Brahmâ having performed austerities on the bank of this tank It was likewise called Ramahrada as Parasurâma gave oblations with the water of this tank to the manes of his ancestors after destroying the Kshatriyas It was also called Chakra tirtha as on the bank of this tank Krishna attempted to kill Bhisma with his discus (*chakra*) in violation of his promise not to use any arms in the Kurukshetra war It was on the bank of this tank that Kuru performed austerities on account of which the surrounding country was called Kurukshetra (but see **Oghavati**) On the bank of this tank Purûravâ recovered Urvasi and Indra killed Vritrasura by a thunderbolt made of the bone of Dadhichi Muni (*Mahabhârata* Vana chs 83 100 101 Cunningham's *Anc Geo*, pp 331-335)

Râmakeli—A village about 18 miles to the south east of Malda in the district of Rajshahi in Bengal It contains two tanks called Rupasâgara and Sanâtanasâgara, said to have been excavated by the two brothers Rûpa and Sanâtana the celebrated followers of Chaitanya who were formerly ministers of Hossain Shah king of Gauda It was visited by Chaitanya (*Chaitanya Bhagavata*, Antya Kh, ch IV) A fair is held here every year in the month of Jyaishtha to commemorate the conversion of the two brothers into Vaishnavism

Râmaniyaka— A pleonastic form of Râmaniya, that is Armenia (*Mahabharata* Âdi, ch 26 see my *Rasatala or the Underworld* in the *Indian Historical Quarterly* vols I & II)

Ramanya -Pegu and the delta of the Irawadi It was also called Aramana (Phayre's *Hist of Burma*, p 30)

Râma-tirtha—Three miles north of Hângal in Dharwar district Bombay Presidency (*Padma P*, Swarga (Âdi) ch 19, *Antiquarian Remains in the Bombay Presidency*, VIII, p 137)

Râmesvaram—Same as **Setubandha** (*Râmâyana*, Lankâ k ch 25) The island of Râmesvara is separated from the mainland of India by the Pumben Passage It contains the celebrated temple of Râmesvara said to have been established by Râmachandra himself Râmajharakâ, containing the impression of Râmachandra's feet, is one mile and a half from the Râmesvara temple, from this place Râmachandra is said to have supervised the construction of the Adam's Bridge.

Râmesvara-sangama—The confluence of the river Banas with the Chambal

Rankshu—The Rangit, a tributary of the Tistâ in the Darjeeling district (*Mârkand P*, ch 57)

Rantipura—Rintambur or Rintipur on the Gomati, a branch of the Chambal It was the abode of Ranti Deva alluded to by Kâlidâsa in his *Meghaduta* (pt I, st 47) The story of Ranti Deva's sacrifice of cows is related in the *Mahâbhârata* (Drona P, ch 67)

Rasa—The river Jaxartes, the Ranha of the Avesta (Macdonnel and Keith's *Vedic Index of Names and Subjects*, vol II, p 209; *Rig Veda*, X, 75,

Rasâtala—Western Tartary, including Turkestan and the northern side of the Caspian Sea, the country of the Huns who were also called *Te le*, the Sanskrit form of which is *Tala* Râsâtala or Pâtâla was the general name of the country as well as the specific name of one of its provinces The seven "spheres" or provinces of Rasâtala derived their names from the different tribes of Huns and Scythians (Sakas) who dwelt there and belonged to the Turanian stock (1) Atala derived its name from the A telites, (2) Bitala from the Ab telites, (3) Nitala from the Neph thalites, (4) Talâtala from the To charis (or the Takshakas of the *Mahâbhârata* and the *Purânas*, see Todd's *Râjasthâna* vol I, ch VI p 61 note) The *Vishnu P* (ii, ch 8) has Gabhastimat instead of Talâtala, Gabhasti appear to be the same as the Jaxartes (*ibid*, ch 4), especially the upper portion of it, (5) Mahâtala from the Hai talites, (6) Sutala from the Cidarites or *Su* tribes who lived in the Upper Jaxartes and the Oxus They were the Surabhis or cows (Chorosmi of the classical writers) and Suparnas or Garudas or birds of the *Mahâbhârata* (Udyoga chs 100 and 101), who lived in the Trans Caspian District The names of the several tribes of Suparnas commence with *Su* (*ibid*, ch 100) The Garudas were Sakas but they followed the Zoroastrian religion, (7) Rasâtala is the valley of the Rasa (*q v*) or the Jaxartes It derived its name from the river Rasa, on the banks of which the Huns and the Scythians (Sakas) resided They were called Nâgas or serpents The word *Nâga* is evidently a corruption of Hiung nu, the ancient name of the Huns, and according to some authority they believed that the Serpent (Nâga) was the symbol of the earth (Ragozin's *Vedic India*, p 308) Each name of the serpents of Pâtâla as mentioned in the *Mahâbhârata* (Âdi ch 35) represents a tribe of Nâgas, as Sesha—the Sses of Sogdiana, Vâsuki—the Usuris Takshakas—the Tocharis, Asvatara—the Asis, Tittiri—the Tatars afterwards called Tartars, etc For the different names of the Huns, or rather of their tribes, see Dr Modi's *Early History of the Huns* in *JBBRAS*, vol XXIV (1916—17), pp 565, 548 Some of the Scythians also were Hunnic tribes (*ibid.*, p 563) *Pâtâla*, though a general name, is evidently derived from the Eph thalitas or the White Huns, they were called white in contradistinction to the black or sun burnt Huns of the North (*ibid*, p 565) Rasâtala or Pâtâla was also the abode of the Dânavas (demons) who were also Turanians [Dr J J Modi's *Ancient Pâtaliputra* in *JBBRAS*, vol XXIV (1916-17), pp 519, 521] The classical name of the Caspian Sea was Mare Caspium or Hyrcanum, which shows that the name was derived from the two parts of the name of Hiranyakasipu (a *daitya*), the son of Kasyapa, and the ancient town of Hyrcania near the modern town of Âsterabad to the south east of the Caspian Sea must have been his capital, the ancient Hiranyapura (*Padma P*, Srishti, ch 6) though tradition places it (*q v*) in India Bali's palace was situated in Sutala or in the Trans Caspian District (*Harivamsa*, ch 262) Kasyapa was the progenitor of the aforesaid tribes The idea of Pâtâla being below the surface of the earth, which can be entered through a subterranean passage and the conception that it contains seven spheres one above the other, have arisen out of a hazy memory of a primeval age and the association

of the region with the Nâgas or serpents living underground has naturally led to the idea that it could be entered by subterranean passages through holes on the surface of the earth. Its association also with the demons, cows and Garuḍa birds that cannot live with the serpents has resulted in its division into several distinct spheres. (For a fuller description, see my *Rasâtala or the Under-World* in the *Indian Historical Quarterly*, vols I and II.)

Râstika—See **Lâṭa**

Rathasthâ—The river Rapti in Oudh (*Mbh*, Âdi, ch 172, R K Roy's *Mbh*, p 206 note)

Ratnadvipa—Ceylon

Ratnâkara-nadi—The Kânâ nadî on which is situated Khânâkul Krishṇanagara, a town in the district of Hughli in Bengal, which contains the temple of Mahâdeva Ghanṭesvara (*Mahâlingesvara Tantra*)

Ratnapura—Ratanpura, 15 miles north of Bilaspur in the Central Provinces, was the capital of Dakshina Kosala or Gondwana. It was perhaps the capital of Mayuradhvaja and his son Tâmradhvaja who fought with Arjuna and Krishna for the sacrificial horse (*Jaimini Bhârata*, ch 41). Ratanpura became the capital of the Haihaya kings of Chhatisgad where they ruled for fifty generations

Râvanahrada—It is supposed to be the Anava tapta or Ano tatta lake of the Buddhist works. It is called by the Tibetans Langak tso and Rakhas tal. The lake is fifty miles in length and twenty five miles in breadth. There is a hill in the middle of the lake. On the bank of the lake in the Gyantang monastery, there is a gigantic image of Râvana, king of Lankâ. He is said to have bathed every day in this lake, and then worshipped Mahâdeva in the Kailâsa mountain at a place called Homa kunda. The Sutlej is said to have its source in this lake. (For a description of the lake, see Sven Hedin's *Trans Himalaya*, vol II, ch 47)

Remunâ—Six miles to the west of Balasore in Orissa, containing the temple of Kshîrachorâ Gopînâtha, visited by Chaitanya

Reṇukâ-tîrtha—About sixteen miles north of Nahan in the Panjab (*Padma P*, Swarga, Âdi, ch 11). Reṇukâ was the mother of Parasurâma. The *Padma Purâṇa* mentions nine holy places (*usaras*) in Northern India, Renukâ, Sûkara (Soron on the Ganges), Kâśî (Benares), Kâlî (Karra on the Ganges), Îswara, Kâlañjara and Mahâkâla (Ujjain)

Revâ—The river Nerbuda (*Meghadûta*, pt I, v 20, *Padma P*, Svarga, ch 10), but according to some *Purâṇas* the Revâ and the Narmadâ are different rivers (*Bâmana P*, ch 13, vs 25, 30, *Bhâgavata P*, Bk V, ch 19)

Revâpura—Same as **Śivâlaya**. Ghusṛinesa Mahâdeva is said to be in Revâpura (*Padma P*, *Uttara*, ch 62), *hence Revâpura is identical with Śivâlaya*

Revavanti—Revadanda (see **Champâvatî**)

Rijupâlikâ—The river Barâkar near Giridih in the district of Hazaribagh, Chutia Nagpur division. From an inscription in a temple about 8 miles from Giridih, containing foot prints of Mahâvira, it appears that the name of the river, on which it was originally situated but in a different locality, was Rijupâlikâ, the present temple being erected with the materials of the old ruined temple removed to this place. Hence the original site of the temple must have been Jrimbhikagrâma which was near the Pârasnath hills (*Kalpasûtra* in *SBE.*, XXII, p 263, Mrs Sinclair Stevenson's *Heart of Jainism*, p 38)

Riksha-parvata—The eastern part of the Vindhyâ range extending from the Bay of Bengal to the source of the Nerbuda and the Sone (*Brahmâṇḍa P*, ch 48), including the mountains south of the Sone, namely those of Chutia Nagpur, Ramgar, etc, as well as the mountains

of Gondwana in which the river Mahânadi has got its source (*Mbh*, Santi, ch 52) and also the mountains where the rivers Nerbuda, Sone, Suktimati, etc. take their rise (*Barâha P*, ch 85, *Skanda P*, Revâ Kh, ch 4)

Riksha-vila—The Sitâ Bangira cave at Râmgad in the Surguja State of the Chutia-Nagpur division (*Râmâyana*, Kishk k, chs 51, 52, *List of Ancient Monuments in the Chota Nagpur Division*) The latter work wrongly indentifies Râmgad including the Sitâ Bangira cave and the Hâtiphor tunnel with Râmagiri of the *Meghaduta* See **Râmagiri.** But this Rikshavila appears to have been situated in the Vindhyâchala of North Mysore (*Râmâyana*, Kishk, chs 48, 50) and not of Northern India

Rishabha-parvata—The Palni hills in Madura, which form the northern portion of the Malaya mountain (*Mbh*, Vana P, ch 85, *Chaitanya charitâmrita*, II, *Gaurasundara*, p 214) The *Mahâbhârata* (Vana P, ch 85) says it is situated in Pândya The hills are locally called Barâha Parvata

Rishikulyâ—1 The Rishikulya river on which Ganjam is situated, it rises in the Mahendra hills (*Brahmânda P*, Pûrva ch 48) It is also called Rasikoila (Thornton's *Gazetteer* Ganjam) 2 The Kiyul, which rises on the Suktimat mountain in Bihar sub division not far from Rajgir (*Arch S Rep* vol VIII p 124)

Rishipattana—Sârnâth near Benares—Isipatana of the Buddhists (*Lalitavistara*, ch 26)

Rishyamûka—A mountain situated eight miles from Anagandi on the bank of the Tungabhadrâ The river Pampa rises in this mountain and falls into the Tungabhadrâ after flowing westward It was at this mountain that Râmchandra met Hanuman and Sugriva for the first time (*Râmâyana* Kishk, ch IV) Matanga vana, where the female ascetic Savari resided, was near this mountain on the western side of the river Pampâ

Rishyasringa-âsrama—The hermitage of Rishi Rishyasringa of the *Râmâyana* was situated at Rishi kunda, twenty eight miles to the west of Bhagalpur, and four miles to the south-west of Bariarpur, one of the stations of the East India Railway (*Ramâyana*, Âdi k, ch 9) The hermitage was situated in a circular valley formed by the Maira hill which is evidently the Mairuk hill of Captain Thuillier (see the *Kharakpur Hills* in *JASB*, 1852, p 201) The valley is open only on the northern side It contains seven springs issuing from the foot of the western hills, five being of hot water and two of cold at their extremities The combined water of these springs is collected in a tank or pool called Rishi kunda, the superfluous water of which issues out of the northern side of the valley in the shape of a small stream called the Abhi nadi and falls into the Ganges at a distance of five miles, but it is evident that the Ganges formerly flowed very close to the north of the valley A small space enclosed with broken stones on the north bank of the tank is pointed out as the place where the Rishi and his father Bibhândaka used to sit in meditation, and a stone slab near its northern bank is shown as the place where they used to perform ablutions A fair is held here every third year in honour of the Rishi Rishyasringa Other places as the Singarika or Rishyasringa Parvata, 8 miles to the south of the Kajra station (*Ind Ant*, vol II p 140) also claim the honour of being the hermitage of the Rishi (see **Rohinnâlâ**), but from the proximity of Rishi-kunda to the Ganges, which afforded facility to the public women sent by Romapâda, king of Anga to entice away the young hermit from his seclusion, preference should be given to it as the likely place where Rishyasringa and his father Bibhândaka performed austerities The Rishi's hermitage is said in the *Mahâbhârata* to have been situated not far from the river Kusi (ancient Kausikî) and three yojanas or twenty-four miles from Champâ, where the houses of the public women were situated (*Mbh*, Vana, chaps 110 111)

Rishyasringa-giri—Same as **Sringagiri.**

Roâlesvara—Roâlsar, a celebrated lake and famous place of pilgrimage within the territory of the Râjâ of Mundi, a hill-state stretching along the middle course of the Bias in the Panjab, about 64 miles to the north west of Jvâlâmukhî The lake contains seven moving hills, one of which called Gaurî Devî possesses special sanctity Padmasambhava, the founder of Buddhism in Tibet, is worshipped here not only by the Lamas, but by the Brâhmins as Rishi Lomasa (*JASB*, 1902, p 39) His temple is situated on the side of the lake and is visited by Buddhist pilgrims from China, Japan and Tibet

Rohana—Adam's Peak in Ceylon, it is also called Sumana kûta (Murâri's *Anargharâghava*, Act vii, 99, *Râjataranginî*, iii, v, 72, Upham's *Râjâvalî*)

Rohi—Afghanistan, it was also called Roha Same as **Loha.**

Rohini—The rivulet Rohin in the Nepalese Terai which separated Kapilavastu from Koli (P C Mukherjee's *Antiquities in the Terai, Nepal*, p 48) An impending fight for the exclusive right of drawing water for the purposes of irrigation from the river Rohini between the Koliyas and the Sakiyas was averted by Buddha (*Jâtaka*, Camb ed, vol V, pp 219–221)

Rohinnâlâ—Lo in ni lo of Hiuen Tsiang Vivien St Martin has identified it with Rohinnâla and General Cunningham with Rajaona which is two miles to the north west of the Lakhisarai station of the E I Railway General Cunningham also surmises that by Lo in ni lo Hiuen Tsiang meant Kivul (*Arch S Rep*, vol III) Rohinnâlâ of St Martin is not fictitious as supposed by Cunningham There is actually a village called Rehuânala situated on the Ganges, perhaps it also existed at the time when it was visited by the Chinese traveller Rehuânâla, which is evidently a corruption of Rohit nâlâ or Rohini nâlâ is five miles to the north west of Uiain in the district of Monghyr There are many Buddhist and other ancient ruins at Urain (which was formerly called Ujjain) and also at Rehuânalâ Rehuanalâ must have been a celebrated place, otherwise there would have been no foundation for the local tradition that one Rehuânâla was in the dominion of Indradumnya, the last king of Jayanagar, who is supposed by General Cunningham and Buchannan (*Eastern India* II p 20) to have been the last of the Pala Râjâs of Magadha (Bihar), who was defeated by Mukhdum Maulana Bux one of the chiefs under Bakhtiar Khilji Seven miles to the south of Rehuânala there is a spur of the Vindhya Range called Singhol hill, where according to the local tradition, Rishyasringa's âsrama was situated it contains several springs and some temples (see **Rishyasringa-âsrama**)

Rohita—Rohtas, in the district of Shahabad in Bengal, celebrated for its fort which is said to have been built (*Harivamsa*, ch 13) by Rohitâsva, son of Râjâ Harischandra of the *Râmâyana* and *Markandeya Purâna* and ancestor of Ramachandra of Oudh It was also called Rohitâsva (*JASB*, viii, p 698) The buildings in the fort were repaired and renovated by Man Sing in 1597 A D after he was appointed Subedar of Bengal and Bihar The Rhotas hill is a spur of the Kymore range a branch of the Vindhya mountain For Man Sing's inscription and the genealogy of the kings of Rohtas, see *JASB*, 1839, pp 354, 693

Rohitaka—Rohtak, forty two miles north west of Delhi in the Panjab It was conquered by Nakula, one of the Pândavas (*Mbh*, Sabhâ P, ch 32) The ancient town called Khokra-kot is at a small distance to the north of the modern town

Rohitâsva—Same as **Rohita** (*JASB*, vol VIII, p 695)

Roruva—The capital of Sauvira [*Aditta Jataka* in *Jataka* (Cam Ed), III, p 280 *Mahâ Govinda Sutta* in *Dîgha Nikaya*, XIX, 36]

Rudra-Gayâ—In Kolhapura (*Padma P*, Uttara, ch 62)

Rudrakoti—1 In Kurukshetra (*Padma P*, Svarga, ch 11) 2 On the Nerbuda near its source (*Padma P*, Swarga, Âdi, ch 6)

Rudrapada—In Mahâlaya or Omkaranâtha, where Mahâdeva (Rudra) left his foot-mark (*Kûrma P*, pt II, ch 36)

Rurumunda Parvata—Same as **Urumunda Parvata** (*Divyâvadâna*, Cowell's ed, chs XXVI, p 349, XXVII)

S

Sâbhramatî—The river Sâbarmati in Guzerat (*Padma P*, Uttara kh, ch 52) It rises from Nandikunda (ch 53) or the modern Dhanbar Lake near Mirpura, twenty miles north of Doongapura, and falls into the Gulf of Kambay

Sadânirâ—1 The river Karatoyâ which flows through the districts of Rungpur and Dinajpur, the ancient Pundra (*Amarakosha* Pâtâla, V, *Tithitattva*, p 796) The river is said to have been formed by the perspiration which flowed from the hand of Śiva at the time of his marriage with Durga 2 A river mentioned in the *Śatapatha Brâhmana* as being situated between Videha (Tirhut) and Kosala (Oudh), the river was the limit of the Aryan colonisation and conquest on the east at the time when the *Śatapatha Brâhmana* was composed by Yâjñavalkya (see *Śatapatha Brâhmana*, IX, 4) It has been identified with the river Gandak (Eggeling's *Introduction to the Śatapatha Brâhmana* in the *Sacred Books of the East*, vol XII p 104), but in the *Mahâbhârata* (Sabhâ P ch 20), it has been placed between the Gandaki and the Sarayu and in the list of rivers Sadanira is mentioned as a distinct river from the Karatoya or the Gandak (see *Mbh* Bhishma P ch 9) Mr Pargiter identifies it with the Rapti a tributary of the Sarayu (see his *Markandeya P*, ch 57 p 294)

Sâgala—Same as **Sâkala** the capital of Milinda or Menander, king of the Yonakas or Bactrian Greeks (*Milinda Pañha*, vol XXXV of *SBE* p 1) The Śankheyya monastery was near Sâgala It was the captial of Madra desa (*Jâtaka* vol IV p 144)

Sâgara-saugama—A celebrated place of pilgrimage still called by that name or Gangâ sâgara near the mouth of the Ganges said to have been the hermitage of Rishi Kapila, same as **Kapilâsrama** (*Brihat Dharma Purâna*, Pûrva khanda ch 6, *Mbh*, Vana, ch 114) The temple in honour of Kapila Muni in Sâgar Island was erected in 430 A D but it was washed away by the sea in 1842 It once contained a population of 200,000 (*JASB*, 1850, p 538, *note*)

Sâhañjana—Same as **Sanjân** (*Harivamśa*, ch 33)

Sahasarâma—Sasiram in the district of Shahabad Asoka's inscription is on Chandan Pir's hill situated on the east of the modern town It is ninety miles to the south west of Patna Within the town is situated the tomb of Sher Shah in an artificial tank For Pratâpa Dhavala's inscription of 1173 A D and Asoka's inscription on Chandan Sâhid hill, see *JASB*, 1839, p 354

Sahyâdri—The northern parts of the Western Ghats north of the river Kâverî, the portion south of the river Kâverî was called Malava giri (see *Mahâvîra charita*, Act V, v 3)

Sahyâdrijâ—The river Kâverî (*Śiva P*, *Vidyeśvarasamhitâ*, ch X)

Śaibala—Same as **Śivâlaya** (*Brihat-Śiva P*, II, ch 4)

Saibala-giri—Râmagiri or Râmtek mountain, 24 miles to the north of Nagpur in the Central Provinces At the foot of this mountain a Śudra, performed asceticism, on account of which he was killed by Râmachandra (*Râmâyana*, Uttara k ch 88) See **Râmagiri** and **Śambûka-âśrama** It was situated on the southern side of the Vindhyâ range (*Ibid*)

Sailodâ—The river Jaxartes which flows through the northern extremity of Sogdiana (*Matsya P*, ch 120 and *JASB*, vol. LXXI, p 156) But the Jaxartes has been identified with the river Sîtâ (see **Sitâ**) The identification of Śailodâ with the Jaxartes does not appear to be correct (see *Brahmâṇḍa P*, ch 51) The river is said to be situated between the Meru and Mandâra mountains (*Mbh*, Sabhâ, ch 51) and near Uttara-kuru (*Râmâyana*, Kishk, ch 43)

Sairindhra—Sirhind (see *Bṛihat-samhitâ*, XIV, ch 29)

Sairishaka—Sirsa in the Panjab (*Mbh*, Sabhâ, ch 32)

Saitabâhini—Same as **Bâhudâ** (*Amarakosha*)

Sâkadvipa—Tartary including Turkestan in Central Asia, the country of the Śakas (*JASB*, vol LXXI, p 154) Scy-thia and Sog dia na are corruptions of Sâka-dvîpa According to the Greek geographers the Śakas lived to the east of Sogdiana, now called the Pamir, the country between Bokhara and Samarkhand According to Strabo the country lying to the east of the Caspian Sea was called Scythia (see also Ragozin's *Assyria*, ch 12) In 160 B C the Śakas or Sse were expelled from Sogdiana by the Yushtis or Yuehchis, a tribe of the Tatars The Śakas, after fighting their way, through the Greek kingdoms, which were ceded to Chandragupta by Seleukos and which became independent after the death of Aśoka, invaded India through Sindh and established themselves at Mathurâ, Ujjayinî and Girinagara as Kshatrapas or viceroys under their king at Seistan which means "the land of the Sse", or Śakas Meanwhile the five tribes of the Yushtis or Yuehchis being pressed from behind conquered Baktria in 126 B C (see **Bâlhika** and **Śâkala** and **Pañchanada**). About a century afterwards the Kushanas one of the branches became predominant The Kushanas after defeating the Śaka suzerain in Seistan pushed forward and conquered the Panjab and ousted the Śaka satrap from Mathurâ, and they made Takshasilâ their capital of the kingdom extending from Baktria to the Doab of the Ganges, and Mathurâ remained their subordinate capital Kanishka belonging to the Kushan tribe of the Tartars, became the king of the Kushan kingdom in the first or second century A D The resemblance of the following names of the countries, rivers and mountains in Śâkadvîpa as given in the ancient Hindu works to those mentioned by Ptolemy in his geography is striking -

Mahâbhârata, Bhishma Parva ch 11—Śâkadvîpa	*Ptolemy* (McCrindle's translation pp 283—297 Skythia
	Countries (Varshas)
Kumuda	Inhabited by the Komedai (a mountain district called Komedorum Montes by the Greeks) between the source of the Oxus and the Jaxartes Komedorum Montes is the Tsung hing mountain of Hiuen Tsiang, see Kiu mi-to in Beal's *RWC* vol I, p 41
Sukumâra	Komaroi
Jalada	Golaktophagoi
Jalandhara	Salateroi (p 268) or the Zaratoi (p 288)
	Countries (Janapada)
Mṛiga	Margine or Margiana, present Merv (Bretschneider's *Mediæval Researches*, vol. II, p 103)
Masaka	Massagetai
Mandaga	Makhaitegoi

	Rivers
Sitâ	The Syr daria or the Jaxartes (*daria* means river)
Chakshuvarddhana	The Oxos or the Oxus
Kumârî	The Rha or the Volga
	Mountains
Meru	Mt Imaus
Malaya	Alana mountain
Śyâma giri	Kaukasos Mount (including the Beloortag and the Mustag mountain which means the Black mountain It is identical with Mount Syâmaka of the *Avesta* (Yast XIX 5, *SBE*, vol XXIII p 288)

Vishnu Purâna, pt II, ch 4—*Ptolemy* (McCrindle's translation, pp 283—297)

	Countries
Kusumoda	Inhabited by the Khorasmai (p 282)
Maudâdi	Inhabited by the Mardyenoi (p 281)
	River
Ikshu	The Oxos
	Mountain
Asta-giri	Aska tangka (*tangka* means mountain, p 285)
Durga Śaila	The El Burz mountain, both the words *Durga* and *Burz* mean a fort (see my *Rasâtala or the Under World* in the *Indian Historical Quarterly*, vol I ff)
	Town
Mârkaṇḍa	Samarkand (p 274), the capital of Sogdo or Sogdiana, called Maracanda (Bretschneider's *Mediæval Researches*, II, p 58, McCrindle's *Invasion of India by Alexander the Great*, p 40)

It should be noted that in Śakadvîpa, the river Hiranvatî (the river of gold) mentioned in the *Mahâbhârata* (VI, ch 8), forming the boundary of the country of the Suparṇas or Garudas, is evidently Zarafshan, the (distributor of gold) It is the river Hâṭaki Nadî of Rasâtala of the Bhâgavata (V, ch 24) It rises in the Fan tau mountains and falls into Kara-kul lake

Śâkala—The capital of Madradesa (*Mahâbhârata*, Sabhâ, ch 32) It has been identified by Cunningham with Sanglawala Tiba on the Apagâ river west of the Ravi in the district of Jhang in the Panjab But this identification has been proved to be erroneous, it has been identified with Chuniot or Shakkot in the Jhang district But Dr Fleet has identified

Śâkala with Sialkote in the Lahore division Panjab (Smith's *Early History of India* 3rd ed, p 75, Rapson's *Ancient India*, p 130), and this identification is confirmed by the local tradition that the town was founded by Râjâ Sâl (i e Śalya), uncle of the Pândavas It became the capital of the Greek king Demetrius after his expulsion from Bactria and of his successors down to Dionysius who ascended the throne after Menander,—Milinda of the Buddhists (140—110 B C), (see **Bâlhika** and **Śâkadvipa**) The *Vâyu Purâna* (ch 99) also mentions that eight Yavana kings reigned at this place for 82 years Śâkala was called Euthydemia by the Greeks (see McCrindle's *Ptolemy*, p 121) and Sâgala by the Buddhists (*Kalinga Bodhi Jâtaka* in *Jataka* Cam ed IV, 144) It is the birth place of Sâvitrî the wife of Satyavâna (*Matsya Purâna*, ch 206) Salya, the brother of Mâdrî, was king of Madra at the time of the *Mahâbhârata* Mihirakula made Śakala his capital in 510 A D after the death of his father Toramâna who had established himself at Malwa with the white Huns but according to some authorities Mihirakula's grandfather Lakhan Udayâditya established his capital at Śâkala (see **Magadha**)

Śâkambharî—1 Sambhâra in Western Rajputana (*Mbh* Âdi P ch 78, *Ind Ant*, VIII 159, X 161 *JRAS* vol XVII p 29) where a well called Devayâni is pointed out as the identical well in which Devayânî who afterwards became the queen of Râjâ Yayati, was thrown by the princess Sarmishthâ Śâkambhari is the capital of Sapâdalaksha country (*Ep Ind*, vol II, p 422) See **Sapâdalaksha** 2 The celebrated temple of Śâkambharî is situated in Kumaun on the road from Hardwar to Kedârnâth The temple of Śâkambhari Devî is situated on Mount Sur Kot on north western part of the Sewaliks (*Calcutta Review*, vol LVIII (1874) pp 201 f, *Devî Bhagavata*, VII ch 28)

Sakaspura—Same as **Sankâsya** (Hardy's *M B*, p 31)

Sakasthâna—Sistan, where the Śakas first settled themselves though they afterwards spread to other parts of Central Asia (Mathura Lion Pillar Inscription Cunningham's *Bhilsa Topes*, p 128) It was called Drangiana before it bore name of Śakasthâna afterwards it was called Sijistan and its modern name is Seistan (Rapson's *Anc Ind*, p 137)

Sâketa—Ayodhyâ or Oudh (*Hemakosha*) Its capital was Sujanakot or Sanchankot, the Shachi of Fa Hian, thirty four miles north west of Unao in Oudh (Dr Rhys Davids *Buddhist India*, p 39) on the river Sai in the Unao district It appears from the *Mahâvagga* (VII, 1, 1 in the *Sacred Books of the East*, vol XVII) that the town of Sâketa was six leagues from Śrâvastî McCrindle identifies it with Ayodhyâ, the Sageda of Ptolemy

Śakra-kumârikâ—Near Renukâ tîrtha, about sixteen miles to the north of Nahan in the district of Sirmur in the Punjab The name of Śakra kumârikâ was used by way of contradistinction to Kanyâ kumârikâ (*Mahâbhârata* Vana, ch 82, v 81)

Śâlagrâma—A place situated near the source of the Gandak where Bharata and Rishi Pulaha performed asceticism (*Padma P*, Pâtala kh, ch 78, *Bhâgavata*, sk V, ch 7) It was the birth place of Mârkanda (*Brihat Nâradîya P* ch 5) Jada Bharata's hermitage was situated on the Kâkaveni river on the north of Redigrâma, and that of Pulaha in the latter village (*Archâvatara sthala vaibhava darpanam*) For the description of Śâlagrâma and the holy stones called Śâlagrâma (see Oppert's *On the Original Inhabitants of Bhâratavarsha or India*, pp 337-359, Wilford's *Ancient Geography of India* in *Asia Res*, XIV, p 414, *Brahma vaivartta P*, ii, ch 13) See **Muktinâtha**

Sâlagrâmî—The river Gandak, especially that portion of it which is within half a mile of Muktinâtha, the bed of which abounds with sacred stones called Śâlagrâma see **Muktinâtha** (*Barâha P*, ch 144) It is also called Kâlî

Sâlâtura—The birth-place of Pânini, the celebrated grammarian (Hiuen Tsiang in Beal's *RWC*, vol I, p 114 note, but see Râm Dâs Sen's *Pânini* in the *Aitihâsika Rahashya*, and Weber's *History of Indian Literature*, p 218) It has been identified by Cunningham (*Anc Geo*, p 57) with the village of Lahor (Lahul of G Buhler's *Brahma Alphabet*, p 23) to the north west of Ohind in the Panjab It was situated within the ancient country of Gandhâra Pânini flourished between the eighth and ninth centuries before the Christian era (Rajanikânta Gupta's *Pânini*) According to Dr Bhandarkar also, Pânini flourished in the beginning of the seventh century before the Christian era if not earlier But in the *Indian Antiquary* (vol I, p 302), it is said that Pânini lived at the time of Pushpamitra, king of Magadha (178 to 142 B C) Professor Max Muller supposes that Pânini lived in the middle of the fourth century B C (*History of Ancient Sanskrit Literature*, pp 245, 301) but Professor Goldstucker refutes this view in his *Panini*, and has proved that Kâtyayana, the author of the *Varttikas*, lived later than Panini and Patañjali, the author of the *Mahâbhâshya*, lived later than Katyayana Panini must have preceded Vyâdi by at least two generations, the latter was the author of the grammatical work called *Sangraha* Pânini was also called Dâkshâyana his mother's name being Dakshî (Goldstucker's *Pânini*)

Salilarâja-tirtha—The place where the Indus falls into the ocean (*Mahabhârata* Vana ch 82 *Padma P* Svarga ch XI) Salilarâja is another name for Baruna (*Mbh* Udyoga ch 97)

Salivâhanapura—Pattana (see **Pratishthâna**)

Salmali-dvipa—Chaldia Chal-dia appears to be a corruption of Salmali-dvipa Perhaps the rivers Nivritti and Bitrishna are the Euphrates and Tigris respectively (*Brahmanda P* ch 53) Mesopotamia or Assyria

Salva—It was also called *Marttikâvata* It was near Kurukshetra (*Mbh*, Virâta ch 1) It was the kingdom of the father of Satyavâna, the husband of the celebrated Savitri (*Mbh* Vana P, ch 282) Its king was Salva who attacked Dvaravati It comprised portions of the territories of Jodhpur Jaipur and Alwar See **Mârttikâvata** and **Śâlvapura**

Sâlvapura—Alwar (Cunningham *Arch Rep*, vol XX p 120, *Matsya Purana*, ch 113 *Harivamsa*, Vishnu, ch 51) It was also called Saubhanagara, the capital of Râjâ Śâlva, who was king of the country called Marttikâvata, he was killed by Krishna (*Mbh* Vana P ch 14) See **Mrittikâvatî** The Bhaulingis of Pânini, the Bolingai of Ptolemy, were a branch of the Śâlvas They lived on the western slope of the Aravali mountain (McCrindle's *Ptolemy* p 163)

Samâdhi-giri—Same as **Samida-giri**

Sâmalanâtha—Same as *Śyâmalanâtha* (*Matsya P*, ch 22)

Samangad—Same as **Samugad**

Sâmanta-kûta—Adam's Peak in Ceylon (*Upham's Rajavali*, pt 1)

Samanta-pañchaka—Same as **Kurukshetra**

Samatata—East Bengal (*Brihat samhitâ*, ch xiv) Lower Bengal (Dr Bloch's *Arch S Rep*, 1902, in the *Supplement to the Calc Gaz* Sept 17, 1902, p 1303 *Devî Purana*, ch 46) The Delta of the Ganges and the Brahmaputra (Smith's *Early History of India*, p 249, Cunningham's *Anc Geo*, p 501) It was situated to the east of the Bhâgirathî and south of Pundra Epigraphical evidence, however, shows that Samatata comprised the districts of Comilla, Noakhali and Sylhet (*JASB*, 1915, pp 17, 18) It was conquered by Samudra Gupta (see Allahabad Stone Pillar Inscription of Samudra Gupta in *Corp Ins Ind*, III, p 1) Its capital was Karmmânta, modern Kamta, near Comilla in the district of Tipârâ, Bengal (*JASB*, 1914, p 87)

Sambalaka—See **Semulapura**

Sâmbapura—Multan on the river Chandrabhâgâ (Chinab) (*Bhavishya P*, Brahma Parva pt I, ch 140, v 3, and *Arch S Rep*, v, pp 114 ff) It was founded by Sâmba, son of Krishna

Sambhalagrâma—A village near Moradabad in the district of Rohilkhand eighty miles to the east of Delhi, where Vishnu would incarnate as Kalki, the ninth Avatâra (*Bhâgavata P*, XII, ch 2 v 18, *Kalki P*, ch 2, and *Archâiatara sthala vaibhava-darpanam*) It is the Sambalaka of Ptolemy (McCrindle s *Ptolemy*, p 133) According to Col Yule, Sambhal is Northern Rohilkhand (*Ind Ant*, III, p 115)

Sambheda—A place of pilgrimage at the mouth of the river Sindhu or Indus (*Amarakosha*, Pâtâla varga)

Sambûka-âsrama—Ramtek, north of Nagpur in the Central Provinces, where Sambûka a Śûdra, performed asceticism, for which reason he was killed by Ramachandra Hence it may be identified with the Śaibala giri a mountain mentioned in the *Râmâyana* (Uttara, ch 75) At the time of Kalidasa the author of the *Meghaduta*, it was known by the name of Râmagiri (*Meghaduta* pt I, v 1) See **Śaibala-giri** and **Râmagiri.**

Samet-Sikhara—The Parasnath hill in the district of Hazaribagh in the Behar province, two miles from the Isri station in the Grand Chord Line of the E I Railway the holiness of which is held in great estimation by the Jainas It is the eastern country of Jaina worship as *Mount Abu is the western one* Parsvanatha the twenty third Tirthankara of the Jainas died here at the age of one hundred years Parasvanâtha was the son of Asvasena, king of Benares, by his Queen Bâma He was born 250 years before Mahâvira at Bhelupurâ in Benares His followers were called the Svetambaras as the followers of Mahâvira, the twenty fourth and last Tirthankara were called Digambaras (Prof Jacobi s *Kalpa sutra* in *SBE*, vol XXII, p 271) The hill was the scene of nirvana of no less than nineteen of the twenty four Tirthankaras Same as **Samida-giri** and **Malla-parvata** For the names of the 24 Tîrthankaras of the Jainas, see **Srâvasti** The five holy places of the Jainas are Śatruñjaya, Girnar Abu Astâpada (see **Prabhâsa**) and Sametasikhara, but the *Indian Antiquary* (vol II 1872 p 354) has Chandragiri in the Himalaya instead of Astâpada

Samida-giri—Same as **Samet-Sikhara** Perhaps Samidagiri or Sammidagiri is a variation of Samâdhi giri (or Śikhara) as 19 Tirthankaras obtained Nirvana on this hill

Samugaḍ—Fatehabad, nineteen miles east of Agra (Bernier s *Travels* p 43) where Aurangzeb defeated Dara Samugad is a corruption of Samanagara

Sâñchi—Same as **Śânti**

Sandhyâ—The river in Sindh in Malwa, a tributary of the Yamuna (R K Roy s *Mbh*, Sabhâ, ch 9, p 282 n)

Sâṇḍilya-âsrama—1 Chitaimandâipur in the district of Faizabad in Oudh was the hermitage of Rishi Sandilya, the celebrated author of the *Sândilya sûtras* 2 Śâradâ (see **Sâradâ**)

Sangala (of the Greeks)—Same as **Sâkala** (Cunningham s *Anc Geo*, p 180) Dr Bhandarkar (*Ind Ant*, I 22) and McCrindle (*Invasion of India by Alexander the Great*, p 348), however, identify it with Śankala of Panini (*Sutra*, IV, 2, 75) and place the country between the Hydraotes and Hypasis, probably in the district of Amritsar and towards the hill Mr V A Smith is also of opinion that the identification of Sangala with Śâkala is erroneous, he supposes Sangala was in the Gurudaspur district (*Early History of India*, p 65 *note*)

Sangama-tîrtha—Same as **Râmeśvara**. See **Setubandha**.

Sangameśvara—1. A town in Konkana about 20 miles north-east of Ratnagiri. It was the capital of a Chalukya prince Somadeva (see **Paraśurâma-kshetra**). 2. It is a Lingayet place of pilgrimage on the confluence of the Malaprabhâ and the Krishnâ (*Bomb. Gaz.*, vol. XXIV, p. 119). Basava, the founder of the Lingayet or Jangama sect, died at this place (Wilson's *Mack. Col.*, pp. 310, 311). 3. A shrine of Śiva at the confluence of the Ganges and Barunâ in Benares (*Linga P.*, I, ch. 92).

Sañjân—An old village called also Sañjaya in the Thana district, Bombay Presidency. It is the *Sindan* of the Arab writers. It was also called Shahjan. Shaheriar was the first priest of the Parsis to settle there in 716 A.D. See **Devabandara**. It is evidently the Sañjayantinagari of the *Mbh.* (Sabhâ, ch. 31) conquered by Sahadeva.

Sañjayanti Nagari—Same as **Sañjân**.

Sânkala—See **Sangala** (Pâṇini's *Ashtadhyâyî*).

Śankarâchârya—The name of a mountain at present called Takht-i-Suleiman near Śrinagar in Kashmir. On the top of the hill Asoka's son Kunâla (or Jaloka) built a monastery now converted into a mosque, where the celebrated reformer Śankarâchârya established Śiva worship. See **Gopâdri**. The old Hindu name of the hill was Sandhimâna parvata. The temple of the Mahâdeva Jyeshṭha Rudra (or Jyeshtheśvara) was on the top of the mountain (*Rajatarangini*, bk. I, v. 124).

Sankara-Tirtha—In Nepal immediately below the town of Patan at the confluence of the Bâgmatî and the Manimati (Manirohini). Śiva is said to have performed asceticism at this place for obtaining Durgâ (*Svayambhu P.*, ch. 4, p. 298).

Sankâsya—Sankisa or Sankisa Basantapura situated on the north bank of the river Ikshumatî, now called the Kâli-nadî, between Atranji and Kanouj, and twenty-three miles west of Fategarh in the district of Etah and forty-five miles north-west of Kanouj. In Patañjali's *Mahabhashya* Sânkasya is said to be four *yojanas* from Gavîdhumat which has been identified with Kudarkot in the Etwa district of the United Provinces (*Ep. Ind.*, vol. I, pp. 179-183). It was the capital of Rajâ Kusadhvaja, brother of Śiradhvaja Janaka, the father of Sîtâ of the *Ramâyana* (Âdi K., ch. 70). It was a famous place of Buddhist pilgrimage as it was here that Buddha descended from the Trayastrimsa heaven by the ladder of gold, accompanied by the gods Indra and Brahmâ. Cunningham supposes that the temple of Bisâri Devi occupies the site of the three staircases (*Arch. S. Rep.*, vol. I, pp. 271 f.). There is also a stûpa of Asoka at this place. It was visited by Fa Hian in 415 A.D. and by Hiuen Tsiang in 636 A.D. See **Kapitha**.

Śankha—1. The river Sank, a tributary of the Brâhmani in the Chutia Nagpur division (*Mbh.*, Vana, ch. 83); it is called also **Sankhini**. 2. A place of pilgrimage on the north bank of the Sarasvati in Kurukshetra near Dvaitavana (*Mbh.*, Salya, ch. 38).

Sankhini—See **Sankha** (1).

Śankhoddhâra—The island of Baṭi (Beyt) belonging to the province of Guzerat, situated at the south-western extremity of the gulf of Cutch. Vishnu is said to have destroyed a demon named Śankhâsura at this place and to have delivered the Vedas (*Padma P.*, ch. 71; Hamilton's *East India Gazetteer*, s.v. Bata Isle).

Śankukarṇa—The southern portion of Benares (*Brihat Nâradîya P.*, pt. II, ch. 48, v. 20).

Sânta-tîrtha—At Gungesvarî ghâṭ in Nepal, where the river Maradârikâ joins the Bâchmatî or Bâgmatî. Pârvatî is said to have performed asceticism at this place (*Svayambhu P.*, ch. 5, p. 250).

Sânti—Sâñchi, about six miles to the south west of Bhilsa and twenty miles north east of Bhupal (Cunningham's *Bhilsa Topes*, p 181) It is celebrated for ancient Buddhist topes constructed according to different authorities in the 5th, 3rd, or 1st century B C The great tope was built about 188 B C by a king of the Sunga dynasty (Sir Monier Williams' *Modern India*, p 130) One of the topes contained the ashes of Sâriputra and Moggallâna two of the principal disciples of Buddha (see **Nâlandâ** and **Srâvasti**) The railing was constructed in 250 B C, and the gate in the 1st century A D Dr Fleet, however, considers that the ancient name of Sâñchi is Kâkanâda (*Corp Ins Ind*, vol III, p 31) For a description of the Sâñchi topes, see Cunningham's *Bhilsa Topes*, p 183 See **Kâkanâda**

Sapadalaksha—1 Same as **Śâkambhari** modern Sambhar in Eastern Rajputana (Tawney *Prabandhachintâmani* p 120 *Ep Ind* II p 422) 2 There is also a temple of Śâkambhari in Kumaun Sapâdalaksha is the Sanskrit form of the modern Sewalik (*Bom Gaz*, vol I, pt I p 157) The corruption of Sapâdalaksha appears to be Sawâlâkh (Upham's *Râjavali* p 50), and Sewalikh is the corruption of Sawâlâkh

Sappinî—See **Giriyek** (*SBE*, XIII, p 254 *n* Goonératne's *Anguttara Nikâya* p 210)

Sapta-dvîpa—The seven dvîpas or insular continents mentioned in the Purânas are Jambu Plaksha Sâlmalî Kuśa, Krauñcha Śâka and Pushkara (*Padma P* Kriyâyogasâra, ch I)

Sapta-Gaṇḍakî—The seven rivers which unite and form the river Gandak are the Bariga the Śâlagrâmî or the Nârâyanî the Śvetî Gandakî, the Marsiangdî the Daramdî the Gandî and the Trisula (*JASB* XVIII, p 762 map)

Sapta-Gangâ—Gangâ Godâvarî Kâveri Tâmraparnî Sindhu Sarayu and Narmadâ are called Sapta Gangâ (*Siva P* bk 2 ch 13)

Sapta-Godâvarî—A place of pilgrimage mentioned in the Purânas situated at Solangipur sixteen miles from Pithâpura (Pishtapura of Samudra Gupta's inscription) one of the stations of the East Coast Railway not far from Râjamahendri in the Godâvari district (*Mbh*, Vana P, ch 85, *Padma P*, Svarga ch 19) According to some writers the seven mouths of the Godâvarî were called by this name (*Râjataranginî* bk viii, s 34449—Dr Stein's trans, vol ii p 271 note)

Saptagrâma—Sâtgâon, an ancient town of Bengal near Magrâ in the district of Hughly, it is now an insignificant village consisting of a few huts It was a great emporium of commerce and the capital and port of Râdha at the time of the Romans, who knew it by the name of *Ganges Regia* It was also the capital of Western Bengal at the time of the Mahomedans (Lane Poole's *Mediaeval India under Mahomedan Rule*, p 164) It was situated on the Ganges The recession of the Ganges in 1630 A D and the rise of Hughly into a royal port caused its ruin (see my *Notes on the History of the District of Hughly or the Ancient Râdha* in *JASB*, 1910) Formerly Saptagrâma implied seven villages Bânsberia Kristapura, Bâsudevapura, Nityânandapura, Śibpur, Sambachorâ and Baladghâti For the life of Zaffer Khan, the conqueror of Saptagrâma, see *JASB*, XV (1847), p 393 Ptolemy says that Gange was the capital of the Gangaridai The Ganga-ridai were evidently the Gangâ-Râdhis or the inhabitants of Râdha who lived on the west bank of the Ganges, the eastern boundary of Râdha being the Ganges and hence Gange is evidently Saptagrâma, it is the "Port of Ganges" of the *Periplus of the Erythræan Sea*, the sea being then closer to Saptagrâma than it is at present hence Saptagrâma was the capital of Râdha in the 1st or 2nd century of the Christian era (see *JASB*, for 1810) Saptagrâma was visited

by Ibn Batuta in 1346 A D He calls it by the name of Sudkâwân which he describes as a large place "on the shore of the great sea" but says it was close to the junction of the Ganges and the Yamunâ (evidently at Triveni) According to him, Sâtgâon was not only a port, but the residence of Fakruddin the then Sultan of Bengal (*Ind Ant*, III, p 210) Merchants from various parts of India as Kalinga Tailinga Gujarat etc used to come to Saptagrâma for trade (*K Ch*, pp 196, 229 Schoff's *Periplus* p 26 McCrindle's *Ptolemy*)

Sapta-Kauśikâ—See **Mahâkausikâ**

Sapta-Konkana—The following territories in the Malabar coast were called the seven Konkanas Kerala, Tulu Govarâshtra Konkana proper, Karahâtaka Barâlâttâ and Barbara (Wilson, *As Res*, XV p 47 Dr Stein's *Râjataranginî* vol 1, p 136) See **Parasurâma-kshetra**

Sapta-Kulâchala The seven principal mountains which are Mahendra Malaya, Sahya Suktimâna Gandhamâdana Bindhyâ and Pâripâtra For the Gandhamâdana the *Matsya P* (ch 114) has Rikshavâna and the *Agni P* (ch 118) has Hema parvata

Sapta-Mokshadâpurî—The seven holy towns are Ayodhyâ, Mathurâ, Mâyâ Kâsî Kâñchi, Avantî and Dvârâvatî (*Bṛihat Dharmma Purâṇa* Madhya kh, ch 21)

Sapta-Pâtâla—See **Rasâtala**

Saptârsha—Satara in Mahârâshṭra (*Vishnu Samhita* ch 85)

Sapta-sâgara—The seven seas are (1) *Lavana* (salt) or the Indian Ocean surrounding Jambu dvîpa or India (*Padma P*, *Kriyayogasâra* ch 1), (2) *Kshîra* (inspissated milk), it is a corruption of Shirwan Sea as the Caspian Sea was called (Yule's *Marco Polo* vol I, p 59 note) and it formed the northern boundary of Śâka dvîpa (*Barâha P*, ch 86), (3) *Surâ* (wine) it is a corruption of the Sea of Sarain which is another name for the Caspian Sea (Yule's *Marco Polo*, vol II p 494), and it formed the southern or south eastern boundary of Kusa dvîpa (*Brahmânda P* ch 51, the *Barâha P* ch 87, has Kohura Sagara instead of Surâ) (4) *Ghrita* (clarified butter), it is a corruption of the Erythræan Sea or the Persian Gulf, and it formed the boundary of Sâlmala dvîpa or Chaldia, that is Assyria (*Baraha P* ch 89) (5) *Ikshu* (sugarcane juice), Ikshu is another name for the Oxus (*Vishnu P*, pt II, ch 4), here the river is taken as a sea It formed the southern boundary of Pushkara dvîpa (*Barâha P* ch 89) Pushkara being evidently a variant of Bhushkara or Bokhara (6) *Dadhi* (curd) or the sea of Aral, Dadhi is the Sanskritised form of Dahi (Daha) the name of a Scythic tribe which lived in the Upper Jaxartes (*JBBRAS*, vol XXIV p 548) and evidently on the shores of this lake, it formed the boundary of Krauñcha dvîpa (*Barâha P* ch 88), (7) *Svâdu* juice (sweet water), it is perhaps a corruption of Tchadun a river in Mongolia it formed the boundary of or rather flowed through Plaksha dvîpa See my *Rasâtala or the Under world* in the *IHQ* vols I ff

Sapta-saila—Yelu mala, a cluster of hills 16 miles north of Cannanore in the Malabar Coast, the first Indian land seen by Vasco-da Gama in 1498 (Yule's *Marco Polo*, vol II, p 321)

Sapta-Sârasvata—1 The collective name of seven rivers Kâñchanâkshi in Naimishâranya, Bisâlâ in Gaya Manauramâ in Kosala, Oghavatî in Kurukshetra, Suenu in Haridvâra, Bimalodâ in the Himalaya and Suprabhâ in Pushkara (*Mbh*, Śalva P, ch 39) 2 A place of pilgrimage in Kurukshetra (*Mbh* Vana, ch 83)

Sapta-Sindhu—The Panjab where the early Aryans, who were afterwards called the Hindus, first settled themselves after their migration to India The seven Sindhus (rivers) are the Irâvatî, Chandrabhâgâ, Bitastâ, Bipâsâ Śatadru, Sindhu and Sarasvatî or the Kabul The word Sapta Sindhu of the *Rig Veda* (VIII, 24, 27) is the Hapta Hendu of the *Vendidad*

(I 73) (*Bhavishya P*, Pratisarga Parva pt I, ch 5 and Max Muller's *Chips from a German Workshop*, vol I p 83) The ancient Aryans who lived in the Panjab at the time of the *Rig-Veda* were divided into five tribes called the Purus (or Bharatas, afterwards called Kurus) who lived on the north of the Râvi the Tritsus (called Pañchâlas) who lived on the north and south of the Sutlej, Anus, Yadus and Turvasus (Ragozin's *Vedic India*, p 323).

Sarabhû—Same as **Sarayu** (*Vinaya pitaka* Chullavagga, 9, 1 3 and 4 in *SBE* XX, p 301, XXXV, p 171, *Milindâ pañha*, 4 1 35) It is the Saraboo of Ptolemy

Sâradâ—Sardi, on the right bank of the Kissen Gangâ near its junction with the Madhumatî near Karnraj in Kasmir it is one of the Pîthas where Sati s head is said to have fallen (Gladwin s *Ayeen Akbery*, pt I, p 396, Dr Stein's *Râjataranginî* vol II p 279, *Skanda P* Nagara Kh, ch 157) Sândilya Muni performed austerities here For a description of the temple, see Dr Stein s *Râjataranginî*, vol II p 279 Lalitâditya Muktâpîda, king of Kasmir, having treacherously killed a king of Gauda, the Bengalees entered Kasmir on the pretext of visiting the temple of Sâradâ, destroyed the image of Râmasvâmin (Vishnu), mistaking it for that of Parihâsa-kesava left as surety for safety of the king of Gauda (Dr Stein's *Râjataranginî* vol I, p 152) It is called Sarvajña Pîtha in the *Sankaravijaya* (ch 16) Sankarâchârya was not allowed to enter the temple till he answered the questions put to him by learned men belonging to various sects.

Sâradâ-Matha—One of the four Mathas or monasteries established by Sankarâchârya at Dvârikâ in Guzerat (see **Sringagiri**)

Sâranganâtha—Its contraction is Sârnâth same as *Mrigadâva* (see **Mrigadâva**). It was at this place that Buddha after the attainment of Buddhahood preached his first sermon or what is called ' turned the wheel of law (*Dharmachakra*) The Dhamek stupa, according to General Cunningham was originally built by Asoka (*Arch S Rep* vol 1 p 112) on the spot where Buddha first preached his doctrine to Kaundinya and four other Brâhmans or as it is called ' turned the wheel of law On the north of the Dhamek stupa there are the ruins of a stupa where Buddha predicted about the future Buddha Maitreya, but according to Hiuen Tsiang the site where he first proclaimed the truths is marked by Asoka s pillar recently discovered, and the Dhamek stûpa marks the place where Buddha prophesied about the future Buddhahood of Maitreya At a spot near the mouth of the river Asî, Buddha converted Yasa and his four friends, Purna Bimala, Gavampati and Subâhu

Sârasvata—1 The Pushkara Lake near Ajmira (*Varâha P*, ch III) 2 Sârasvata or Sârasvatapura was situated on the north west of Hastinâpura (*Hemakosha*) It was the capital of Bîravarmma of the *Jaiminibhârata* (ch 47)

Sârasvatapura—Same as **Sârasvata**

Sarasvatî—1 The river Sarasvatî rises in the hills of Sirmur in the Himalayan range called the Sewalik and emerges into the plains at Âd Badri in Ambala, and is deemed as one of the most sacred rivers by the Hindus The fountain from which the river takes its rise was situated at the foot of a *plaksha* tree, and hence it was called Plakshâvatarana or Plaksha prasravana and frequented as a place of pilgrimage (*Mbh*, Âdi P, ch 172 and *Padma P*, Svarga, ch 14, *Rig-Veda*, X, 75) It disappears for a time in the sand near the village of Chalaur and reappears at Bhavânipura At Bâlchhappar it again disappears but appears again at Bara Khera, at Urnai, near Pehoa, it is joined by the Mârkanda and the united stream bearing still the name of Sarasvatî ultimately joins the Ghaggar (Gharghar) which was evidently the lower part of the Sarasvatî (*Panjab Gazetteer* Ambala District, ch 1)

The Ghaggar or Gaggar is believed to have been the ancient Sarasvatî though it is not known how it has lost that name (*JRAS*, 1893 p 51) see **Pâvanî** The *Mahâbhârata* also says that after disappearing, the river appears again at three places, namely at Chamasod bheda, Śirodbheda and Nâgodbheda (*Vana Parva*, ch 82) The Sarasvatî is described in the *Rig Veda* as a flowing river, Manu and the *Mahâbhârata* speak about its disappearance in the sand at Binâsana-tirtha near Sirsa (*JRAS*, 1893, p 51) In the Vedic period the Sarasvatî was a very large river and it flowed into the sea (Max Muller's *Rig Veda Samhita*, p 46 commentary) The *Rig-Veda* does not even hint about its subterranean course in the Triveni at Allahabad The Kurukshetra Sarasvati is called the Prâchî or Eastern Sarasvatî (*Padma P* Uttara Kh, ch 67) The name, however, is specially applied to the Pushkara Sarasvatî, that is the Sarasvati which with the Looni issues out of the Pushkara Lake (*Padma P*, Srishti Kh, ch 18) It falls into the Gulf of Kutch 2 A river near Somnath in Guzerat now called Raumâkshi (see **Prabhâsa**) It is a small river which rising in Mount Abu runs westward towards the Runn of Kutch from the celebrated shrine of Koteśvara Mahâdeva in the marble hills of Arasoor (Forbes, *Râsamâla*) It is called Prabhasa Sarasvati, and is supposed to be identical with the Prâchi Sarasvati (*Skanda P*, Prabhasa Kh Prabhâsa mâhât, chs 35, 36) On the bank of this river below an aspen tree near Somnath, Krishna breathed his last 3 Arachosia or Eastern Afghanistan (the district of Kandahar), Sarasvati being written as Haraikhaiti in the Zendavesta It is mentioned as Harauvatish in the Behistun Inscription (Rawlinson's *Herodotus* II p 591) It was also called Saukuta, of which the capital is plausibly identified with Ghazni Dr Bhandarkar doubtfully derives the name of Arachosia from that of the mountain Rikshoda mentioned by Pânini's commentators (*Ind Ant*, I 22) 4 The river Helmand in Afghanistan, the Avestan name of which is also Harakhaiti Hence the *three Sarasvatîs* of the *Atharva Veda* are the Helmand, the Indus anciently called Sarasvatî and the Sarasvatî of Kurukshetra (Ragozin's *Vedic India*) 5. The Arghandav in Arachosia according to Hillebrandt (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol II p 437) 6 A tributary of the Alakânandâ (Gangâ) in Garwal (*Agni P*, ch 109, v 17)

Sarasvati-nagara—Perhaps Sursa on the Sarasvati in Kurukshetra Panjab (*Mbh*, Maushala, ch 7)

Saravana—1 The birth place of Gosala Maukhaliputra near Srâvasti He was the head (or founder) of the Ajîvakas (Hoernle's *Uvâsagadasâo*, Intro, p xiv, Appendix, pp 1, 4) 2 Retakunda the birth place of Kârttika near Kedâranâtha temple in Garwal

Sarâvatî—1 Wilford identifies Śarâvati with the river Bângangâ which passes through the district of Budaon in Rohilkhand (*Asiatic Researches*, vol XIV, p 409, *Padma P* Svarga (Âdi), ch 3) 2 Fyzabad in Oudh (R L Mitra's *Lalitavistara*, p 9), but Śarâvatî appears to be the corruption of Śrâvastî (modern Sahet-Mahet) on the Râptî (Comp *Râmâyana*, Uttara, ch 121 with the *Raghuvamsa*, canto XV, v 97) 3 The river Râptî on which Śrâvastî is situated (*Raghuvamsa*, canto XV) It is the Solomatis of Arrian (McCrindle's *Indika of Arrian*, p 186) 4 The *Divyâvadâna* (Cowell's ed ch 1) places Śarâvatî, both the town and the river, to the south east of Puṇḍravarddhana The river Śarâvatî was the boundary between the countries called Prâchya and Udîchya, the former being on its south eastern side and the latter on its north-western side (*Amarakosha*, Bhûmi varga)

Sarayu—The Ghagra or Gogra in Oudh The town of Ayodhyâ is situated on this river (*Râmâyana*, Bâla K, ch 24) See **Kâma-âsrama** and **Śoṇa.** It is evidently the Sarabhu

of the *Milinda-pañha*, (4, 1, 35) The river rises in the mountains of Kumaun and after its junction with the Kâli-nadi it is called the Sarayu the Ghagra or the Dewâ According to the *Mbh* (*Anuśâsana*, ch 155) it issues from the Mânasa sarovara

Śârikâ—One of the fifty two Pîṭhas where Sati s throat is said to have fallen The temple of Śârikâ Devî is situated on the Hari Mountain, three miles from Srinagar in Kasmir It was the hermitage of Rishi Kâsyapa (see **Kâsyapapura**)

Sarkarâvarttâ—It is perhaps the river Sakri in Bihar which has been incorrectly identified by Mr Beglar with the *Śuktimati* (*Arch S Rep*, vol VIII, p 124, *Bhâgavata*, V, ch 19) Sarkarâ and Varttâ appear to be two distinct rivers (*Devî-Bhâgavata*, VIII, ch 11)

Sarovara—1 See **Nârâyaṇasara** 2 The twelve Sarovaras are —Manda, Achchhoda Lohita, Mânasa Śailoda, Bindusara, Sâyana, Vishnupada Chandraprabhâ, Payoda, Uttara Mânasa, and Rudrakântâ (*Brahmânda P*, ch 51)

Sarpaushadhi-vihâra—Adinzai valley in Buner near the fort Chakdara on the north of the Swat river, visited by Hiuen Tsiang (Dr Stein's *Archæological Tour with the Buner Force*, p 31)

Sarpikâ—A tributary of the Gomati According to Lassen it is the same as *Syândika* (*Ind Alt*, Map) See **Syândikâ**

Sarvaṇa-âsrama—Dohthi or the junction of the two streams Marha and Biswa in the sub division of Akhbarpura, district Fyzabad in Oudh, where according to tradition Dasaratha king of Ayodhyâ killed Rishi Śarvana or Sindhu the son of a blind Rishi, mistaking him for an elephant while the latter was filling a pot with water The hermitage of the Rishi was near the confluence But the *Ramâyana* (Ayodh K ch 63) places the scene near the Sarayu

Saryaṇâvant—Same as **Râmahrada** (*Rig Veda* VII 2 5 Dr Wilson s *Indian Castes* vol I p 86) It is also written Śaryyaṇavata

Śasasthali—Antraveda, the Doab between the Ganges and the Yamuna

Śatadru—1 The river Sutlej, it is also called the Ghaggar or the Ghara which is the united streams of the Sutlej and the Bias from their junction at Endreesa to the confluence with the Chenab The Ghara is known to the inhabitants by the name of Nai (*JASB*, VI, p 179) According to some authorities the Sutlej was not one of the rivers forming the Pañchanad but its old bed was the Sotra or Hakra (Ghaggar), which dried up owing to its diversion into the Bias valley According to Mr G Campbell, the Ghaggar is the principal tributary of the Sarasvatî (*Ethnology of India* p 64, Drs Macdonell and Keith's *Vedic Index of Names and Subjects*, II p 435) See **Sarasvatî** 2 Sulind in the Panjab (*Mârkand P* ch 57 Beal s *RWC*, I p 178)

Satiyaputra—The Tulu country including Mangalore (Asoka s Girnar Inscriptions and Smith s *Asoka*, p 115) But see **Teliṅgana**

Śatruñjaya—The most sacred of the five hills (see **Sametsikhara**) of the Jainas in Kathiawar, at the eastern base of which the town of Palitana is situated, 70 miles north west of Surat and thirty four miles from Bhownagar It is sacred to Âdinâth (see **Srâvasti**) The Chaumukh temple is the most lofty of all the temples on the summit of the hill The Satruñjaya temple was repaired at a cost of one crore and sixty lakhs of rupees by Bâgbhaṭadeva in the reign of Kumârapâla, king of Pattana The *Śatruñjaya Mâhâtmya* was composed by Dhanesvara Sûri at the request of Silâditya of Balabhi

Satyavatî—Same as *Kaisuki* (*Vâyu P* ch 91, v 88) It is mentioned as Suttewle in Gladwin s *Ayeeni Akbery* (p 785)

Saubhanagara—Same as **Śâlvapura.**

Śaukara-kshetra—Same as **Śûkara-kshetra**

Saundatti—Same as **Sugandhavarti**

Saurâshtra—The Peninsula of Guzerat or Kathiawad, the Syrastrene of Ptolemy The name was also applied to the country from Sindh or the Indus to Baroach, that is, Guzerat, Cutch and Kathiawar (*Râmâyana*, Âdi, ch 13) Saurâjya was a synonym of Saurâshtra (*JASB*, 1873, p 105) Its capital was Balabhî (*Dasakumâracharita*, ch 6) It was governed by the Satraps under Asoka and the Maurya kings, then by the Sah kings from the first century B C to the third century A D, and after them by the Senâpatis under the Guptas of Kanouj Under the Gupta emperors its capital was Bâmanasthali, modern Banthali, before Balabhi became its capital. According to local tradition Mâdhavapura in Kathiawar was the place where Krishna was married to Rukminî Krishna met his death at Prabhâsa Patan near Verawal

Śauripura—The name given by the Jainas to the town of Mathurâ (*Uttarâdhyayana* in *SBE*, XLV, p 112) The Jaina Tirthankara Arishtanemi or Neminâtha was born at this place and he died on the Summit of Mount Girnar (*Kalpa Sutra* in the *Sacred Books of the East*, vol XXII, p 276) But according to the *Dhâlasagara*, a Jaina work, Śauripura and Mathurâ are two different towns Śaurî, who succeeded his father Śûra, king of Mathurâ, removed his capital to a newly built city named Śaurîpurî, while his younger brother Suvîra remained at Mathurâ

Sauryapura—Same as **Śaurîpura**

Sauvîra—It has been identified by Cunningham with Eder, a district in the provinces of Guzerat which was Badari of the Buddhist period at the head of the Gulf of Kambay (*Anc Geo*, p 497) Sauvîra was the Sophir or Ophir (*q v*) of the Bible (but see **Surpâraka**) and Sovira of the *Milinda Pañha* (*SBE*, vol XXXVI p 269) where it is described as a seaport According to another writer, Sauvira was situated between the Indus and the Jhelum, hence it was called Sindhu Sauvîra (*Mbh*, Bhishma, ch 9, *Râmâyana*, Âdi, ch 13) The *Satruñjaya Mâhâtmya* places it in Sindhu or Sindh It appears from the *Agni Purâna* (ch 200) that the river Devikâ and from *Bhâgavata P* (v 10) the river Ikshumati flowed through Sauvîra Dr Rhys Davids places Sauvira in his Map to the north of Kathiawar and along the Gulf of Cutch (*Buddhist India*, Map facing p 320, and *Bhâgavata*, V, ch 10 I, ch 10, v 36) Alberuni identifies it with Multan and Jahrawar (*Alberuni's India*, vol I pp 300, 302, see also *SBE*, XIV, p 148 note) See **Devikâ** Roruka or Roruva was the capital of Sauvîra (*Jâtaka*, Cam Ed, vol III, p 280 – *Âditta Jâtaka*) But these identifications are doubtful In the *Markand P* (ch 57) Sindhu and Sauvîra have been placed in the northern part of India, and mentioned along with Gândhâra, Madra, etc Rapson says that the two parts of the compound word Sindhu Sauvîra are often used separately as names having nearly the same meaning, and he identifies it with the modern provinces of Sindh (*Ancient India*, p 168) Dr Bhagavanlal Indraji says that Sindhu-Sauvîra like Âkarâvanti are usually found together Sindhu is the modern Sindh and Sauvîra may have been part of Upper Sindh, the capital of which was Dâttâmitri (*Early Hist of Gujarat*, p 36), perhaps from Dâttâmitra (Demetrius), king of Sauvira (*Mbh*, Âdi, ch 141) The identification of Sauvîra by Alberuni with Multan and Jahrawar seems to be correct

Śeka—The country of Jhajpur, south east of Ajmir (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 138 note) But the *Mahâbhârata* (Sabhâ, ch 31) places it to the south of the Charmanvatî (Chambal) and north of Avantî (Ujjin) it can therefore be

identified with North Malwa It was conquered by Sahadeva, one of the Pândavas, with Apara Śeka which was evidently on the south of Śeka

Semulapura—1 Semah, near Sambhalpur (Tavernier's *Travels*, Ball's ed, II, ch 13) 2 Sambalaka of Ptolemy, on the river Koil, in the District of Palamu in the Chota-Nagpur division in Bihar, celebrated for its diamond mines It is the Soumelpour of Tavernier

Semulla—Chaul (Bhandarkar's *Hist of the Dekkan*, sec viii)

Senakhandasela—Kandy (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p 235) For the transfer of the tooth-relic from Anuradhâpura, see Mutu Coomara Swamy s *Dâthâvamsa*, Intro, XIX

Serendvîpa—Ceylon

Śeshâdri—See **Trimala** and **Tripadi** It is also called *Śeshâchala*

Setavyâ—To-wai of Fa Hian It has been identified by Prof Rhys Davids with Satiabia (*Indian Buddhism*, p 72, Spence Hardy's *Manual of Buddhism*, pp 88, 347) Mr Vost identifies it with Basedilâ, 17 miles from Sahet-Mahet and six miles from Balarampur (*JRAS*, 1903, p 513) It was the birthplace of Kasyapa Buddha

Setikâ—Ayodhyâ (Oudh) Setikâ is evidently a corruption of Sâketa

Setubandha—Adam's Bridge between India and Ceylon, said to have been built by Râma with the assistance of Sugrîva for crossing over to Lankâ The island of Râmesvaram is the first link in the chain of islets forming the Adam s Bridge The island contains the celebrated temple of Râmesvaranâtha, one of the twelve great Lingas of Mahâdeva, said to have been established by Râmachandra on his way to Lankâ (*Śiva Purana*, I, ch 38, and *Râmâyana*, Lankâ, ch 22) Râmesvara is also called Sangamatîrtha (*Ep Ind*, vol I, p 368)

Seunadeśa—The name of the region extending from Nasik to Devagiri in the Deccan Its capital was Devagiri or Daulatabad (Dr Bhandarkar s *Early History of the Dekkan*, sec xiv) The town of Seunapura was founded by Seunachandra I of the Yâdava dynasty

Shadaranya—Nandi was cursed by Śiva to become a stone, he accordingly became a mountain called Nandi durga or Nandîdroog (Garrett's *Class Dic*, s v *Nandî*) Vishnu interceded on his behalf and Śiva ordered Gangâ who was within his matted hair to fall on the mountain and to wash away the fault of Nandî (the river Pâlâr rises in Nandîdroog) Gangâ replied that if she would descend on earth, she wished that Śiva and Vishnu should have their shrines on the banks of the river, so that she might run between them to the sea The request was granted Śiva came to Kañchipura, where he was established by six Rishis There is a temple of Vishnu at Vellore on the opposite bank of the river Pâlâr The waste country in which these six Rishis dwelt was called Shadaranya or "six wildernesses," which in Tamil was called *Aru cadu*, which in popular language is called Arcot But *Arcadu* is a Tamil compound of *Al* or *Ar*, the banyan tree, and *Cadu* a forest (see Wilson's *Mackenzie Collection*, p 50) See **Japyesvara.**

Shashthi—The island Salsette, about 10 miles to the north of Bombay It was originally a stronghold of Buddhism and subsequently of Śaivism as evidenced by the five groups of caves Kanheri, etc contained therein (Da Cunha's *Hist. of Chaul and Bassein*, p 189) See **Perimuda** It is Shatshashthî of the inscription (*Bomb Gaz*, pt II, p 25)

Śiâli—Tribikramapura, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambara mentioned in the *Chaitanya-Charitâmrita* (*Archâvatâra sthala vaibhava-darpanam*) It is a corruption of "Śrîkâli, same as **Siyâli.**"

Siar—Nâthadwâr on the Banas, twenty-two miles north east of Udayapur in Mewar, where the ancient image of Kesava Deva was removed from Mathurâ by Rânâ Râj Singh in anticipation of Aurangzeb's raid (Tod's *Râjasthân*, vol I, ch 19, p 544, Growse's *Mathura*, ch 6)

Siddhapura—1 Siddhaur, sixteen miles west of Bara Banki in Oudh 2 Sitpur (Sidpur) in the Ahmedabad district in Guzerat, the hermitage of Rishi Karddama and birth-place of Kapila about sixty four miles from Ahmedabad (*Devî Bhâgavata*, IX, 21) Same as **Bindu-sara** (2)

Siddhâśrama- 1 Buxar in the district of Shahabad Vishnu is said to have incarnated as Vâmana (dwarf) at this place On the bank of a small stream called Thorâ, near its junction with the Ganges, on the western side of Buxar, is a small mound of earth, which is worshipped as the birth place of Vâmana Deva (*Râmayana*, Bâlakânda, ch 29) A fair is held here every year in the month of Bhâdra in honour of Vâmana Deva A fair is also held in honour of Vâmana Deva at Fatwa, situated at the confluence of the Ganges and the Punpun, in the district of Patna, where a large number of people bathe on a festival called *Vârunî Dvâdaśî* 2 The hermitage on the bank of the Achchhoda sarovara in Kashmir (see **Achchhoda-sarovara**) 3 A sacred place near Dwârakâ or in Ânartta or Gujerat, where, according to the *Brahmavaivartta Purâna*, the reunion of Krishna and Râdhikâ took place (*Dvârakâ mâhâtmya*, VIII, ch 8) See **Prabhâsa** 4 A hermitage said to be situated in the Himalaya between Kanchanjanga and Dhavalagiri, on the bank of a river called Mandakini, 14 miles from Namar Bazar (*Râmâyana*, Kish K, ch. 43)

Śilâ—1 The river Gandak (Wright's *History of Nepal* p 130, note 33). 2 A river in the Rudra Himalaya near the source of the Ganges in Garwal (*Archâvatâra sthala-vaibhava-darpanam*) 3 The river Jaxartes called Sillas or Silâ by Megasthenes in his work (see McCrindle's *Megasthenes and Arrian*, p 35, Beal's *Record of the Western Countries*, vol I, p 13 note) See **Sitâ**

Śilabhadra Monastery—It was situated on an isolated hill now called Kâwâ dol in the district of Gaya near the Railway station Bela, the monastery was visited by Hiuen Tsiang (*Arch S Rep*, vol VIII, p 48 and vol XVI, p 47) For a description of the hill, see *JASB* 1847, p 402 Śîlabhadra was the head of the Nâlandâ monastery when it was visited by Hiuen Tsiang in 637 A D and the latter studied the *Yoga-Śâstra* under Śîlabhadra for fifteen months See **Khalatika Parvata**

Śilâ-dhâpa—Same as **Mahâsthâna** (*List of Ancient Monuments in Bengal*)

Śilahatta—Same as *Śrihatta* (*Târâ Tantra*)

Śilâ-Sangama—Silâ Sangama is a corruption and abbreviation of Bikramaśilâ Sanghârâma, the celebrated monastery founded by Dharmapâla, king of Magadha, about the middle of the eighth century A D It was the ancient name of Pâtharghâtâ, six miles to the north of Kahalgâon (Colgong) in the district of Bhagalpur, containing the temple of Mahâdeva Bateśvaranâtha and rock-cut excavations Two miles and a half to the south-east of Pâtharghâtâ was the capital of Râjâ Gandha Mardan called Indrâsan where he built a fort in 88 A D (Major Franklin's *Site of Ancient Palibothra*, he quotes *Chaura Pañchâśikâ* by Chaura Kavi as his authority) See **Bikramaśilâ Vihâra**

Simhala—Ceylon The *Dipavamsa* relates the conquest of the island by Vijaya, who came from Lâla which has been identified with Râdha in 477 B C Fergusson identifies **Lâla** with Lâta or Guzerat, but Upham says that Vijaya came to Ceylon from the province of

"Lade Desay" in the kingdom of Banga, which he identifies with **Râdha** Desa (Upham's *Râjaratnâkari*, ch. II, and *Râjâvali*, pt I), and this identification is correct (see *JASB*, 1910, p 599) Mahendra, son of Asoka, and his sister Saugha-mitrâ came to Ceylon during the reign of Devânâmpiya-Tissa and converted the inhabitants of the island to Buddhism (Upham's *Râjaratnâkari*, ch II) See **Lankâ** For the Ceylon coins, see *JASB*, 1837, p 298, plate 20

Simhapura—1 It has been identified by Cunningham with Katâs or Katâksha, which is sixteen miles from Pindi Dadan Khan on the north side of the Salt range in the district of Jhelam in the Panjab (*Arch. S Rep*, vol II, p 191). According to Hiuen Tsiang the country of Simhapura bordered on the Indus on its western side, it was a dependency of Kasmir in the seventh century It was conquered by Arjuna (*Mbh*, Sabhâ, ch 27) It contains a sacred fountain said to have been formed by the tears of Śiva on the death of his wife Satî, to which pilgrims resort every year for the purposes of purification (*JASB*, XVIII, p 131) There are remains of ancient temples in Potowar in the neighbourhood of Katâs Traditionally Simhapura is the place where Vishnu is said to have incarnated as Nrisimha and killed Hiranyakasipu (but see **Mûlasthâna pura**) 2 Singur, in the district of Hughly in Bengal, it was founded by Simhabâhu, the father of Vijaya who conquered and colonised Lankâ It is situated in Râdha, the Lâta or Lâla of the Buddhists and Lâda of the Jainas,—the ancient Sumha (see my "*Notes on the History of the District of Hughly*" in *JASB*, 1910, p 599)

Sindhu—1 The river Indus Above its junction with the Chinab, the Indus was called Sindh (Sindhu), from this point to Aror, it was called Pañchanad, and from Aror to its mouth it was called Mihran (Alberuni's *India*, I, p 260, *Cal Rev*, vol CXVII, p 15) For a description of its source see Sven Hedin's *Trans Himâlaya*, vol II, p 213 It is the Hidhu of the Behistun inscription, Hoddu of the Bible, and Hindu of the Vendidad. 2 The country of Sindh According to Ptolemy the Âbhiras dwelt in the southern portion of Sindh, and the Mushikas resided in the northern portion It was the Âbhiras who took away by force the ladies of Krishna's household from Arjuna while he was bringing them through the Panjab after Krishna's death (*Brahma Purâna*, ch 212) After the death of Menander (Milinda of the *Milinda Pañho*) who reigned over the Panjab, Sindh, and Kabul from 140 to 110 B C, Mauas the Scythian conquered Sindh and expelled the Greeks from the Panjab Mauas was succeeded by his son Azas who extended his dominion beyond Jellalabad, and Azilesas, son of Azas, conquered Kabul (Cunningham's *Arch S Rep*, II, p 54) For the Muhammadan conquest of Sindh and its history and for the downfall of Alor and Brahmanabad (see *JASB*, 1838, p 93 and also p 297, *Ibid*, 1841, p 267, *Ibid*, 1845, pp 75, 155) 3 The river Kali Sindh in Malwa called Dakshina-Sindhu in the *Mahâbhârata* (Vana P, ch 82) and Sindhu in the *Meghaduta* (pt I, v 30, *Matsya P*, ch 113) The name of India (Intu of Hiuen Tsiang) is a corruption of Sindhu For other Chinese names of India see Bretschneider's *Mediæval Researches*, II, p 25 According to Mr Rapson "India" originally meant the country of the Indus (*Ancient India*, p 185) 4 A river in Malwa, which rising near Sironj falls into the Yamunâ (*Mâlatî Mâdhava*, Acts IV, IX) It is the Purva Sindhu of the *Devî P*, ch 39 5 Sindhu desa was the country of the Upper Indus (Anandaram Baruya's *Dictionary*, vol III, Preface, pp 20 25)

Sindhuparna—Same as *Dakshina Sindhu* (*Barâha P*, ch 85) Perhaps it is an erroneous combination of the words *Sindhu* and *Parnâśâ* (see *Matsya P*, ch 113, v 23)

Sindhu-Sauvira—See **Sauvira** (*Matsya P*, ch 114)

Sindimana—Schwan on the Indus in Sindh, the Sivisthâna of the Arabs (Cunningham's *Ancient Geography of India*, p 264)

Siprâ—A river in Malwa on which Ujjain is situated

Sirindhra—Sirhind (*Brahmânda P*, Pûrva, ch 50) It is the Sirindha of the *Barâha Samhitâ* (ch 14) See **Śatadru**

Śirovana—Talkâd, the capital of the ancient Chola or Chera, forty miles to the east of Seringapatam in Mysore, now buried in the sands of the Kâveri (*Archâvatâra-sthala vaibhava darpanam* of Madhura Kavi Sarma) See **Talakâda**

Śitâ—1 According to Mr Csoma, the Sitâ is the modern Jaxartes (*JASB*, 1838, p 282) It rises in the plateau south of Issyk kul lake in the Thian shan (McCrindle's *Ptolemy*, p 280) Jaxartes is also called Sir Daria and *Sir* is evidently a corruption of *Sita* and *Daria* means a river (*Matsya P*, ch 120) Sitâ is also identified with the river Yarkand or Zarafshan on which the town of Yarkand is situated From the names of the places as mentioned in the *Brahmânda Purana* (ch 51) through which the Sitâ flows, its identification with the Jaxartes appears to be correct, and the *Mahâbhârata* (Bhîshma Parva, ch II) also says that it passes through Śâka dvipa See **Sîlâ** 2 The river Chandrabhâgâ (Chinab), see **Lohita sarovara** (*Kâlikâ P*, chs 22, 82) 3 The river Alakanandâ, on which Badarikâśrama is situated (*Mbh*, Vana, ch 145, v 49)

Sitadrû—The river Sutlej

Śitâmbara—Chidambara in the Province of Madras

Sitâprastha—The river Dhabalâ or Budha Râptî Same as **Bâhudâ**

Śitoda-sarovara—The Sarik kul lake in the Pamir See **Chakshu** (*Mârkand. P*, ch 56)

Śivâlaya—1 Ellora, Ellur or Berulen forty miles from Nandgaon, one of the stations of the G I P Railway and seven miles from Daulatabad It contains the temple of Ghu-rinesa or Ghushnesa or Ghusmesa one of the twelve great Lingas of Mahadeva mentioned in the *Śiva Purana* (I chaps 38, 58) See **Amaresvara** The *Padma Purana* and the *Śiva Purana* (I ch 58) place the temple of Ghusrinesa at Devagiri (Deogiri or Daulatabad) The village Ellora is about three quarters of a mile to the west of the celebrated caves of Ellora (see **Ilbalapura** and **Elapura**) A sacred Kunda called Śivalaya, round which the image of the god is carried in procession at the *Śivaratri* festival, has given its name to the place Ahalyabâi, widow of Khande Rao, the only son of Malhar Rao Holkar, constructed a temple and a wall round the Kunda (*Antiquities of Bidar and Aurangabad Districts* by Burgess) The Brahmanical Cave temple at Ellora called Ravan ka Khai contains the figures of the Seven Mâtrikâs (divine mothers) with their Vâhanas namely Chamunda with the owl Indrani with the elephant Varâhi with the boar Vaishnavi or Lakshi with Garuda, Kaumarî with the peacock, Mahesvari with the bull and Brahmi or Sarasvati with the goose

Śiva-paura—The country of the Siaposh (Śiva pausa), perhaps the letter 'ra' in *paura* is a mistake for 'sa' See **Ujjânaka** (*Matsya P*, ch 120)

Śivi—According to the *Vessantara Jataka* (*Jataka* Cam Ed, VI, p 246), the capital of Śivi was Jetuttara which has been identified by General Cunningham with Nâgari 11 miles north of Chitore in Rajputana where many coins were found bearing the name of 'Śivi Janapada' (*Arch Surv Rep*, VI, p 196, *JASB*, 1887, p 74) Hence Śivi may be identified with Mewar (see **Jetuttara**) it is the Sivikâ of the *Brihat Samhitâ* (ch 14) But see **Madhyamika** According to the *Śivi Jâtaka* and *Mahâ-Ummagga Jâtaka* (*Jât*, IV, p 250, VI, p 215 respectively) the capital of Śivi was Aritthapura which perhaps was also called Dvârâvatî (*Jât*, VI, p 214) The story of Usînara king of Śivi, who gave the flesh of his own body to save the life of a dove is related in the *Mahabharata* (Vana, chs 130, 131) Both Fa Hian and Hiuen Tsiang place the scene of this story in Udyâna now called the Swat valley But according to the *Mahâ Ummagga Jataka* the country of Śivi was between the kingdoms of Bideha and Pañchâla According to the *Mahabhârata* (Anusas, ch. 32) Śivi

was king of Kâsî It is also mentioned in the *Daśakumâra-charita* (Madhya, ch vi) It was conquered by Nakula (*Mbh* , Sabhâ, 32) See **Arishṭhapura.** Jetuttara is called by Spence Hardy as Jayatura (*Manual of Buddhism*, p 118) The recent discovery of a steatite relief (now in the British Museum) which represents in a most artistic way the celebrated story of Uśînara, king of Śivi, as given in the *Mahâbhârata* (Vana, ch 131) makes it highly probable that the present Swat valley was the ancient kingdom of Śivi See also the account of Śivika Râjâ by Sung Yun (Beal's *Records of Buddhist Countries*, p 206) It appears, however, that there were two countries by the name of Śivi, one was situated in the Swat valley, the capital of which was Ariṭṭhapura, and the other is the same as Śivikâ of Barâhamihira (*Brihat-samhitâ*, ch XIV, v 12) which he places among the countries of the south, Śivikâ being a pleonastic form of Śivi, the capital of which was Jetuttara, and Jetuttara is evidently mentioned by Alberuni as Jattarau (*India*, I, p 302) which, according to him, was the capital of Mairwar or Mewar

Sivika—See **Sivi.**

Sivisthâna—Sewan on the right bank of the Indus

Siyâlî—See **Siali.**

Skanda-kshetra—Same as **Kumârasvâmi** (*Chaitanya-Charitâmrita*, pt II, ch 9)

Śleshmâtaka—Uttara (North) Gokarna, two miles to the north east of Pasupatinâtha (*q v*) in Nepal on the Bâgmati (*Śiva P*, bk III, ch 15, *Barâha P*, chs 213—216, Wright's *History of Nepal*, pp 82, 90 note) North Gokarna is used in contradistinction to Dakshina (South) Gokarna called *Gokarna* (*q v*) (*Barâha P*, ch 216) The *Linga P* (pt I, ch 92, vs 134, 135) also mentions two Gokarnas (see also *Svayambhû P*, ch 4)

Sobhâvatî-nagara—The birth-place of Buddha or Kanakamuni (*Svayambhu P*, ch 6, *Buddhavamsa* in *JASB*, 1838, p 794) It has been identified by P C Mukerjee with Araura in the Nepalese Terai (see **Kapilavastu**)

Solomatis—See **Sarâvatî** (McCrindle's *Megasthenes and Arrian*, p 186)

Somanâtha—Same as **Prabhâsa** (*Agni P*, ch 109) It was also called Somesvaranâtha (Merutunga's *Prabandhachintamani*, ch I)

Soma-parvata—1 The Amarakantaka mountain, in which the river Nerbuda has got its source (Amara kosha) 2 The southern part of the Hala range along the lower valley of the Indus (*Râmâyana*, Kishk , ch 42)

Soma-tîrtha—1 Prabhâsa (see **Prabhâsa**) 2 A place of pilgrimage in Kurukshetra where Târakâsura was killed by Kârttikeya, the general of the gods (*Mbh* , Śalya P, chs 44, 52 , *Śakuntalâ*, Act I)

Somesvara—See **Somanâtha** (*Kûrma P*, ii, ch 34)

Somesvara-giri—The mount in which the river Bân Gangâ has got its source

Sona—The river Sone, which has got its source in the Amarakantaka mountain in Gondwana It was the western boundary of Magadha It formerly joined the Ganges at Maner a little above Bankipore, the Western suburb of Patna, from which its embouchure is now sixteen miles distant and higher up the Ganges (Martin's *East Ind* , I, p 11 , McCrindle's *Megasthenes and Arrian*, p 187 note , *JASB* , 1843—*Ravenshaw's Ancient Bed of the Sone*) The Sone and the Sarayu now join the Ganges at Singhi or rather between Singhi and Harji-Chupra, two villages on the two sides of the Ganges, about two miles to the east of Chirand and eight miles to the east of Chapra At the time of the *Râmâyana* (Âdi, ch 32) the Sone flowed by the eastern side of Râjagriha, then called Girivraja or Basumatî from its founder Râjâ Basu, down the bed of the river Punpun, joining the Ganges at Fatwa At the time of the *Mahâbhârata* it appears to have flowed by the present bed of the Banas which is immediately west of Arrah (*Arch S Rep* , vol VIII, p 15)

Śoṇaprastha—Sonepat (see **Kurukshetra**) It is 25 miles north of Delhi See **Pâniprastha.**

Soṇitapura—The ancient Śonitapura is still called by that name, and is situated in Kumaun on the bank of the river Kedâr Gangâ or Mandâkinî about six miles from Ushâmaṭha and at a short distance from Gupta Kâsî (*Harivamsa*, ch 174) Ushâmatha is on the north of Rudra Prayâga, and is on the road from Hardwar to Kedârnâtha Gupta-Kâsî is said to have been founded by Bâna Râjâ within Śonitapura A dilapidated fort still exists at Śonitapura on the top of a mountain and is called the fort of Râjâ Bâna Śonitapura was the capital of Bâna Râjâ, whose daughter Ushâ was abducted by Aniruddha, the grandson of Krishna (*Harivamsa*, ch 175) It was also called Ushâvana (*Hemakosha and Trikândasesha*) Major Madden says that Kotalgad or Fort Hastings of the survey maps situated at Lohool in Kumaun on a conical peak is pointed out as the stronghold of Bânâsura, and the pandits of Kumaun affirm that Sooi on the Jhoom mountain is the Śonitapura of the Purânas (*JASB*, XVII, p 582) The *Matsya Purana* (ch 116) says that the capital of Bâṇa Râjâ was Tripura (Teor on the Nerbuda) A ruined fort situated at Damdamâ on the bank of the river Punarbhavâ, fourteen miles to the south of Dinajpur, is called "Bâna Râjâ's Gad," and it is said to have been the abode of Bâṇa Râjâ, whence they say Ushâ was abducted by Aniruddha, and various arguments are brought in to prove this assertion But the route of Krishna from Dwârakâ to Śonitapura as given in the *Harivamsa* (ch 179) and the description of the place as being situated on a mountain near Sumeru do not support the theory that Damdamâ was the ancient Śonitapura An inscription found in the fort proves that it was built by a king of Gaud of the Kamboja dynasty Bâna Râjâ's fort in the district of Dinajpur is as much a myth as the *Uttaragogriha* (northern cowshed) of Râjâ Virâta at Kântanagar in the same district The Assamese also claim Tejpur as the ancient Sonitapura Devikote on the Kâveri in the province of Madras and also Biana, 50 miles south west of Agra claim the honour of being the site of the ancient Śonitapura Wilford identifies it with the Mañjupattana (*Asiatic Researches*, vol IX, p 199)

Sopatma—See **Surabhipattana** (*Periplus*, p 46)

Soreyya—Not far from Takshasilâ (Kern s *Manual of Ind Buddhism*, p 104, *SBE*, XX, p 11) Revata lived here, he presided at the Vaisâlî Council

Sotthivatî—Same as **Suktimatî**, the capital of Chedi (the Cheti of the Buddhists)

Sovîra—See **Sauvîra**

Srâvana-beḷigoḷa—Srâvana-Belgola, a town in the Hassan district, Mysore, an ancient seat of Jaina learning, between the hills Chandrabetta and Indrabetta which contain Jaina inscriptions of the fourth and fifth centuries B C On the top of the former is a colossal statue of the Jaina god Gomatesvara See also **Vindhyâ-pâda Parvata** Bhadrabâhu, the great Jaina patriarch who had migrated to the South with his followers in order to escape the twelve years famine which took place during the reign of Maurya Chandragupta, went to Śrâvana Beḷigoḷa from Ujjayinî, where he died in 357 B C Hence it is a very sacred place to the Jainas (*Ind Ant*, II, pp 265, 322, III, p 153, Rice's *Mysore Inscriptions*, Intro, p lxxxvi) See **Kuṇḍapura** Maurya Chandragupta became a Jaina ascetic in the latter part of his life, and he is said to have died at this place (Rice's *Mysore Gazetteer*, I, p. 287)

Srâvastî—Sahet-Mahet, on the bank of the river Râptî (ancient Airavatî or Achiravatî) in the district of Gonḍa in Oudh It was the capital of Uttara Kosala, ten miles from Balarâmpur, 58 miles north of Ayodhyâ and 720 miles from Râjgir (*Râmâyana*, Uttara, ch 121) The town was founded by Śravasta, a king of the Solar race (*Vishnu Purâna*, IV, ch 2, v 13) Râmchandra, king of Oudh, when dividing his kingdom, gave Śrâvasti to his son Lava (*Vâyu P*, Uttara, ch 26) Śrâvasti is the Sâvatthi or Sâvatthipura of the Buddhists and Chandrapura or Chandrikâpuri of the Jainas At the time of Buddha, Prasenâditya or Prasenjit was king of Uttara Kosala and his capital was at Śrâvastî, he visited Buddha while the latter was residing at Râjagriha (see **Kuṇḍagâma**) Buddha

converted him to his own religion by preaching to him the *Kumâra-drishtânta-Sûtra*. Prasenajit had two sons Jeta and Virudhaka by two wives Sudatta, called also Anâthapindika or Anâthapindada on account of his liberality was a rich merchant of Śrâvastî and treasurer to the king, he became a convert to Buddhism while Buddha was residing at Sîtâvana in Râjgir, where he had gone to visit him On his return to Śrâvasti he purchased a garden, one mile to the south of the town, from prince Jeta, to whom he paid as its price gold coins (*masurans*) sufficient to cover the area he wanted (see **Jetavana-vihâra**), and built in it a *Vihara* the construction of which was superintended by Sâriputra (see **Nâlandâ**) Buddha accepted the gift of the Vihâra, to which additions were made by Jeta who became a convert to Buddhism, hence it was called *Jetavana Anâthapindikârâma* or simply *Jetavana Vihâra* The Vihâra contained two monasteries called Gandha kutî and Kosamba-kutî which have been identified by General Cunningham. The alms-bowl and begging pot and the ashes of Sâriputra who died at Nâlandâ (see **Nâlandâ**) were brought to Śrâvastî and a stupa was built upon them near the eastern gate Visâkhâ, the celebrated female disciple of Buddha, built here a *Vihara* called Pûrvârâma which has been identified by General Cunningham with the mound called Orâ Jhâr, about a mile to the east of Jetavana (see **Bhaddiya**) Buddha resided for 25 years at Jetavana-Vihâra in the Punyasâlâ erected by Prasenajit (Cunningham's *Stupa of Bharhut*, p 90, *Arch S Rep*, I, p 330, *Anc Geo*, p 407) 416 *Jatakas* (birth-stories) out of 498 were told by Buddha at this place Devadatta Buddha's cousin and brother of his wife Yaśodharâ, who had several times attempted to take away the life of Buddha, died at this place during an attempt he again made on his life (see **Girivrajapura**) Chinchâ, a young woman, was set up here by the Tirthikas to slander Buddha The sixteenth Buddhist patriarch, Rahulatâ (see **Tâmasavana**) died at Jetavana vihâra in the second century B C Prasenajit was a friend of Buddha, but his son Virudhaka or Vidudabha who usurped the throne, became a persecutor of the Buddhists He murdered Jeta, his brother, and he slew 500 youths and 500 maidens of Kapilavastu whom he had taken prisoners, though his mother Vâsabha Khattiyâ or Mallika was the daughter of a Śâkya chief by a slave girl Mahânandâ (Spence Hardy's *Manual of Buddhism*, 2nd ed p 292, and *Avadâna Kalpalatâ*, ch 11) He was burnt to death within a week as predicted by Buddha Traditionally Śrâvastî, or as it was called Chandrikâpurî or Chandrapurî, was the birth-place of the third Tirthankara Sambhavanâtha and the eighth Tirthankara Chandraprabhânâtha of the Jainas There is still a Jaina temple here dedicated to Sobhnâth which is evidently a corruption of the name of Sambhavanâtha The names of the 24 Tirthankaras of the Jainas with their distinctive signs are as follows, 1 Rishabha Deva or Âdinatha (bull) 2 Ajitanâtha (elephant) 3 Sambhavanâtha (horse) 4 Abhinandana (monkey) 5 Sumatinâtha (Krauñcha or curlew) 6 Padamprabhâ (lotus) 7 Supârśva (Svastika) 8 Chandraprabhânâtha (moon) 9 Subidhinâtha or Pushpadanta (crocodile) 10 Sitalanâtha (*Srîvatsa* or white curl of hair) 11 Śreyâmsanâtha (rhinoceros) 12 Bâsupûjya (buffalo) 13 Bimalanâtha (boar) 14 Anantanâtha (falcon) 15 Dharmanâtha (thunderbolt) 16 Śântinâtha (deer) 17 Kunthunâtha (goat) 18 Aranâtha (Nandyâvartta) 19 Mallinâtha (pitcher) 20 Munisuvrata (tortoise) 21 Naminâtha (blue water lily) 22 Neminâtha (conch) 23 Pârśvanâtha (hooded serpent) 24 Mahâvira (lion) The name of Sahet Mahet is said to have been derived from "Mahâsetthi" by which name Sudatta was called, and people still call the ruins of Jetavana as "Set" (*Imperial Gazetteer of India*, vol XII, p 127) The inscription of Govindachandra of Kanouj, dated 1128 A D, sets at rest the question of identity of Śrâvastî with Sahet-mahet, the site of Sahet represents the Jetavana, and that of Mahet the city of Śrâvastî (Dr Vogel, *Arch S Rep*, 1907-9, pp. 131, 227)

Śrîbaikaṇṭha—Same as **Baikaṇṭha** (*Chaitanya charitâmrita*, II, ch 9)

Śrîbhoja—Palembang in Sumatra, a seat of Buddhist learning in the seventh century, much frequented by the Chinese pilgrims (Beal's *Life of Hiuen Tsiang* Introduction, I tsing's *Record of the Buddhist Religion* Takakusu's Introduction, p xliv)

Śrîhaṭṭa—Sylhet (*Yogini Tantra*, Pt II, ch 6)

Śrîkakola—It is a corruption of Srikankâlî (see **Śrîkankâlî**)

Śrîkankâlî—Chikakol in the Northern Circars It is one of Pîṭhas where Satî's loin is said to have fallen

Śrîkanṭha—Same as **Kurujângala** Its capital was Bilaspura, thirty-three miles north-west of Shaharanpura (*Kathâsaritsâgara*, ch 40) Bâna Bhaṭṭa in his *Harshacharita* (ch iii, p 108) says that Sthânvîsvara (modern Thaneswar) was the capital of Śrîkanṭha which was the kingdom of Prabhâkaravarddhana, the father of Harsha or Śîlâditya II and of his brother Râjyavarddhana, Harsha Deva removed his seat of government from Sthâneśvara to Kanouj

Śrîkshetra—1 Puri in Orissa Ananga Bhima Deo of the Gangâ dynasty built the temple of Jagannâtha in 1198 A D under the superintendence of his minister named Paramahamsa Râjpâi at a cost of forty to fifty lacs of rupees He reigned from 1175 to 1202 A D But recently it has been proved that the sanctum of the temple of Jagannâth was built by Chora Gangâ Deva, king of Kalinga, to commemorate the conquest of Orissa early in the 12th century and Ananga Bhima Deva enlarged the temple, built the Jagamohan and made arrangements for the worship According to Mr Fergusson, the temple itself occupies the site where formerly stood the Dagoba containing the left canine tooth of Buddha (Havell's *Hist of Indian and Eastern Architecture*, p 429) The town was then called Dantapura and was the ancient capital of Kalinga (see **Dantapura** and **Kalinga**) The Gangâvamsî kings reigned in Orissa after the Kesarî kings from 1131 to 1533 A D, the first king of the dynasty was Churang or Sarang Deva generally called Chodagangâ, and the last king was the son of Pratâp Rudra Deva who died in 1532 and who was a contemporary of Chaitanya (Hunter's *Orissa* and Stirling's *Orissa*) See **Utkala** The temple of Bimalâ Devî at Puri is one of the fifty two Pîthas (*Devî Bhâgavata*, bk VII, ch 30) where the two legs of Satî are said to have fallen Besides the temple of Jagannâth the other sacred places at Puri are the Indradyuma sarovara, Gundachikâ or Guñjikâ-bâdi or Gundivâ mandapa of the Purânas (Gundachikâ being the name of Indradyumna's wife), Mâsî's house, Chandantalâo or Narendra (tank) where the Chandana yâtrâ of Jagannâtha takes place in the month of Baisâkha every year, the 18 Nâlâs or the bridge of 18 arches built by Kabira Narasimha Deva, king of Orissa, in 1390 A D where the pilgrim tax was formerly collected and was the western gate of the town of Puri Chaitanya mahâprabhu lived at Kâśî Misra's house called Râdhâkânta's Maṭh Here in a small room he is said to have lived, in this room are kept his wooden Sandals (*khadam*), his water pot (*kamandalu*) and a piece of quilt (*kânthâ*), at Sârvabhauma's house at a short distance, he used to hear the *Bhâgavata Purâna*, the walls of the reading room still contain the portraits of Sârvabhauma, Chaitanya and Râjâ Pratâpa Rudra Deva in fresco Near Sârvabhauma's house is a house where Haridâsa lived, a miraculous *Vakula* tree (*Mimusops Elengi*) grows here forming an arch below which Haridâsa, Chaitanya's disciple, used to sit Through a crack in the knee of Totâ Gopinâtha, Chaitanya Deva is said to have disappeared, this temple is in the skirt of the town For the other places of pilgrimage of Śrîkshetra, see **Purushottama-kshetra.** 2 Prome in Burma, or rather Yathemyo, five miles to the east of Prome, founded by Duttabaung 101 years after the *Nirvâna* of Buddha (*Arch. S Rep.*, 1907-8, p 133).

Śrîmâla—Bhinmal, the capital of the Gurjjaras from about the 6th to the 9th century A D, 50 miles west of Abu mountain (*Skanda P*, Śrîmâla-Mâhât as cited in *Bomb Gaz*, vol I, pt I, p 461) It is the Pilo-molo or Bhinmal of Hiuen Tsiang, a town of Kier chi-lo or Gurjjara (see Bhagavanlal Indraji's *Early History of Gujarat*, p 3)

Śrînagara—1 The capital of Kasmir, built by Râjâ Pravarasena about the beginning of the fifth century of the Christian era (*Râjataranginî*, bk III, vs 336—363) The Dal or the celebrated lake containing the floating gardens, mentioned by Moore in his *Lalla Rook* (The Light of the Harem) is situated on the north eastern side of the city It contains the Shalimar Bag of Jahangir, the Nasim Bag of Akbar and other beautiful gardens 2 Ahmedabad in Guzerat (see **Karnâvatî**)

Śringagiri—1. Singhari-matha, 2 Śringapura 3 Rishyasringapurî, 4 Śingeri, 5 Śringeri in Kadur district, Mysore, sixty miles to the west of Button-giri which is on the north of Belloor, on the left bank of the river Tunga (Mâdhavâchârya s *Śankaravijaya*, ch 12, *Archâvatârasthala vaibhava-darpanam*, p 87) The presiding deity of the Matha is Sarasvatî or Saradambâ or Sarad Amma Śankarâchârya established four Mathas or monasteries on the four sides of India for the propagation of the Vaidic religion after the overthrow of Buddhism and he placed them under the charge of his four principal disciples (Sankarâchârya's *Mathâmnâya*) On the north, the *Jyotirmatha* (Joshi-matha) at Badrinâtha was placed under the charge of Totaka Âchârya who was also known by the name of Ânanda Giri and Pratardana, on the south, the Śringeri matha or *Śringagiri-matha* in the Deccan was placed under the charge of Prithvîdhar Âchârya son of Prabhâkara of Sribeli-kshetra (for Prithvîdhar Âchârya see *Śankaravijaya*, ch 11), called also *Hastâmalaka*, but according to the *Śankaravijaya*, it was in charge of Śankara's principal disciple Suresvara Âcháryya, on the west the *Śaradâ-Matha* at Dwârikâ in Guzerat under Visvarupa Âchâryya, who was also called Mandana Misra, Sureśvara Âchâryya and Brahmasvarupa Âcharyya (Mâdhavâchârya s *Śankaravijaya*, chs 8, 10), on the east *Govarddhana-matha* or *Bhogavarddhanamatha* at Jagannâtha in Orissa under Padmapâda Âchâryya who was also called Sanandana (*Śankaravijaya*, ch 13) Sanandana was the first disciple of Śankara According to the *Brahma-yâmala Tantra* there are six Mathas Śâradâ-Matha, Govardhana-Matha, Joshi Matha, Śingeri-Matha, on the west, east, north and south respectively and the other two Mathas are Sumeru-Matha and Paramâtma-Matha Śankarâcharya died at the age of thirty two, according to some in the Kali era 3889 or (3889-3101=)788 A D, according to others in the Kali era 2631 or (3101-2631=)170 B C Mâdhavâchârya, or as he was called Vidyâranya, was in charge of the *Śringeri Matha* in the fourteenth century of the Christian era, he was the author of the Vedantic work called *Pañchadaśî*, *Sarva-darsana-sâra sangraha*, *Nidâna mâdhava*, *Śankara-vijaya* and other works, he was born at Bijayanagara (Golkanda) and was the minister of Bukka Deva of the Yâdava dynasty of Bijayanagara of Karnâta, his younger brother was Sâyanâchârya, the celebrated commentator of the Vedas (Dr Bhau Daji's *Brief Notes on Mâdhava and Sâyana*, in R Ghosh's *Literary Remains of Dr Bhau Daji*, p 159, Weber's *History of Indian Literature* Mann's trans, p 42 note) For an account how Bibhândaka Muni chose Śringeri as his hermitage where he lived with his son Rishyasringa see *Ind Ant*, II, p 140, Rishyaśringa after his return from Anga performed asceticism at Kigga, six miles from Śringeri Śringagiri is an abbreviation of *Rishyaśringa-giri* (Rice's *Mysore and Coorg*, vol II, p 413) For the succession of the Gurus of Śringeri after Śankarâchârya see *Mackenzie Collection*, p 324

Śringavarapura—Singraur on the river Ganges, twenty two miles north west of Allahabad It was the residence of Guhaka Nishâda, who was the friend of Daśaratha and **Râma** (*Râmâyana*, Ayodh, chs 50, 52) It is also called **Râmachaura**

Śringeri-matha—Same as **Śringagiri.**

Śripatha—Biana, ninety miles east of Jaipur (*Indian Antiquary*, XV). It was also called Pathayampurî (see **Pathayampuri**)

Śrîranga-kshetra—Same as **Śrîrangam**

Śrîrangam—Seringham, two miles to the north of Trichinopoly in the province of Madras It contains the celebrated temple of Śrî Rangam, an image of Vishnu The temple was built by the kings of the Nayak dynasty of Pândya It is mentioned as a place of pilgrimage in *Matsya P* (ch 22, v 44) and *Padma P* (Uttara kh, ch, 90) *Śrîranga Mâhâtmya* forms a part of the *Brahmâṇḍa Purâṇa*, an abstract of which is given in the *JASB*, 1838, p 385 Râmachandra is said to have resided at this place on his way to Lankâ Râmânuja, the celebrated founder of a Vaishnavite sect, lived and died here at the middle of the 11th century He was born at Śrîperambudur or Śrî Permatoor in the Chingleput district in 1016 A D About a mile from the temple of Śrî Rangam at a place called Tiruvânaikâval the temple of Jambukeśvara is situated Jambukeśvara is the *Apa* (water) image of Mahâdeva, being one of the five Bhautika murttis or elementary images (see **Chidambara**) It is a phallic image around which water is continually bubbling up from the fissures between the tiles on the floor, evidently caused by some artesian well. It was visited by Chaitanya (*Chaitanyacharitâmrita*) See **Kâlahasti**

Śrîranga-paṭṭana—Seringapatam in Mysore (*Garuḍa P*, I, 81)

Śrî-śaila—1 It is situated in the Karnal country in the Balaghaut Ceded districts, and on the south side of the Krishnâ river, at the north western extremity of the Karnul territory, about 102 miles W S W of Dharanikota and 82 miles E N E of Karnul and 50 miles from the Krishna station of the G I P Railway Dr Burgess found it to be an isolated hill about 1570 feet high, surrounded on three sides by the river Krishnâ and on the fourth partly by the Bhimanakollam torrent The present temple dates from the sixteenth century and resembles the Hazara Râma temple of Bijayanagara (*Buddhist Stûpas of Amaravati*, p 7, Burgess's *Antiquities of Kathiawad and Kachh*, p 233, Hamilton's *East India Gazetteer, Perwuttum*) It is also called Śrî Parvata and Parwattam It contains the temple of Mallikârjuna, one of the twelve great Lingas of Mahâdeva and Brahmarambhâ Devî (*Barâha Purâna*, ch 85, Madhavâcharya's *Sankara vijaya*, ch 10 *Malatî-Mâdhava*, Acts I, IX) From the name of the goddess, the mountain was called Brahmarambhâ-giri or briefly Brahmaragiri—the Po lo mo ki li of Hiuen Tsiang, where Nâgârjuna lived For a description of the temple see *Asiatic Researches* 1798 See **Amareśvara** Pâtâla Gaṅgâ, which is a branch of the Krishṇa, flows past Śrîśailam King Vema, son of Prola, built a flight of steps and a hall at Śrîśailam in the 12th century A D (*Ep Ind*, vol III, pp 59, 64, 291) 2 A portion or peak of the Malaya or Cardamnum mountain which is the southern portion of the Western Ghats It was visited by Chaitanya (*Chaitanya charitamrita*, II, ch 9, Syamlal Goswami's *Gaurasundara*, p 215

Śrî-sthânaka—Thâna, in the province of Bombay, it was once the capital of Northern Konkana (see **Konkaṇa**) It was the seat of a reigning family called Silahara, hence it was called Purî of the Silaharas (Da Cunha's *Hist of Chaul and Bassein*, pp 130, 168)

Śrîvarddhana-pura—Kandy in Ceylon, built by Walgam Abha Mahârâjâ (Tennant's *Ceylon*, vol I, p 414, *Dâthavamsa*, Introduction, p xix) But this identification has not been approved by Dr Rhys Davids who agrees with Mr K J Pohath that Śrîvarddhanapura is about three and half miles from Damba-deniya in the Kurunagalla district (*The Questions of King Milinda*, p 303) See **Dantapura** Bishop Copleston is also of opinion that Śrîvarddhanapura was not the ancient name of Kandy Śrîvarddhanapura still exists, it was founded by Parâkramabâhu III in the 13th century (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 236)

Śrughna—Kâlsi in the Jaunsar district, on the east of Sirmur (Beal's *RWC*, I, p 186 note) Cunningham identifies Śrughna with Sugh near Kâlsi, on the right bank of the Budhi yamunâ forty miles from Thaneswar, and twenty miles to the north west of Saharanpur, in the Ambala District Punjab (*Anc Geo*, p 345) It was visited by Hiuen Tsiang in the 7th century The kingdom of Śrughna extended from Thaneswar to the Ganges and from the Himalaya to Mozuffarnagara including the whole of Dehra Dun, portion of Sirhind, Kyârdâ Dun and the Upper Doab (*Cal Rev*, 1877, p 67)

Stambhapura—Same as **Stambha-tîrtha** (*Inscriptions from Girnar*, Merutunga s *Prabandha-chintâmani*, Tawney's trans, p 143) The Astacampra of the Periplus (Mr Schoff's translation) and the Astakapra of *Ptolemy* (McCrindle, p 146) appear to be transcriptions of Stambhakapura or Stambhapura But see **Hastaka-vapra**

Stambha-tîrtha—Khâmbhat or Kambay in Guzerat (*Ep Ind*, vol I, p 23) Khâmbhat or Khâmbha is a corruption of Stambha The local name of Kambay is Tâmbânagari (*Bomb Gaz*, vol 1, pt I, p 208 note) It is also called *Stambhapura* The consecration of Hemachandra, the celebrated lexicographer, as a Jaina monk, took place in the temple of Sâligavasahika at Stambha-tîrtha in the reign of Kumârapâla in the 12th century (*Prabandhachintâmani*, p 143)

Stana—A country to the north of India (*Garuda P*, I, 55) Same as **Kustana.**

Sthânesvara—Thaneswar (see **Kurukshetra**) Sthâneswara, or properly speaking Sthânvîsvara, was the place where the Linga worship was first established (*Bâmana Purâna*, ch 44) See **Śrîkantha** It is 25 miles south of Ambala on the river Sarasvatî

Sthânu-tirtha—Same as **Sthânesvara** (*Mahâbhârata* Śalya, ch 13, *Bâmana P*, ch 44) King Vena was cured here of his leprosy (*Bâmana P*, ch 47)

Strî-râjya—A country in the Himalaya immediately on the north of Brahmapura which has been identified with Garwal and Kumaun In the seventh century it was called Suvarnagotra or the mountain of gold (*Vikramânkadevacharita*, XVIII 57, *Garuda P*, ch 55) It was the country of the Amazons, the queen of which was Pramilâ who fought with Arjuna (*Jaimini bhârata*, ch 22) That an Amazonian kingdom existed in the trans Himalayan valley of the Sutlej, as stated by Hiuen Tsiang, is confirmed by Atkinson's *Himalayan Districts* He says that the Nu wang tribe in Eastern Tibet was ruled by a woman who was called Pinchiu The people in each successive reign chose a woman for their sovereign (Sherring's *Western Tibet*, p 338)

Subhadrâ—The river Irawadi

Subhakûta—Adam's Peak in Ceylon (Upham s *Râjaratnâkari*)

Subhavastu—Same as **Suvastu** (Cunningham s *Anc Geo*, p 81)

Subrahmanya—1 Kârttikasvâmi, about a mile from Tiruttani, a station on the Madras and Southern Mahratta Railway, on the river Kumâradhârâ, 51 miles from Madras It was visited by Śankarâchârya (Ânandagiri s *Śankaravijaya*, Cal ed ch 11, p 69) It is also called Kumârasvâmi (see **Kumârasvâmi**) 2 The Subrahmanya hill, now called Pushpagiri, is a spur of the Western Ghâts on the north western boundary of Coorg in the South Canara district of Madras 3 See **Suddhapurî.**

Suchakshu—The river Oxus, it was also called Vakshu (*Śiva P*, *Dharma Samhitâ*, ch 33)

Sudâmâpurî—Porebander in Guzerat, where Sudâma or Śrîdâma lived (*Bhâgavata P* X, ch 80) It was the port of Chaya

Sudarśana-dvîpa—Same as **Jambudvîpa** (*Râmâyana*, bk IV)

Sudarśana-sara—A celebrated lake in Kathiawar in the valley round the foot of Girnar, made by Pushyagupta, a governor under Maurya Chandragupta, by damming up a stream The lake was repaired by Chakrapâlita, the son of Parnadatta, the governor of Saurâshtra

at the time of Skanda Gupta, in the Gupta era 137 (*The Rudradâman Inscription of Junagar* in *JASB*, vol VII, *Corpus Ins Ind*, III, p 88). See **Girinagara** It was visited by Nityânanda (*Chaitanya-Bhâgavata*, Âdi ch VI)

Śuddhapuri—Teruparur, in the Trichinopoli district, sacred to the god Subrahmanya (*Skanda P*, *Śankara-Samhitâ*, *Śiva-Rahasya*, quoted in Prof Wilson's *Mackenzie Collection*, p. 144)

Sudhanya-kataka—See **Dhanakataka** (Havell's *Ancient and Mediæval Architecture of India*, p 140)

Sudhâpura—Soonda in North Canara (Thornton s *Gazetteer*)

Sudharmanagara—Thaton in Pegu, on the river Sitang, about forty miles north of Martaban

Sûdra—Same as **Śûdraka** (*Vishnu P*, IV, 24)

Śûdraka—The country of the Śûdrakas of the *Mahâbhârata*, Oxydrakai of Alexander s historians and the Sudraki of Pliny, between the Indus and the Sutlej above the junction of the five rivers near Mithankot and south of the district of Multan (McCrindle s *Invasion of India by Alexander the Great*, p 236 and Map, and *Mbh*, Sabhâ, ch 32, *Ind Ant*, I, p 23) Their capital was Uch (called Kuchchee in *JASB*, XI, p 371)

Sugandhâ—Nasik on the Godavari It is one of the fifty two Pîthas where Sati s nose is said to have fallen (*Padma P*, Âdi Kh, ch 32)

Sugandhavarti—Saundatti, in the Belgaum district in the presidency of Bombay It was the later capital of the Ratta chieftains (Bhandarkar s *Early Hist of the Dekkan*) It was afterwards called Venugrâma or Velugrâma, the modern Belgaum (Sewell s *Sketch of the Dynasties of Southern India*, p 394)

Suhma—Suhma has been identified by Nîlakantha, the celebrated commentator of the *Mahâbhârata* with Râdha (see **Râdha** and **Trikalinga**) It was conquered by Pându (*Mbh*, Âdi P, ch 113) In the *Brihat-samhitâ* (ch 16), Sumha is placed between Banga and Kalinga and it is mentioned as an independent country in the *Matsya Purâna* (ch 113) and *Kalki Purâna* (ch 14) Bigandet says in his *Life of Gautama* (see also *Lalitavistara*, ch 24) that the two merchants Tapusa and Palikat (Bhallika) who gave honey and other articles of food to Buddha, came from Okkalab near Rangoon, but according to Dr Kern from Ukkala or Utkala They arrived at a port called Surama where they hired five hundred carts to carry their merchandise This port has been identified with the port of Tâmralipta (Dr Satis Chandra Vidyâbushana's *Buddha-deva*, p 143 note), this identification is perhaps correct as Surama may be a corruption of Sumha In the mediæval period Râdha was called Lâta, Lâra or Lâla In the *Dasakumâracharita*, ch VI, Dâmalipta or Tamluk is mentioned as being situated in Sumha, though in the *Mahâbhârata* (Sabhâ Parva, ch 29) and in the *Matsya Purâna* (ch 114), Sumha and Tâmralipta appear to have been different countries (See the history of Sumha or West Bengal in my *Notes on the History of the District of Hughly or Ancient Râda* in the *JASB*, 1910, p 599) There was another country by the name of Sumha in the Punjab conquered by Arjuna It appears from the *Vishnu Purâna* (pt IV, ch 18) that Bâli, a descendant of Yayâti by his fourth son Anu, had five sons Anga, Banga, Kalinga, Sumha and Pundra, after whom five kingdoms were named Buddha delivered the *Janapada Kalyâni Sutta* while dwelling in a forest near the town of Desaka in the country of Sumbha as Sumha was also called (*Telapatta Jâtaka* in *Jâtaka* vol I, p 232)

Suhmottara—It is the same as *Uttara* (Northern) *Râdha* (*Matsya P*, ch 113), see **Râdha** Some of the other Purânas have got Brahmottara which is evidently a mistake for Suhmottara (*Brahmânda P*, ch 49)

Śûkara-kshetra—Soron on the Ganges, twenty-seven miles north-east of Itah, United Provinces, where Hiranyâksha was slain by Vishnu in his incarnation as Varâha (Boar)

who held up the earth with his tusks from sinking (*Barâha P*, ch 137) It contains a temple of Varâha-Lakshmî The river close by is known as Buḍa Gangâ or properly the ancient bed of the Ganges Tulsî Dâs, the celebrated Hindi poet, was reared up at this place during his infancy when he was deserted by his parents See **Reṇukâ-tîrtha.** For further particulars, see **Soron** in pt II of this work

Śukla-tîrtha—Ten miles north east of Broach in Guzerat, a sacred place near which are also Huṇkâresvara tîrtha and Ravi-tîrtha (*Padma P*, Svarga Kh, ch 9, *Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol VIII, p 102) There is an ancient baman tree at Śukla-tirtha Chânakya, the celebrated minister of Maurya Chandragupta, is said to have resided at Śukla tîrtha (*Padma P*, Svarga, ch IX, *Matsya P*, ch 191, v 14)

Suktimâna-parvata—The portion of the Vindhya range which joins the Pâripâtra and the Riksha parvata, including the hills of Gondwana, the Chhota Nagpur hills and the Mahendra range (see *Kurma Purana*, ch 47)

Suktimatî—1 The river Suvarnarekhâ in Orissa 2 A river which rises in the Kolâhala mountain and flowed through the ancient kingdom of Chedi, modern Bundelkhand (*Mbh*, Âdi, ch 63) General Cunningham has identified it with the Mahânadî and Mr Beglar with the Sakri in Bihar (*Arch S Rep*, vol XVI, p 69, vol VIII, p 124) Mr Pargiter has correctly identified it with the river Ken (Kane) (*JRAS*, 1914, p 290 and his *Mârkand P*, ch 47, p 285) 3 Śuktimati was the capital of Chedi (*Mbh*, Vana, ch 22) It is the Sotthivatî of the Buddhists (*Chetiya-Jâtaka* in the *Jâtaka*, Cam Ed, III, p 271) See **Chedi**

Sukumârî—See **Kumârî**, 3 (*Matsya P*, ch 113)

Śûlabheda-tîrtha—See **Śûlapâni**

Sulakshinî—The river Gogâ which falls into the Ganges

Śûlapânî—Sulpan Mahâdeo or Makri Fall, a place of pilgrimage near the junction of the Nerbuda and a mountain stream called Sarasvati It is also called Śûlabheda (*Skanda P*, Revâ kh ch 44, 49, Thornton's *Gazetteer*, s v *Nerbudda*)

Sulâthika—Sulâthika of the Dhauli inscription of Asoka has been identified by James Prinsep with Surâstrika (*JASB* 1838, pp 253, 267) or Surâshṭra

Sulochanâ—The river Banas in Guzerat (*Brihat Jyotishârnava*)

Sumâgadhî—The river on which Râjagriha (Râjgir) in the district of Patna is situated (Prof Max Duncker's *History of Antiquity*, trans by Abbott, p 111) Sumâgadhî is evidently the Sone which flowed through the town of Rajgir in Magadha It is described in the *Râmayana* (Âdi, ch 32), as "looking beautiful as a garland within the five principal hills" But it should be observed that the Sone formerly flowed through Râjgir through the present bed of the Sarasvatî and was called Mâgadhi (*Râm*, I, ch 32), see **Girivraja**

Sumana-kûṭa—Śrîpada, Adam's Peak in Ceylon The footprint on the peak is worshipped by the Hindus, Buddhists and Mahomedans alike, each claiming it to be that of their own god It is one of the highest mountains in the island (Muthu Coomara Swamy's *Dâthâvamsa*, p 21)

Sumbha—Same as **Suhma**

Sumeru-parvata—1 The Rudra Himalaya in Garwal, where the river Ganges has got its source, it is near Badarikâ âsrama (*Mbh*, Sânti, chs 335, 336) It is also called Pañcha Parvata from its five peaks Rudra Himalaya, Vishnupuri, Brahmapuri, Udgârikantha and Svargârohinî (Fraser's *Tour through the Himala Mountains*, pp 470, 471 Annandale's *Popular Encyclopedia*, s v *Himalaya*) Four of the five Pâṇḍavas died at the last mountain (see **Gangotri**) The *Matsya Purâna* (ch 113) says that Sumeru Parvata is bounded on the north by Uttara kuru, on the south by Bhâratavarsha, on the west by Ketumâlâ and on the

east by Bhadrâśvavarsha, and the *Padma Purâṇa* (ch 128) mentions that the Ganges issues from the Sumeru Parvata and falls into the ocean flowing through Bhâratavarsha on the south The Kedârnâtha mountain in Garwal is still traditionally known as the original Sumeru (*JASB*, XVII, p 361) According to Mr Sherring all local traditions fix Mount Meru as lying direct to the north of the Almora district (*Western Tibet*, p 40) 2 A mountain in Sâkadvîpa, called also Meru (*Mbh*, Bhishma, ch 11) It is the Mount Meros of Arrian near Mount Nysa or Neshadha of the *Brahmânda P* (ch 35), the Hindukush mountain (see McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 180)

Sundha-desa—Tipârâ and Arracan

Suparṇâ—1 The Vainateya Godâvarî, an offshoot of the Vasishthi Godâvarî which is the most southerly branch of the Godâvarî (*Brahma P*, ch 100) 2 Same as the mountain called *Yâmuna* (*q v*) (*Devî Bhâgavata*, VI ch 18, compare *Imperial Gazetteer*, s v *Tons*)

Surabhi—Sorab, in the north west of Mysore, which was in the possession of Jamadagni, father of Parasurâma (Rice's *Mysore Inscriptions*, Intro p xxviii) See **Kuntalaka-pura**.

Surabhipaṭṭana—Kubattur, the capital of Surabhi or Sarab in Mysore (*Mbh*, Sabhâ, ch 30) It is the **Sopatma** (*q v*) of the *Periplus* and Kuntalakapura of the *Jaimini-Bhârat*, it was conquered by Sahadeva

Śûrasena—Mathurâ was the capital of the kingdom (*Harivamśa*, chs 55, 91, *Brihat-samhitâ*, ch xiv, v 3) Śûra, the father of Vasudeva and Kunti, gave his name to the country of which he was the king

Surâshṭra—Kathiâwad and other portions of Guzerat (*Mbh*, Vana 88) See **Saurâshṭra** It has been identified with Surat though perhaps wrongly as it is not an old town, but founded on the ancient site of Sûryapura According to some, however, Surat is a remarkable old city It abounds in monuments of departed greatness" (Miss Carpenter's *Six months in India*, vol I, p 82, *Padma P*, Uttara, ch 62) Surâshtra is the Sulâthika or Surâshṭrika of the fifth tablet of the Dhauli inscription of Asoka (*JASB*, 1838, p 237) For a list of the Sah kings of Surâshtra, see *Ibid*, p 351 Not far from the town of Surat there is a sacred village called Pulpâra on the Tapti which is visited by pilgrims and *Sannyâsis* from the most remote parts of India

Surathâdri—The Amarakanṭaka mountain in which the rivers Nerbuda and Sone have got their sources (*Mârkandeya P*, ch 57)

Surpâraka—It has been identified by Cunningham with Surat Dr R L Mitra, evidently following Yule, identifies Surpâraka of the Buddhist period with Sipelai (Sippara of Ptolemy), a seaport near the mouth of the Krishnâ (*Lalita vistara* p 10 note) But these identifications are not correct The *Chaitanya charitamrita* places it to the south of Kolhapur McCrindle places it (Soupara of *Ptolemy*) about one hundred miles to the south of Surat near Paum in his map of *Ancient India* in his *Megasthenes and Arrian* The *Brihat-Jyotishârnava* gives the following boundaries of Surpâraka-kshetra on the east the Sahyâdri, on the west the sea, on the north the Baitaraninadî and on the south the Subrahmanya Parasurâma is said to have resided on the Chaturangana-hill of Surpâraka-kshetra (*Mbh*, Śânti, ch 49) The *Bhâgavata* (X, ch 79) places it on the north of Gokarna It has been correctly identified with Supâra or Sopara in the district of Thana, 37 miles north of Bombay and about four miles north west of Bassein, where one of the edicts of the Aśoka was published (Smith's *Asoka*, p 129, *Journal of the Bom Br of the Royal Asiatic Society*, vol XV, p 272, Bhagawanlal Indraji's

Antiquarian Remains at Sopara and Padana) Burgess also identifies it with Supara in the Konkana near Bassein (*Antiquities of Kathiawad and Kachh*, p 131) It was the ancient capital of Aparânta or the Northern Konkaṇa (Dr Bhandarkar's *History of the Dekkan*, sec III, p 9) The Pândavas rested at this holy placė on their way to Prabhâsa (*Mahâbhârata*, Vana, ch 118) It is mentioned in the *Periplus* (2nd century A D) as Ouppara , perhaps it is the Ophir or Sophir of the Bible as Sauvîra was too much inland Surpâraka was included in Aparânta deśa (*Brahma Purâṇa*, ch 27, v 58)

Sûryanagara—Srinagar in Kashmir The Mahomedans changed the name into Srinagar (Bernier s *Travels*, Constable's Ed , p 397 note)

Sûryapura—Surat (*JASB* , vol VI p 387, J Prinsep, *Râsamâlâ*, 1, 61) At Surat, Sankarâchârya wrote his celebrated commentary on the *Vedânta* Dr Rhys Davids derives the name of Surat from Sauvîra (*Buddhist India*, p 38) Surâshṭra is perhaps wrongly identified with Surat (see **Surâshṭra**)

Susarmapura—The ancient name of Koṭ Kangra (*Ep Ind* , I, p 103 note , II, p. 483) See **Nagarkot**

Susartu—The name of a river in the *Nadistuti* of the *Rig-Veda* (X, 75), a tributary of the Indus

Sushoma—The river Sindhu in the Panjab (*Rig-Veda*, X, 75) The Indus It is perhaps the Zoanes of Megasthenes, the modern Suwan (*Vedic Index of Names and Subjects*, vol II, p 461)

Śutudrî—The river Sutlej in the Panjab (*Rig -Veda*, X, 75)

Suvahâ—The river Banas in Rajputana

Suvâmâ—The river Râma-Gangâ in Oudh and Rohilkhand (Wilford *Asia Res* , XIV, p 410)

Suvarṇabhûmi—Burma (*Brihat samhitâ*, ch. xiv, v 31 , *Turnour s Mahâvamsa*, ch XII) Its classic name in Burmese documents is Sonâparanta, the Chryse Regia of Ptolemy But Fergusson identifies it with Thaton on the Sitang river forty miles north of Martaban , it was the Golden Chersonese of the classical geographers (Havell, *Hist of Indian and Eastern Architecture*, p 612) It comprised the coast from the Sitang river to the Straits (Gray's *Buddhaghosuppatti*, p 25) Phayre has identified it with Pegu (Ramanya), of which the capital was Thaton (*JASB* , 1873, p 24) The *Mahâvamsa* (ch XII) relates that after the third Buddhist Synod in 246 B C , Asoka despatched two missionaries, Sona and Uttara, to Suvarna bhumi for proselytising the land They landed at the port of Golanagara, about 30 miles north-west of Thaton (*JASB* , 1873, p 27) The Shwe Dagon Pagoda of Rangoon was built by Bhalluka and Trapusha on the eight hairs presented to them by Buddha (*Asiatic Researches*, vol XVI , *JASB* , 1859, p 473)

Suvarṇagiri—Mr Krishna Śâstrî has identified Suvarnagiri with Maski, situated to the west of Siddâpur in Mysore, where he has recently discovered a minor rock Edict of Aśoka The importance of this Edict lies in the fact that it contains the name of Asoka, whereas the other Edicts mention the name of Piyadasi Suvarnagiri was one of the four towns where a Viceroy was stationed by Asoka, the other three being Taxila, Ujjain and Tosali in Kalinga (V A Smith's *Aśoka*, pp 44, 73, 138) Bühler was inclined to look for Suvarṇagiri somewhere in the Western Ghats,

Suvarnagrâma—Sonârgâon, which is now a collection of insignificant villages, such as Magrâpârâ, Painam, Goâldi and Âminpur in Bikramapura in the Naraingunja sub-division of the district of Dacca, is situated on the opposite side of Munshiganja, on the river Dhaleśvari, about 13 miles to the south-east of Dacca It is the Souanagoura of Ptolemy It was the capital of Eastern Bengal before Bakhtiar Khilji's invasion in 1203, it was famous for its fine muslins (Dr Wise *JASB*, 1874, p 83, Ânanda Bhatta's *Ballâlacharitam*, ch 1, Taylor's *Dacca*, p 106, Rennell's *Memoir*, 1785, p 49) It flourished at the time of Sanaka a Vaisya (merchant) who migrated to Bengal from Râmgad, forty five miles to the north-west of Jaipur in the time of Âdisura, king of Bengal, who conferred on him the title of Suvarna Banik According to Mr Bradley-Birt, the descendants of Lakshmana Sena, after Bakhtiyar Khilji's easy victory over him in Nadia, fled to Sonârgâon on account of its secure position and lived there till the time of Danuj Roy, the grandson of Lakshmana Sena, who submitted to Emperor Balin, when the latter went to chastise his rebel viceroy Tughril Khan Since that date for three or four centuries up to the time of Isha Khan, who lived in the reign of Akbar and who had married Sonâ Bibi, the widowed daughter of Chând Roy, zemindar of Bikrampur, Sonârgâon was the headquarters of Mahomedan rule in Eastern Bengal (For the history of Sonârgâon, see Mr Bradley Birt's *Romance of an Eastern Capital*, ch III) On the fall of Sonârgâon, Dacca became the capital of Bengal, during the administration of Islam Khan, Governor of Bengal under Jehangir In 1704 the capital was removed from Dacca to Murshidabad

Suvarnamânasa—The river Sonâ kosi (*Kâlikâ P*, ch 77 *Trikândasesha* s v *Kâmarûpa*), see **Mahâkausika**

Suvarnamukharî—The river Suvarnamukhî or Suvarnamukharî on which Kâlahasti is situated (see **Kâlahasti**) The name is mentioned in the *Śiva P*, II, ch 10

Suvarnarekhâ—1 The river Palâsini which flows by the side of the Girnar hill (see **Girinagara**) 2 A river in Orissa which is still called by that name (see **Kapisâ**)

Suvastu—1 The Swat river now called by the name of Sihon pedra Nadî (*Mahâbhârata*, *Bhîshma*, ch IX), the Suastos of Arrian It is the Subhavastu of Hiuen Tsiang (see *JASB*, 1839, p 307, 1840, p 474) The united stream of the Panjkoora and the Swat rivers falls into the Kabul river Pushkarâvatî or Pushkalâvatî, the capital of Gandhâra or Gandharva-desa, stood on this river near its junction with the Kabul river (see **Pushkalâvatî**) The Swat river has its source in the fountain called Nâga-Âpalâla 2 Swat (Pânini's *Ashtâdhyâyî*) Buddhist writers included Swat in the country of Udyâna The country of Swat is now inhabited by the Yusufzais It was at Swat that Raja Śivi, or properly speaking, Usinara of the *Mahâbhârata* and the *Śivi-Jâtaka*, gave his own flesh to the hawk to save the dove The capital of Śivi of the *Śivi Jâtaka* was Aritthapura or Arishthapura (*Jâtaka*, Cam Ed, IV, p 250) Charbag is the present capital of Swat (*JASB*, 1839, p 311) See **Sibi** But according to the *Mahâ Ummagga Jâtaka* (*Jâtaka*, VI p 215, Cam Ed) Śivi was between Bideha and Pañchâla

Svâmi-tîrtha—1 See **Kumâra-svâmi** (*Kûrma P*, Upari, ch 36, vs 19, 20) 2 In Tirupati in Madras

Svatî—Same as **Svetî**

Svayambhunâtha—Simbhunâtha, a celebrated place of pilgrimage in Nepal, at the distance of about a mile and a half to the west of Katmandu It contains a Buddhist Chaitya (typified by a pair of eyes on the crown of edifice), dedicated to Svayambhunâtha, a Mânasî or Mortal Buddha It is associated with Mañjuśrî Bodhisattva who came from Mahâ-China to Nepal (Wright's *History of Nepal*, pp 23, 78). The Chaitya is situated on the Gopuchchha

mountain, which in the three former Yugas was called Padma-giri, Bajrakûṭa, and Gośṛinga respectively It contained a sacred lake called Kâlîhrada, which was desecrated by Mañjuśrî The *Svayambhu Purâṇa*, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhunâtha Chaitya, and extols its sanctity over all places of Buddhist pilgrimage According to Dr Râjendralâl Mitra its author Mañjuśrî lived in the early part of the tenth century (R L Mitra's *Sanskrit Buddhist Literature of Nepal*, p 249) Prachandadeva, king of Gauda, became a Buddhist Bhikshu under the name of Śântikara, and caused the Svayambhunâtha Chaitya to be built (*Svayambhû Purâṇa*, ch VII, *Varâha P*, ch 215, v 38)

Śveta—See **Śvetî** (*Śiva P*, II, ch 10). See **Kâshṭhamaṇḍapa Manjupâtan** and **Nepâla**

Śveta-giri—The portion of the Himalaya to the east of Tibet (*Mbh*, Sabhâ, 27, *Matsya P*, ch 112, v 38)

Śvetî—The river Swat in the Panjab (*Rig-Veda*, X, 75, *Śiva P*, ch 10) It was also called Svetâ, the Suvastu (*q v*) of the *Mahâbhârata*

Śyâmalanâtha—Sâmalji in Mahi Kânthâ, Bombay Presidency The temple of Sâmalji is said to have been built in the fifteenth century in an old city (*Padma P*, Srishṭi, ch 11, *Antiquarian Remains in the Bombay Presidency*, VIII, p 237) See **Sâmalanâtha**

Syândikâ—The river Sai, seven miles south of Jaunpur and twenty-five miles north of Benares (P N Ghose's *Travels* and *Ramâyana*, Ayodhyâ kânda, ch 49)

Śyenî—The river Kane or Ken in Bundelkhand (*Matsya P*, ch 113, v 25) See **Karṇâvatî** It is very unlikely that the name of Ken, which is a great river should not be mentioned though it has its source in the same river shed as the Tonse, Paisuni etc Under phonetic rules Syeni would become Keni or Ken But see **Suktimatî**

T

Tagara—See **Dharagara** Dr Fleet has identified it with Ter (Thair), 95 miles south east of Paithâna, in the Waldrug district of Hyderabad Tagara is mentioned in the inscriptions found at Tanna (Thana) and Satara (Conder's *Modern Traveller*, vol X, p 286) Dr Bhagavanlal Indraji identifies it with Junnari in the Poona district (*Early History of Gujarat*), and Rev A K Nairne and Sir R G Bhandarkar (*Early History of the Dekkan*, sec viii, p 32) with Darur or Dharur in the Nizam's Dominions (*Bom Gaz*, vol I, pt II, p 16, note 3) Wilford identifies it with Devagiri or Daulatabad, Dr Burgess with Roza near Devagiri and Yule with Kulbarga It has also been identified with Trikûṭa (see **Trikûṭa**)

Tailanga—Same as **Telingana**

Tailaparni—The river Pennair in the province of Madras on which Nellore is situated

Taittiri—Tartary (*Bhavishya Purâṇa*, Pratisarga Parva, pt iii, ch 2, p 35)

Tâjika—Persia, celebrated for its fine breed of horses (Nakula's *Aśvachikitsitam*, ch 2)

Takka-deśa—Between the Bipâśâ and the Sindhu rivers The Panjab It was the country of the Vâhikas (*Râjataranginî*, V, *v* 150, *Mbh*, Karna, ch 44) Same as **Mada-deśa** (Hemchandra's *Abhidhânachintâmani*), and **Âraṭṭa**

Takshaśilâ—Taxila, in the district of Rawalpindi in the Panjab General Cunningham places the site of the city near Shahdheri, one mile north east of Kâlâ-kâ serai between Attock and Rawalpindi, where he found the ruins of a fortified city (see Delmerick's *Notes on Archæological Remains at Shah ki Dheri and the Site of Taxila* in *JASB*, 1870, p 89, *Arch S Rep*, vol II, p 125) St. Martin places it at Hasan Abdul, eight miles north west of Shah-dheri Takshaśilâ is said to have been founded by Bharata, brother of Râmachandra, after the name of his son Taksha, who was placed here as king (*Râmâyaṇa*, Uttara, chs 114, 201) In the *Divyâvadâna* (Dr R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p 310), however, it is mentioned that Buddha in a former birth was king of Bhadraśilâ and was known by the name of

Chandraprabhâ, he allowed himself to be decapitated by a Brahmin beggar, and since then the town is called Takshasilâ The *Kathâsaritsâgara* (bk VI, ch 27, and Tawney's trans, vol I, p 235) placed it on the bank of the *Bitastâ* (Jhelum) Omphi (Ambhi), king of Taxila, submitted to Alexander when he invaded it Asoka resided at Takshasilâ, when he was viceroy of the Panjab during the lifetime of his father (*Aśoka avadâna*, in Dr R L Mitra's *Sanskrit Buddhist Literature of Nepal*, pp 6 f) Asoka's elder brother Sumana was the viceroy of this place when Bindusâra died He lost his life in a battle with Asoka, and the latter became king of Magadha It was at one time the capital of Gandhâra (*Nandi visâla Jâtaka* in Dr Rhys Davids' *Buddhist Birth stories*, vol I, p 266, *Sarambha Jâtaka* in *Jât*, Cam Ed, vol. I, p 217) and a celebrated place of Buddhist pilgrimage Takshasilâ contained the celebrated university of Northern India (*Râjovâda Jâtaka*) up to the first century A D like Balabhi of Western, Nâlandâ of Eastern, Kânchipura of Southern and Dhanakaṭaka of Central India It was at Takshasilâ that Panini, the celebrated grammarian, (Dr Satis Chandra Vidyâbhushana's *Buddhadeva*, p 220, Havell's *Ancient and Medieval Architecture of India*, p 140), and Jîvaka, the celebrated physician in the court of Bimbisâra (*Mahâvagga*, VIII, 1, 7), received their education Jivaka was the son of Abhaya by a prostitute named Śâlâvati and grandson of Bimbisâra, king of Magadha While yet an infant, he left Râjagriha to study the art of medicine at Takshasilâ, where he was taught by Âtreya Most probably Chânakya was also educated here (Turnour's *Mahâvamsa*, Intro, and Hema chandra's *Sthavirâvalicharita*, VIII, p 231, Jacobi's ed) The teachers charged as fees one thousand pieces of money from each pupil after completing his education (*Jâtaka*, Cam Ed, I pp 137, 148) The Vedas, all the arts and sciences including archery were taught in the university, and people from very distant parts of India came here (*Ibid*, V, p 246, II, p 60) Takshasilâ and Benares (*Ibid*, IV, p 149) only possessed Brahmanical universities (for the other universities see **Nâlandâ**) The ruins of this famous city are situated at a distance of 26 miles to the north west of Rawalpindi and two miles from Kâla kâ Serai Railway station The site of this city is now occupied by the villages Sha dheri, Sirkap, Sir sukh and Kiechakot (*Arch Surv Rep* vol V, p 66 II, pp 112, 125, *Panjab Gazetteer* Rawalpindi district, *Ep Ind*, vol IV) Sirkap is the place where Buddha in a former birth cut off his head (Beal's *RWC*, vol I, p 138) One and a half miles to the east of Sirkap at a village called Karmâl are the ruins of a stupa where the eyes of Kunâla Asoka's son by his queen Padmâvati, were destroyed by the machination of his step mother Tishyarakshitâ (*Kunâlâvadâna* in *Avadâna Kalpalatâ*, ch 59, *Divyâvadâna* ch XXVII) Karmāl is a corruption of Kunâla At Hasan Abdul, which is 8 miles to the west of Kala kâ Serai at the foot of a hill is the tank of Elapâtra Naga now called the tank of Baba Wali or Pañjâ Sahib, surrounded by temples (Cunningham's *Arch S Rep*, II, p 135) Four miles from Sirkap are the ruins of a large building in the form of a quadrangle, surrounded by cells marking the spot on which stood the famous university of Takshasilâ, where Jivaka studied the science of medicine The Manikalya stûpas are situated at a distance of 14 miles to the south of Rawalpindi In the first century B C, Takshasilâ became the capital of the Kushans after their expulsion from Baktria (see **Śâkadvîpa**) Sir John Marshall has discovered an Aramaic inscription carved on a marble column at Taxila Perhaps the inscription is an evidence of Persian rule on the borders of India under Darius, whose general Scylax made some conquest in 510 B C as recorded by Herodotus, or 515 B C according to others (Duncker's *Hist of Antiquity*, p 38), that is 30 years after Buddha's death Taxila was conquered by Alexander 326 B C, four years later it became part of the Magadha empire under Chandragupta In 190 B C after

the death of Asoka, it was conquered by Demetrius and brought under the sway of the Bactrian kings, and it became the capital of a line of Greek princes Then the Śaka and Palhava kings Maues, Azes, etc, reigned here till about 60 A D They were succeeded by the Kushan emperors The Bir Mound was the oldest settlement, then Sir-kap became the capital of the Greek princes and the Saka and Palhava kings, and at the time of the Kushans the capital was removed to Sir Sukh (*Arch Sur Rep*, 1912 13).

Talakâḍa—Talkâda, the capital of Chela or Chera on the Kâveri, thirty miles to the east by the south of Mysore, now buried in the sands of the Kâveri Same as **Sirovana.** According to Mr Rice the ancient name of Talkâd was Tâlavanapura (*Ep Ind*, vol III, p 165) It was the capital of the kings of the Ganga dynasty in the 3rd century, and their kingdom extending beyond the southern Mysore country came to be known as Gangavâdi Ninety six thousand The Ganga power was overthrown at the beginning of the 11th century by the Cholas from the Tamil country The remaining part of the Mysore country was the Hoysala râjya, the capital of which was Dorasamudra (*JRAS*, 1911, p 815)

Talavanapura—See **Talakâda**

Tâlikaṭa—Same as **Talakâḍa** (*Brahmânda P*, ch 49)

Tamâlika—Tamluk, which evidently is a corruption of Tamalikâ, and Tamalikâ again is a corruption of Tâmraliptika Same as **Tâmralipti.**

Tamâlinî—Tamlik Same as **Tâmralipti**

Tâmalipta—Same as **Tâmralipti** Tamalipta is a corruption of *Tamralipta*

Tâmalipti—Same as **Tâmralipti.** Tâmalipti is evidently a corruption of Tamralipti

Tamasâ—1 The river Tonse, a branch of the Sarayu in Oudh, which flowing through Azamgarh falls into the Ganges near Bhuha It flows twelve miles to the west of the Sarayu The bank of this river is associated with the early life of Vâlmiki (*Râmayana*, Bâla, ch 2) The name of Tamasâ is properly applied to the united stream of the Madhu and the Biswi from their confluence at Dhoti 2 The river Tonse in Rewa in the Central Provinces (*Matsya P*, ch 114, *Râmâyana*, Ayodhyâ K, ch 46) 3 The Tonse, a river in Garwal and Dehra Dun (*Cal Rev*, LVIII (1874), p 193) The junction of the Tamasâ with the Yamunâ near the Sirmur frontier was a sacred place where Ekavîra called also Haihaya, the progenitor of the Haihaya race and grandfather of Kârttavîryârjuna, was born (*Devî Bhâgavata*, VI, chs 18–23)

Tâmasavana—It has been identified by Cunningham with Sultanpur in the Panjab Sultanpur is the capital of Kulu, situated at the confluence of the Bias and the Serbari, it is also called Raghunâthpur from a temple dedicated to Raghunâtha (*JASB*, vol XVII, pp 206, 207, vol XVIII, p 391) According to General Cunningham, the whole of the western Doab-i-Jalandharapîṭha was covered with a thick jungle, from which the monastery took its name of Tâmasavana (*JASB*, XVII, p 479) It was at the Tâmasavana convent that the fourth Buddhist synod was convened by Kanishka under the presidency of Vasumitra (Beal's *Introduction to Fa Hian*) According to Hiuen Tsiang and other authorities, the fourth council was convened at Kundalavana monastery in Kashmir, near the capital of that country (Smith's *Early Hist of India*, 3rd ed, p 268) Vasumitra was one of the Buddhist patriarchs (for the lives of the 28 Buddhist patriarchs from Mahâ-Kâśyapa to Bodhidharma, see Edkins' *Chinese Buddhism*, ch V, and Index, p 435) their names are Mahâ-Kâśyapa, Ânanda, Sangnavasu, Upagupta, Drikaṭa, Michaka, Vasumitra, Buddhanandi, Buddhamitra, Pârsva, Punayadja, Aśvaghosha, Kapimara, Nâgârjuna, Kamadeva, Râhulatâ, Sanghanandi, Sangkayaseta, Kumârada, Jayata, Vasubandhu, Manura (Manoratha), Baklena, Singhlaputra, Basiasita Putnomita, Pradjñâtara and Bodhidharma For the *Theraparamparâ* from

Upâli, see *Dîpavamsa* in *JASB*, 1838, p 928 The date of this convention (78 A D) at **Tâmasavana** is said to have given rise to the Śaka era, though Kanishka belonged to the **Kushân** tribe of the Yuetis or Yuechis (see **Śâkadvîpa**). According to some authorities the Śaka era was founded by Vonones (see *Pañchanada*) Aśvaghosha wrote his *Buddha-charita-kâvya* in the court of Kanishka Nâgârjuna and his disciples Âryadeva, Pârsva, Charaka and Chandrakîrti were the contemporaries of Kanishka (see *General Introduction to the Records of the Buddhist Religion* by Takakusu, p lix)

Tamolipta—Same as **Tâmralipti**

Tâmra—The Tamor (see **Mahâ-kausika**)

Tâmrachuḍa-krora—It is perhaps the full name of Korura, the capital of Chera or **Kerala** (Daṇḍi's *Mallikâ mâruta*, Act I), see **Korura.**

Tâmralipta—Same as **Tâmralipti**

Tâmralipti—Tamluk, which was formerly on the mouth of the Ganges, is now situated on the western bank of the Rupnârâyaṇa, formed by the united stream of the Silai (Śîlâvatî) and Dalkisor (Dvârikeśvarî) in the district of Midnapur in Bengal It was the capital of the ancient kingdom of Sumha (see **Sumha**) in the sixth century of the Christian era, and it formed a part of the Magadha kingdom under the Mauryas (Smith's *Asoka*, p 69) A greater portion of the ancient town has now been diluviated by the river The town is mentioned in the *Mahâbhârata* (Bhîshma, ch 9, Sabhâ, ch 29), the *Purânas* and the Buddhist works It was celebrated as a maritime port (*Kathâsaritsâgara*, Lambaka XII, ch 14), and an emporium of commerce from the fourth to the twelfth century of the Christian era, the sea having now receded south to a distance of sixty miles It was from this port that Vijaya is said to have sailed to Ceylon The only building of any archæological interest that now exists in the town is the temple of Bargâ-Bhîmâ, mentioned in the *Brahma P* (*Tâmolupta Mâhât* and the *K Ch*, p 33), which was evidently an ancient *Vihâra*, perhaps one of those referred to by Hiuen Tsiang, transformed not earlier than the fourteenth century, into a dome topped Hindu temple of the Orissa style by an outward coating of bricks and plaster after the expulsion of Buddhism The image of the goddess appears to be old and is formed of a single block of stone with the hands and feet in mezzo relievo Dandi, the author of the *Daśakumâracharita*, who flourished in the sixth century A D mentions that a temple of Bindubâsinî was situated at Tamralipta (ch 96) In the seventh century, I tsing resided at Tâmralipta in a celebrated monastery called Barâha monastery The present temple of Hari or Jishnu Nârâyana is said to have been built some 500 years after the destruction of the ancient temple by the action of a river The ancient temple was situated on the east of that of Bargâ Bhîmâ The newly built shrine contains two images of Arjuna and Krishna Traditionally, Tamluk was the capital of Mayûradhvaja and his son Tâmradhvaja who fought with Arjuna and Krishna, and hence Tamluk has been identified with Ratnapura of the *Jaimini-Bhârata*, but the situation of Mayuradhvaja's capital on or near the Nerbuda, as mentioned in that work, makes that identification impossible Comparison of several manuscripts of the *Brahma Purâna* shows that the *Tāmolupta māhātmya* inserted in some of them is an interpolation

Tâmraparṇî—1 Ceylon of the Buddhists It is mentioned in the Girnar inscription of Asoka (*JASB*, VII, p 159) 2 The river Tâmbraparni, locally called Tâmbaravari or the united stream of the Tâmbaravari and the Chittar in Tinnevelly which rise in the Agasti-kûṭa Mountain (*Bhâgavata P*, X, ch 79, *Raghuvamsa*, IV, *v* 50, Sewell's *Arch Surv of S India*, I, p 303 Thornton's *Gazetteer* s v *Tinnevelly*) It is celebrated for its pearl fishery Rishi Agastya is said to have resided on this mountain (see **Malaya-giri**) The port of Kolkai which was at the mouth of this river, now 5 miles inland, is mentioned by Ptolemy (see **Pândya** and **Kârâ**), it gave its name to the Kolkhic Gulf or Gulf of Manar

Tâmravarnâ—The river Tâmbaravari, see **Tâmraparnî** (2), (*Brahmânda P*, ch 49)

Tangana—The country stretching from the Râmgangâ river to the upper Sarayû (*Brahmânda P*, ch 49, McCrindle's *Ptolemy*, p 210) It has been identified with Hataka or Ladak (Barooah s *Dictionary*, vol III, preface, p 50)

Tanusri—Tenasserim, the southern division of the province of Lower Burma

Tapanî—The river Tâpti

Tâpasa—Same as **Tâpasâsrama** (*Vâyu P*, ch 45, v 129, *Brahmânda P*, ch. 49)

Tâpasâsrama—Pandharpur in the Bombay Presidency (Barâhamihira s *Brihat-samhitâ*, XIV v 15, *Bom Gaz*, vol I, pt I, p 511) It is the Tabasoi of Ptolemy Same as **Pândupura.**

Tâpî—The river Tâpti (*Bhâgavata P*, V, ch 19) It rises in the Vindhyâpâda mountain (now called the Satpura range) at the portion called Gonana-giri, and falls into the Arabian Sea Surat stands on this river

Tâptî—Same as **Tâpî** (*Brihat-Śiva P*, II, ch 20)

Târâpura—Târâpîtha, a Siddha Pîtha, near Nalhati in Birbhum, Bengal (*Târâ rahasya*)

Telingana—The country between the Godâvarî and the Krishnâ McCrindle supposes that Telingana is a contraction of Tri Kalingana or Tri Kalinga (see **Andhra** and **Trikalinga**) It is the Satiyaputra of the Asoka inscriptions (*The Buddhist Stupa of Amarâvatî*, p 3 by Burgess) It is also called Tilinga (*Saura Purâna* Tawney s *Prabandhachintâmani*, p 45) In the *Mackenzie Manuscripts*, (in *JASB*, 1838) the capital of Tilinga desa is said to be Kolocondai or Golconda (*JASB*, VII, p 128) Its variant forms are Telinga, Telugu and Trilinga

Tibbat—Same as **Bhotanga** and **Himavanta** There can be no doubt that Tibet, including Bhutan, carried on trade with Bengal in gold, musk, etc, at least from the 12th century, if not from the 7th to the 16th century A D (*JASB*, 1875 p 282, Tavernier s *Travels*, bk III, ch 15)

Tilaprastha—Tilpat, six miles to the south east of Toghlakabad and ten miles to the south-east of the Kutb Minar (Col Yule s *Ibn Batuta s Travels in India* *Ind Ant* III, p 116) It was included within Indraprastha, the capital of Yudhishthira Shaikh Farid Bukhari built Faridabad near Delhi on the greater part of the old parganah of Tilpat (Elliot s *Glossary* Beames ed, II p 123) It was one of the five villages demanded by Krishna on behalf of Yudhishthira from Duryodhana See **Pâniprastha**

Tilodaka—Tilârâ, a village on the east bank of the Phalgu visited by Hiuen Tsiang, thirty-three miles to the south of Patna It is the site of a famous Buddhist monastery

Tilogrammon—Identified by Col Yule with Jessore (McCrindle s Ptolemy, p 75) It is a transcription of Tiragrâma (see my "Early Course of the Ganges" in the *Ind Ant*)

Timingila—From its position among the countries of Southern India conquered by Sahadeva (*Mbh*, Sabhâ, ch 30, *Brihat Samhitâ*, XIV, v 16) and from the resemblance of its name, it may be inferred that Timingila was the ancient name of Dindigala valley, in the district of Madura, Madras Presidency It is the Tangala and Taga of Ptolemy

Tirabhukti—Tirhut (*Devî Purâna*, ch 64), see **Videha** Tirhut is a corruption of Tirabhukti

Tirisirapallî—Trichinopoly (Dr Caldwell s *Drav Comp Gram*) See **Trisirapalli**

Tirthapurî—A sacred spot on the west of Mount Kailas in Western Tibet, twenty one miles from Darchin or Gangri, and half a day's journey to the north-west of Dulju in the Himalaya, on the bank of the Sutlej It contains a very hot sulphur spring Bhashmâsura or Brikâsura is said to have been killed at this place, a heap of ashes is pointed out as the remains of that Asura (*JASB*, 1848, p 156, Sherring's *Western Tibet*, p 284, see also *Bhâgavata*, X, ch 88) The place of Bhashmâsura's death is also pointed out in a cave called Guptesvarnâtha Mahâdeva's temple, situated in a hill near Sasiram in the district of Shahabad Bhashmâsura obtained a boon from Mahâdeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes He wanted to try

the efficacy of the boon by touching the head of Mahâdeva himself, the giver of the boon Mahâdeva fled, pursued by Bhashmâsura and took the protection of Vishnu, who advised the Asura to make the experiment by placing the hand upon his own head instead of upon that of another He followed the advice, and was at once consumed to ashes But the story is differently stated in Sherring's *Western Tibet*, p 285

Tomara—The Tomaras inhabited the Garo Hills in the south western corner of Assam (*Matsya P*, ch 120, McCrindle's *Ptolemy*, p 235)

Tonda-mandala—The portion of Drâvida of which the capital was Kâñchipura (*Mackenzie Manuscripts* in *JASB*, 1838, p 128) It is the same as Tundir mandala of the *Mallikâ mâruta* (Act I)

Tosali—Tosali of the Dhauli inscription of Asoka It has been identified by Wilford with the Tosala Kosalaka of the *Brahmânda Purâna* (ch 51), and simply Kosalaka or Kośala of the *Brihat samhitâ* (*JASB*, 1838 p 449) It appertained to Dakshina Kosala or Gondwana at the time of Asoka (see **Kosala-Dakshina**) Tosali is the Tosale of Ptolemy The Konsala gâng or Kosala Gangâ of Kittoe, which is the name of a tank near the Dhauli hill, confirms the statement that Tosali was the ancient Kosala (*Ibid* p 435)

Traipura—Same as **Tripuri**

Trigartta—1 The kingdom of Jalandhara, a part of the district of Lahore Wilford identifies the place with Tahora Tahora or Tihora is situated on the river Sutlej, a few miles from Ludhiana, where interesting ruins were observed by Captain Wade (*JASB*, vol VI) Kangra which is also situated in Jalandhara between the mountains of Champa (Chambâ) and the upper course of the Bias, is identified by General Cunningham with the ancient Trigartta (*Brihat Samhitâ*, ch 14 and Dr Stein's *Rajatarangini*, vol 1, p 81) The *Hemakosha* identifies Trigartta with Jâlandhara, Trigartta means the land watered by the three rivers which are the Râvi, the Bias and the Sutlej (*Arch S Rep*, vol V, p 148, Pargiter's *Markandeya P*, 321, 347 note, *JASB*, 1880, p 10) From the inscriptions it appears that modern Jalandhara was the ancient Trigartta (*Ep Ind*, I, pp 102, 116) 2 North Kanara see *Gokarna* (*Bhâgavata P* X, ch 79)]

Trikakud—See **Trikûta** (*Atharva veda*, IV 9 8 Dr Macdonell's *Hist of Sanskrit Literature* p 144)

Trikalinga—Same as **Tellingana** Trikalinga is mentioned in the Kumbhi Copper plate inscription in *JASB* (1839, p 481), which gives the genealogy of the Kalachuri dynasty But Trikalinga, according to Pliny, comprised the regions inhabited by the Kalingæ, Macco Kalingæ and the Gangarides Kalingæ (Cunningham's *Ancient Geography of India*, p 519, *JASB*, 1837, p 286) The Kalingæ were the inhabitants of Kalinga proper, the Macco Kalingæ were the inhabitants of Madhya Kalinga or Orissa, and the Gangarides Kalingæ were the Gânga Râdhis or the people of Râdha who lived on the banks of the Ganges, their capital being Gânge or Saptagrâma (see **Saptagrâma, Sumha** and **Râdha**). It appears that the kings of South Kosala or the Central Provinces were called kings of Tri kalinga which evidently included Dakshina Kosala, including the Patna state of the Central Provinces (*Ep Ind*, vol III pp 323 359, *JASB*, 1905 p 1) According to General Cunningham, Tri kalinga or the three Kalingas were the three kingdoms of Dhanakataka or Amarâvati on the Krishnâ, Andhra or Warangal, and Kalinga or Râjamahendri (McCrindle's *Ptolemy*, p 233)

Trikûta—1 A mountain in the south east corner of Ceylon (see **Lankâ**). 2 Trikota, a lofty mountain to the north of the Panjab and south of Kashmir, containing a holy spring, it is the Trikakud of the *Atharva Veda* (Thornton's *Gazetteer*) 3 **Trikûta** was conquered by Raghu (*Raghuvamśa*, IV, v 59) Trikûta has been identified with Junnar; it is the Tagara of Ptolemy, which in Sanskrit is Trigiri or Trikûta (*Indian Antiquary*, vol

VI, p 75, vol VII, p 103, Bhagavanlal Indraji's *Early History of Gujarat*, p 57) 4. The Yamunotri mountain (Annandale's *Popular Encyclopedia*, s v *Himalaya*)

Trilinga—Same as **Telingana**. Vidyādhara Malla, king of Trilinga, is the hero of the *Biddhasâlabhañjikâ* by Râjaśekhara who flourished in the 11th or 12th century

Trilokanâtha—A celebrated place of pilgrimage situated in Lahul in the Kullu sub-division on the left bank of the Chandrabhâgâ river, about 32 miles below the junction of the Chandra and Bhâgâ It is said to be an image of Mahâdeva established by the Pândavas, but in fact it is an image of Avalokitesvara (*JASB*, 1902, p 35) See **Kulûta**

Trimalla—Tirumala, six miles west of Tirupati or Tripati, in the district of North Arcot The celebrated temple of Bâlâji is situated on a mountain called Śeshâchala The Pâpanâsinî-Gaṅgâ rises in this mountain It was visited by Chaitanya (*Chaitanya-Charitâmrita*, ii, ch 9, *Gaurasundara*, p 212)

Trinetreśvara—Thân, a sacred place of pilgrimage in the Jhâlâwar sub division of Kathiawad (Guzerat), on the bank of the river Uben, where the temple of Mahâdeva Trinetreśvara, now called Tarnetar, is situated (*Skanda Purâna*, Prabhâsa Kh, Arbuda, ch 8) It is near the lake or kund called Bhadrakarna

Tripadî—Tirupati or Tripati in the district of North Arcot, 72 miles north west of Madras and at a short distance from the Renigunta railway station, it is a place of pilgrimage (*Chaitanya-charitâmrita*) Same as **Venkaṭa-giri**. On the top of the Śeshâchala or Venkaṭagiri mountain, which is reached after crossing six hills (six miles to the east of Tripadî), is the celebrated image of Nârâyana called Venkaṭesvara or Bâlâji Visvanâtha established by Râmânuja and at the foot of the mountain are the images of Râmachandra, Lakshmana and Sîtâ, who are said to have halted at this place for one night while they were returning home from Lankâ

Tripurâ—1 Tipârâ It was included in Kâmarûpa (*Târâ Tantra*) It was also called *Kirâta-deśa* 2 Same as **Tripurî** (*Mbh*, Bana, ch 252)

Tripurî—1 Teor, on the river Nerbuda, seven miles to the west of Jabbalpur, where Mahâdeva is said to have killed Tripurâsura (*Padma P*, Swarga, ch 7 and Rapson's *Indian Coins*, pp 14, 33) The town is said to have been built by the three sons of Târakâsura The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Saivas (see *Linga Purâna*, Pt 1, ch 71) It was also called Tripura It was the capital of Raja Kokalladeva and the Kulachuri Rajas of Chedi in the ninth century of the Christian era It was also called Chedinagara According to the *Matsya Purâna* (ch 116), Tripura was the capital of Bâna Râjâ, whose daughter Ushâ was abducted by Aniruddha, the grandson of Krishna, hence according to this Purâna, Tripura was the ancient Śonitapura 2 Chedi (*Hemakosha*) The Kalachuri or Chedi Samvat was founded by the Kulachuri Rajas of Chedi in 248 A D

Tri-ṛishi—The lake called Nynee Tal (Naini Tal) in the United Provinces The name of Tri-Rishi is mentioned in the *Skanda Purâna*, quoted in *JASB*, XVII, p 358 The temple of Nayanâ Devî is situated on the bank of the lake

Tṛishṇâ—1 The river Tistâ (Martin's *East Ind*, iii, p 369 R K Roy's *Mbh*, p 283 note) 2 The river Tigris in Sâlmala-dvîpa (Chal-dia)

Tṛishṇapalli—Trichinopoli, in the Province of Madras Same as *Triśirapalli* The Râkshasa Triśira, a general of Râvana, dwelt at this place (Wilson's *Mackenzie Collection* pp 49, 192)

Triśirapalli—See **Tṛishṇapalli** and **Tiriśirapalli**.

Trisrotâ—1 The river Tistâ, in the district of Rungpur (*Mbh*, Sabhâ P, ch 9, *Arch S Rep*, XV, pp 127, 131, Martin's *Eastern India*, iii, p 369, *Kalikâ P*, ch 77) 2 The river Ganges (*Amarakosha*).

Triśûla-Gaṇḍakî—See **Triśûla-Gaṅgâ**

Triśûla-Gaṅgâ—That portion of the river Gandak or Kâli Gaṅgâ, which passes through the valley of Noâkoṭ in Nepal after its junction with the river Triśûla, is known by the name of Triśûla-Gaṅgâ (*Barâha P*, ch 145). It is also called Triśûla-Gaṇḍakî

Tritîyâ—The river Tistâ But this identification is doubtful (see *Śiva Purâna*, Sanatkumâra samhitâ, ch 14) It is a river in Gayâ, evidently the Tiliyâ (*Agni P*, ch 116)

Triveṇî—1 Same as **Muktaveṇî** (*Brihad dharmma Purâna*, Pûrva kh, ch 6) It has been alluded to in the *Pavanadûta* (v 33) 2 The junction of the Gaṇḍakî, Devikâ and Brahmaputrî (*Barâha P*, ch 144) 3 The junction of the Ganges, Yamunâ and Sarasvati at Allahabad (*Barâha P*, ch 144) 4 The junction of the three rivers Tâmor, Arun and Sunkośî, it is immediately above Barâha Kshetra (*JASB*, 1848, p 644)

Tropina (of the Greeks)—Tripooray, the ancient capital of the king of Cochin in Southern India But Tropina of Pliny (A D 23-79) has been identified with Tripontari or Tirupanatara opposite Cochin (*Bom Gaz*, vol I, pt I, 533)

Tryambaka—Twenty miles from Nasik, a celebrated place of pilgrimage (see **Godâvarî**). It was visited by Chaitanya (*Chaitanya charitâmrita*)

Tukhâra—Balkh Bactria of the Greeks and Tokharistan of the Arab geographers (*Mahâbhârata*, Sabhâ P, ch 51, *Brihat Samhitâ*, ch 16) According to Legge, it has been identified by Eitel with Yuchshe, the country of the Indo Scythians of the Greek, and Tartars of the Chinese writers, who destroyed the Bactrian kingdom in 126 B C and finally conquered the Panjab and other parts of India Kanishka was originally king of Yuehshe (Legge's *Fa Hien*, p 34) According to Dr Stein, the upper Oxus valley, including Balkh and Badakshan (Dr Stein s *Râjataranginî*, vol 1, p 136, Layard's *Nineveh*, vol 1) was called Tukhârâ It was inhabited by the Tocharis of classical writers Tushâra (or Tukhârâ) was celebrated for its fine breed of horses (Nakula's *Asvachikitsitam*, ch 2) Same as **Tushâra**

Tuljâbhavânî—Tuljâpur, four miles from the Khandwa station of the G I P Railway in the district of Nimar (now in the district of Naldurg) in the Nizam's territory (*Bom Gaz*, vol IX, pt 1 p 549) It is one of the 52 Pîthas (Gladwin's *Ayeen Akbery*, p 396) It is the Bhavânînagara or Tula Bhavâninagara of the *Saṅkaravijaya* (ch 19), and Tuljâpura of the *Devî Bhâgavata P* (VII, 38) It was visited by Śaṅkarâchârya Durgâ is said to have killed Mahishâsura at this place (*Devî Bhâgavata* VII, 38 and Burgess' *Antiquities of Bidar and Aurangabad* p 1) The name of the goddess is Mahâsarasvatî or Tukai

Tuljâbhavânînagara—Same as **Tuljâbhavânî**

Tuljâpura—See **Tuljâbhavânî**

Tuluṅga—South Canara

Tuluva—South Canara (*Skanda P*, Sahyâdri Kh), lying between the Western Ghats and the sea and between the Kalyânapur and the Chandragiri rivers, where Madhvâchârya called also Pûrnaprajñâ and Madhyamandira, the founder of the Madhvâchâri or Chatuhsana sect of the Vaishnavas, was born (see **Uḍipa**) According to Dr Hultzsch, Tulu is northern Malayalam (*Ep Ind*, vol I, p 362)

Tumbura—A country situated within the Vindhya range (*Vâyu P*, ch 45)

Tuṇḍira-maṇḍala—Same as **Toṇḍa-maṇḍala**

Tuṅgabhadrâ—A tributary of the Krishnâ on which Kishkindhyâ is situated It is formed by the junction of the two rivers Tunga and Bhadrâ, both of which rise near the south-west frontier of Mysore The source is called Gaṅgâ-Mûla (*Ind Ant*, I, p 212)

Tuṅgaveṇî—The river Tuṅgabhadrâ (*Mbh*, Bhîshma, ch 9)

Turushka—Eastern Turkestan (*Garuda P*, I, ch 55)

Tushâra—Same as **Tukhârâ** (*Matsya P*, ch 121)

U

Uchcha-Nagara—Bulandsahar, see **Barana** (*Ep Ind*, vol 1, p 379)

Udabhāṇḍa—Same as **Udakhaṇḍa**

Udakhaṇḍa—Chind or Unḍ, on the southern bank of the Indus in the Peshawar division of the Panjab (Cunningham's *Anc Geo*, p 52) It is fifteen miles north-east of Attock It was the capital of Gandhāra and of the Shahiya kings (Dr Stein's *Rājataranginī*, II, p 337)

Udaṇḍapura—The town of Bihar in the district of Patna It was also called Dandapura and Odantapurī or Udantapura The name of Bihāra (town) occurs in the *Dvāviṃśa Avadāna* (Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 88) It was for some time the capital of the Pāla Rājās of Bengal (*Arch S Rep*, vol VIII, p 75) Here still exist the ruins of a fort called the Gaḍ, the palace of the Pāla Rājās, while the building called the Nowrattan was the abode of the Muhammadan Āmil Gopāla, the founder of the Pāla dynasty (according to Mr V A Smith, 815 60 A D) built a great Buddhist monastery in Udaṇḍapura, his capital, Pāṭaliputra being then in ruins The celebrated Vikramaśīlā-vihāra was constructed by king Dharmapāla, son of Gopāla, in the province of Bihar on the top of a hill situated on the right bank of the Ganges in the middle of the eighth century A D (see my *Vikramaśilā Monastery* in *JASB*, 1909, p 1) On the solitary hill immediately to the north west of the town of Bihar was situated a celebrated vihara with a sandal-wood figure of Bodhisattva Avalokiteśvara, which was visited by Hiuen Tsiang in the seventh century According to the Aisvarika or Theistic sect of Northern Buddhism, Ādi Buddha is the supreme god, he created by means of *dhyāna* or meditation the five Dhyāni-Buddhas, *viz*, Vairochana (of white colour), Akshobhya (blue), Ratnasambhava (yellow), Amitābha (red) and Amoghasiddha (green) Each of the five Buddhas created a divine son called Bodhisattva Amitābha Buddha created, by means of *dhyāna*, Avalokiteśvara Bodhisattva or Simha nātha-Lokesvara (whose figure may be mistaken for the figure of Mahādeva), also called Padmapāni He was entrusted with the creation and he created Brahmā, Vishnu, Mahesvara and delegated to them the power of creation, preservation and destruction (Hodgson's *Literature and Religion of the Buddhists*, pp 60, 61) See **Nepāla** and **Uravilva** Titarawa, seven miles to the south-east of Bihar, also contained a Buddhist monastery, the ruins of which may still be observed Bihar remained the seat of local government till 1541 A D, when Sher Shah removed the seat of government to Patna, in consequence of which Bihar became deserted and fell into ruins (Elliot's *History of India*, vol IV, p 477) The Id-dargā and the tomb of Makhdum Shāh also called Sheriff uddin Ahmadi Pnia, who died in 1380, were constructed in the town of Bihar in 1569 A D, as it appears from an inscription (*JASB*, 1839, p 350)

Udantapura—See **Udaṇḍapura** (Ānanda Bhaṭṭa's *Ballala charitam*, ch 2)

Udayagiri—A mountain which is five miles east of Bhuvanesvara in Orissa It is a spur of the Assia range (ancient Chatushpīṭha) containing many Buddhist sculptures of a very ancient date (*JASB*, vol XXXIX) It is separated from the Khaṇḍagiri hill by a narrow gorge The oldest caves are on Udayagiri hill, ranging from 500 B C to 500 A D The celebrated caves are the Tiger cave and the Elephant cave, and among the excavations the Rānī-nur, which is a two-storied monastery with fine sculptures, is the most celebrated, the Rāṇī being the wife of Rajā Lalāṭa Indra Kesarī (Stirling's *Orissa* in *Asiatic Researches*, vol XV) Perhaps the mountain contained the Pushpagiri Saughārāma mentioned by Hiuen Tsiang

Udayanta—Same as **Ujjayanta** (*Skanda P*, Prabhāsa Kh, Vastrāpatha Kshetra Māhāt, ch I, v 16).

Uddayana—Same as **Udyāna**

Uḍḍiyāna—Perhaps its corruption is Urain (*Devi P*, ch 42), see **Ujjayinī** (2)

Udîchya—The country on the north western side of the river Sarâvati (*Amarakosha*, **Bhûmi, V**)

Uḍîpa—In South Canara in the Karwar district, on the river Pâpanâsinî, where a Maṭh was established by Madhvâchârya called also Pûrnaprajñâ, the author of many of the commentaries on the Vedas (see **Tuluva**) The image of Krishna, which is called Uḍupa Krishna in the *Chaitanya charitâmrita* (II, 9) and which was visited by Chaitanya, was established there by Madhvâchârya who recovered it from a vessel which had foundered near the coast of Tuluva Madhvâchârya wrote many of his works while residing at this town (A K Dutt's *Religious Sects of the Hindus*, *Chaitanya-charitâmrita*) He was born in 1199 A D and was educated at Anantesvara (*Literary Remains of Goldstucker*, vol. I, p 248) Udipa is evidently a corruption of Uḍupa (*Bhavishya P*, Pratisarga P, pt. III, ch. 3, p 35)

Uḍra—Orissa

Udumvara—Same as **Audumvara**, Oidavari of Ptolemy

Udumvaravatî—Mentioned in Patañjali's *Mahâbhâshya*, see **Audumvara**

Uḍupa—Same as Udipa

Udyâna—Udyâna was situated to the north of Peshawar on the Swat river, but it is probable that it designated the whole hill region south of the Hindu Kush from Chitral to the Indus including Dardistan and portions of Swat and the Eusofzai country, now called the Swat-valley, in short, it is the country about Ghazni to the north west of Kasmir (see Henry Yule's *Marco Polo*, vol 1, p 155) Mangala was the capital of Udyâna, it is the Meng ho-li of the Chinese travellers Udyâna appertained to the ancient country of Gandhâra or Gandharva desa See **Ujjanaka**

Udyanta-Parvata—It appears to be the Brahmayoni hill at Gaya (*Mahâbhârata*, Bana P, ch 84)

Ugra—1 Kerala (*Devî P*, ch 93, Hemachandra) 2 Same as Mahâsthâna (*Padma P.*, I, ch 42)

Ujâlikanagara—Jais, twenty miles east of Rai Bareli

Ujanî—The ancient town of Ujânî (Ujjayinî of the *Brihad-dharma P*, Pûrva, ch 14) comprising the modern villages of Kogrâma, Mangalkoṭ (Mangalakoshṭha) and Ârâl, situated in the sub division of Katwa in the district of Burdwan in Bengal It is one of the Pîṭhas It is mentioned by Kavikankana in his *Chandî* (*Sâhitya-Parishat Patrikâ*, 1320, p 161, *Trikândasesha*) and in the *Manasâr bhâshan* Kogrâma was the merchant's quarter and the birth place of Lochandâs, the author of the *Chaitanyamangala*, whereas Mangalkoṭ contained the king's palace Ichhânî is about two miles to the east of Ujanî on the Ajaya

Ujjaini—Ujjin, the capital of Avanti or ancient Malwa It is situated on the river Siprâ Same as **Ujjayinî** Asoka resided here in 263 B C as the viceroy of his father Bindusâra (Turnour's *Mahâvamsa*, ch V) It was the birth place of Mahindra, the son of Asoka The Garddabhilla dynasty—a dynasty named after the most celebrated of its kings, reigned at Ujjayinî Garddabhilla offered violence to Sarasvatî, the sister of Kâlikâchârya who in revenge uprooted Garddabhilla and established the Saka kings at Ujjayinî Garddabhilla's son Vikramâditya destroyed the Sakas and inaugurated the Samvat era, for which see *Kâlîkâchâryya kathâ*, a Jaina work The commentary of the *Kalpasûtra* (the celebrated Jaina work) contains the story of Kâlikâchârya who changed the Paryushaṇa Parva to the fourth day (Merutunga's *Therâvali*, Samayasundara's *Kâlikâchâryya kathâ*, a MS in the Sanskrit College Catalogue, p 27) But there is much conflict of opinion regarding the identity of Vikramâditya and the founder of the Samvat era. Dr. Bhandarkar, Fergusson, Vincent Smith and other authorities identify him with Chandra Gupta II who was called Vikramâditya He was the son of Samudra Gupta and Dattâ Devî.

About 375 A D. Chandra Gupta II ascended the throne of Ayodhyâ, where the seat of government had been removed by his father from Pataliputra, though the latter was still regarded as the official capital Chandra Gupta (Vikramâditya) conquered the Śaka king Rudra Singh, son of Satya Singh and removed the seat of government to Ujjayinî about 395 A D (*Transactions of the Royal Asiatic Society*, vol 1, p 211, and a Jaina work named *Buddha Vilâsa* quoted in the same volume at p 413) Ujjayinî was at that time the capital of the Śaka kingdom comprising Surâshtra, Malwa, Cutch, Sindh and Konkan He was a patron of Buddhism and Jainism, though he himself was an orthodox Hindu, being the worshipper of Śiva according to some, of Vishnu according to others His coins show on the obverse a king shooting a lion with the legend ' Mahârâjâdhirâja Śrî," and on the reverse a goddess seated on a lion with the legend " Sri Simha Vikrama " (Dr Bhandarkar's *Peep into the Early History of India*, p 390, Mr V A Smith's *Early History of India*, p 256) Dr Hoernle, however, is of opinion that Yaśodharman, the general of the Gupta emperors, assumed the name of Vikramâditya in 533 A D after he defeated Mihirakula in the battle of Karura But Mihirakula was a Hun and not a Śaka It is said that in the reign of Vikramâditya, flourished the following celebrated persons. Kâlidâsa, the author of the *Raghuvamsa Śakuntalâ, etc*, Amara Sinha, author of the *Amarakosha*, Varâhamihira, the author of the *Brihatjâtaka*, who died about 587 A D (*Literary Remains of Dr Bhau Daji*, p 108), Vararuchi (called also Kâtyâyana), the author of the *Vârttika* and the *Prâkritaprakâsa*, Ghatakarpara, the author of the *Yamaka Kâvya*, Dhanvantari, the author of the *Vriddha śusruta Samhitâ*, Kshapanaka, also called Dinnâgâchârya, a disciple of the Buddhist patriarch Vasubandhu (see Mallinâtha's commentary on *v* 14, pt 1 of the *Meghadûta*) and author of the *Nyâyapravesa*, Sanku, and Betâlabhatta, the chronicler They were called the " nine gems " of the court of Vikramâditya (Dr Bhau Daji's *Sanskrit Poet Kâlidâsa* in R Ghosh's *Literary Remains of Dr Bhau Daji*, *Jyotirvidâbharana*, ch 22, v 10) But these poets lived at different periods, and Kâlidâsa lived in the last decade of the reign of Kumâra Gûpta (about 445 A D) and he died a few years after the death of Skanda Gupta (*JRAS*, 1909, pp 731 39) For the history of the Sah kings from Chastana to Rudra Sah, see the *Literary Remains of Dr Bhau Daji*, pp 111, 112 In the seventh century A D at the time of Śankarâchârya, Sudhanva was king of Ujjayinî, he persecuted the Buddhists and obliged them to take refuge in the countries beyond the boundaries of India (Mâdhavâchârya's *Śankaravijaya*, chaps 1 and 5) In the midst of the city stands the celebrated temple of the Mahâdeva called Mahâkâla of the Purânas and Kâlapriyanâtha of the drama, it is one of the twelve great Lingas mentioned in the *Śiva Purâna*, (pt 1, chaps 38, 46) The shrine is claimed by the Jainas as being built by Avantisukumâra's son (*Sthavirâvalî-charita*, XI, *v* 177) Its sanctity is referred to by Kâlidâsa in his *Meghadûta* (I, *vs* 37, 38) The temple of Mahâkâla stands in the centre of an extensive courtyard surrounded by walls But the image is actually situated within a subterranean chamber which is reached by a subterranean passage, and just overhead is another chamber which contains the image of the Mahâdeva Pareśnâth In front of the courtyard is a porch, the pillars of which are evidently of very ancient date The temple, however, is a modern one In the courtyard of the temple is a small reservoir called *Koti-tirtha* (*Sthavirâvali charita*, ch 22) From the name of Mahâkâla, Ujjayinî was called Mahâkâlavana Besides the temple of Mahâkâla, those of Siddhanâtha and Mangalesvara are celebrated The Chowbis-khâmbhâ, which is evidently a gateway supported by 24 pillars of black stone beautifully carved, appears to be a very ancient structure On the northern side of the town are situated the Kâliyadaha or the ancient Brahma Kunda of the *Skanda Purâna* and the temple of Kâla Bhairab at Bhairogad At a short distance from the Daśâśvamedha Ghât is situated the celebrated place called Ankapada now called Ankapât, the hermitage of Sândîpani

Muni where Krishna and Balarâma were taught by the Rishi, at Dâmodara Kunda they washed their Takhtâs or slates About two miles to the north of the town is Bhatrihari's *guhâ* on the bank of the Siprâ, which appears to have been a portion of the old town A low doorway made of stone leads through a subterranean passage to various chambers supported on ancient pillars of black carved stone containing inscriptions (see **Charanâdri**) At the temple of Harasiddhî Devi Vikramâditya used to cut off his head every day and offer it to the goddess, which was, however, restored by the latter (*Betâla pañcha vimsati*) The Gogashehid, an isolated hill in the south-east quarter of the city, is said to have contained the celebrated throne of Vikramâditya exhumed by Râjâ Bhoja of Dharanagara (*Dvâtrimsatputtalikâ*) A beautiful bird's eye-view of the city is obtained from the top of this hill (*JASB*, 1837, p 813—*Observations upon the past and the present condition of Ujjain or Oujein* by Lt Edward Conolly, *Skanda Purâna*, Âvantya khanda, Avanti-kshetra-Mâhât) On the south-western side of the city is the observatory of Râjâ Jai Singh of Jaipur now in ruins (for its description, see *Asiatic Researches*, vol V) This observatory is the first meridian of the Hindu astronomers

Ujjânaka—Ujjânaka is evidently a corruption of Udyâna, it is written as Udyânaka in the *Padma Purâna* (Svarga, ch 19) see **Udyâna** According to some authority it also included Kafristan, the country situated on the Indus, now inhabited by the Siyah Posh or "black clad" from their wearing goatskin dresses (*JASB*, 1859, p 317) It is also mentioned in the *Mahâbhârata* (Anusâsana, ch 25) Ouchang of Sung yun is evidently a transcription of Ujjânaka

Ujjayanta—Mount Girnar, close to Junagar in Kathiawar It is sacred to Neminâtha, the twenty second Tîrthankara of the Jainas (*Mahâbhârata*, Vana, ch 88, Hemachandra) The temple was repaired by Sajjana during the reign of Siddharâj, king of Pattana or Anahillapattana (Tawney's *Prabandhachintâmani*, p 96) Ujjayanta is mentioned in this work as a synonym of Raivataka See **Girinagara** In the Rudra-daman inscription of Girnar Ujjayanta is written as Urjayata (*JASB*, 1838, p 340)

Ujjayinî—1 Same as **Ujjaini** 2 Urain, in the district of Monghyr, near Kiul, containing many Buddhist remains Perhaps Urain is a corruption of Uddiyâna (*Devî P*, ch 42) 3 Same as **Ujanî** (*A Ch*, p 132)

Ujjihâna—Same as **Uddiyâna** (*Brihat Samhitâ*, ch 14)

Ukhala-kshetra—Same as *Sûkara kshetra*, in fact Ukhala is a corruption of Sûkara It is also called Ukala kshetra (Cunningham's *Arch S R p*, *I* p 266)

Umâvana—Same as **Sonitapura** (*Hemakosha Trikândasesha*, *Jaimini bhârata*, ch 21), Kotalgad or Fort Hastings in Lohul in the district of Kumaun It was at this place that Umâ, the daughter of Himâlaya, performed asceticism to get Mahâdeva as her husband and here she was married (*Brahmânda P*, ch 43)

Upa-Banga—The central portion of the eastern part of the delta of the Ganges (*Brihat Samhitâ*, ch 14, *Buchanan Records* in the *Calcutta Review*, 1894, p 2) The country to the east of the Bhâgirathi including Jessore (*Digvijaya-Prakâsa*)

Upahalaka—Same as **Kuntala** (*Hemakosha*)

Upamallaka—Malacca

Upaplavya—Same as **Virâta** (*Mbh*, Udyoga P, ch 145)

Uraga—Same as **Urasâ** (*Mbh*, Bhishma, ch 9 and Sabhâ, ch 26)

Uragapura—Uraiyur or Trichinopoli, it was the capital of Pândya in the sixth century (*Raghuvamsa*, VI, *vs* 59, 60) Mallinâtha, the celebrated commentator, identifies it with Nâgapura which is evidently Nagapatam on the river Kânyakubja (Coleroon), perhaps Mallinâtha's Nâgapura is simply a synonym of Uragapura Uragapura is evidently the Argaru of the *Periplus* (Mr Schoff's edition, p 46) and its Tamil form is Uraiyur

According to Dr Caldwell, however, Uraiyur, called also Kori, is almost identical with the modern town of Trichinopoly, it was the capital of the Cholas who reached the zenith of their power in the 11th century and ruled over the whole Tamil country, including the country of the Pândyas, south Travancore (*Dravidian Com Grammar*, pp 13, 14) In the *Pavanadûta* (*v* 8), it is placed on the river **Tâmraparnî** It is also called there Bhujaganagara (*v* 10)

Uraiyur—Same as **Uragapura** At present a suburb of Trichinopoly (*Arch. S Rep*, 1907 8, p 232, Caldwell s *Drav Com Gram*, p 13)

Uranjira—The Vipâsâ, the modern Bias, it is perhaps the Saranjes of Arrian

Urasâ—The Hazara country, between the Bidaspes (Jhelam) and the Indus on the west of Kasmir, it is the Arsa of Ptolemy and Wu-la-shi of Hiuen Tsiang (Dr Stein's *Râjataranginî*, i, p 180) Prof Wilson identifies it with the valley of Gureiss or Gurez, three days' march from Kasmir, but Dr Stein identifies Gurez with Daratpuri, the capital of Darada (see **Darada**) Darada and Urasâ are mentioned as separate countries in the *Matsya Purâna* (ch 120, *v* 46) General Cunningham identifies it with the district of Rash just to the west of Mozafarabad which is on the north east of Kasmir (*JASB*, XVII, p 485)

Uravilva—Buddha-Gayâ, six miles to the south of Gayâ It was here that Buddha attained Buddhahood at the age of thirty six in 522 B C in the 16th year of the reign of Bimbisâra, below the celebrated Pipal tree (*Ficus religiosa*) called also the Bodhi tree (Mahâ-Bodha tree of the *Agni Purâna*, ch 115, *v* 37), immediately on the west of the great temple. Fergusson supposes that the great temple was built in the sixth century by Amara Deva (the author of the *Amara kosha*), one of the nine gems in the court of Vikramâditya who reigned in Malwa from 515 to 550 A D (*History of Indian and Eastern Architecture*, p 69) But Dr Rajendralal Mitra says that the theory about Amara Deva's having built the temple in the sixth century is founded on Mr Wilmot's inscription (*Asiatic Researches*, vol 1), which was a myth, and never had any tangible existence In his opinion the temple was built in the first century B C on the site of Asoka's vihâra, by two Brahmin brothers whom he supposes to be Śankara and Mudgaragâmin, the founders of the celebrated monastery at Nâlandâ (*Buddha Gaya*, pp 238, 242) The Muchilinda tank, now called Buddha-kunda, is situated to the south of the temple, but Dr Rajendralal identifies it with Muchirim to the south-west of the temple The place where Buddha walked up and down after attaining Buddhahood is marked by a plastered parapet now called Jagamohan (anciently called Chankrama see *I-Tsing* by Takakusu, p 114), situated almost immediately to the north side of the temple The rail to the south of the temple is one of the most ancient sculptured monuments in India, being built at the time of Asoka The temple is now in charge of a Hindu Mohant, who resides in a monastery near the great temple, which was built by a Mohant named Mahâdeva in the early part of the eighteenth century The circular slab of chlorite carved in a complicated mystic pattern, now lying in the front room of the temple of Bâgisvarî, originally an image of Vajrapâni, is supposed to be the Vajrâsana (the diamond throne), on which Buddha sat when he entered into meditation below the Bodhi tree The temple of Târâ Devî, which is really an image of Padmapâni, the son of the Dhyânî Buddha Amitâbha (see **Udandapura**) is situated close to the great temple (Dr Mitra's *Buddha-Gaya*) Meghavarana, the Buddhist king of Ceylon, built a monastery to the north of the Bodhi tree at Buddha-Gaya with the permission of Samudra Gupta about the middle of fourth century A D (Smith's *Early History of India*, p 287)

Urjagunda—1 The country of the Urjagundas, who lived near the Daradas, was in the upper part of the Kishengangâ valley in Kasmir, and their capital seems to have been at Gurez (Gares of the Atlas) which appears to be a corruption of Urjagunda (*Matsya P*,

ch 120) 2 Urjagunda is a transcription of Urgendi or the Khanat of Khiva (Vambery's *Travels in Central Asia*, p 339)

Urumuṇḍa-Parvata—Kankâli ṭilâ, an artificial hill in Mathura where Sânavâsi, the preceptor of Upagupta and the third Buddhist patriarch, resided (Growse's *Mathura*, ch 6) Upagupta also resided on that hill before he came to Pataliputra at the request of Asoka (*Bodhisattvâvadâna Kalpalatâ* in Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 67, *Avadâna Kalpalatâ*, chs 71, 72, Rockhill's *Buddha*, pp 164, 170) See **Mathurâ**

Ûsaras—For the nine Usaras (Usara Kshetras) or its corruption Ukhalas, see **Renukâ-tîrtha**

Usînara-Giri—The Sewalik range or the hills at Hardwar, through which the Ganges forces her way into the plains (*Kathâ-Sarit Sâgara*, 1, ch 3, and Padmanabha Ghoshal's *Guide to Travellers in India*) See **Śivâlaya**

Utkala—Orissa (*Brahma P*, ch 43) Utkala is a corruption of Ut Kalinga which means north (*Ut*) part of Kalinga Chauduâr, situated on the opposite side of Katak across the river, was the ancient capital of Orissa under the Magadha kings The Kesarî dynasty from Yayâti Keśarî reigned over Orissa from 474 to 1132 A D, and the Gangâvamsî kings from Chorагangâ to Pratâparudra Deva's son reigned from 1132 to 1532 Chaitanya Mahâprabhu visited Jagannath during the reign of Pratâparudra Deva (1503 to 1524) The capital of the Kesaris were at Jâjpur and Bhuvanesvar, and the capitals of the Gangâvamsî dynasty were at Katak, Chauduâr and Barabati In the fifth century Orissa was converted to Saivism from Buddhism during the reigns of the Kesarî kings and from Saivism to Vaishnavism in the twelfth century at the time of the Gangâ vamśi dynasty See **Odra** At the time of the *Mahâbhârata* Utkala formed a part of Kalinga (Vana Parva, ch 114), the river Vaitaranî being its northern boundary, but at the time of Kâlidâsa, Utkala appears to have been an independent kingdom (*Raghuvamsa*, IV, *v* 38) According to the *Târâ Tantra*, the southern boundary of Utkala was Jagannâth Utkala and Kalinga were separate kingdoms at the time of the *Brahma Purâna* also (see ch 47, *v* 7)

Utpalâranya—Bithoor, fourteen miles from Cawnpore where the hermitage of Vâlmîki was situated It was at this place that Sîtâ gave birth to Lava and Kuśa It was the site of the celebrated city called Pratishthâna, which was ruled by Râjâ Uttanapâda, the father of Dhruva It contains a ghâṭ called Brahmâvartta ghâṭ Uttânapâda is also said to have been the king of Brahmâvartta, the country between the rivers Sarasvati and Drishadvatî The remains of a fort here, on the bank of the Ganges are pointed out as the fort of Râjâ Uttânapâda Utpalavana according to the *Mahabhârata* (Vana P, ch 87) is situated in Pañchâla

Utpalâvata-Kânana—Same as Utpalâranya (*Mârkand P* chs 69, 70)

Utpalâvatî—The river Vypar in Tinnevelly (*Mahâbhârata*, Bhîshma ch 9, Griffith's *Ramâyana*, note, *Vâmana P*, ch 13)

Utpâlesvara—The portion of the Mahânadî in the Central Provinces before its junction with the river Pyri or Pairi (*Asiatic Researches*, vol XV)

Utsavasanketa—See **Pushkara** (*Mahâbhârata*, Bhîshma, ch 9)

Uttânikâ—See **Râmgangâ** in Oudh Same as **Uttaragâ**

Uttaragâ—The river Râmgangâ in Oudh (Lassen's *Ind Alt* II, p 524 *Râmayana*, bk II, ch 71) It rises in Kumaun and falls into the Ganges opposite to Kanouj

Uttara Gangâ—1 The river Sindh in Kasmir 2 Gangâbal lake which lies at the foot of the Haramuk mountain in Kasmir and which is considered as the source of the river Sindh. (Dr Stein's *Râjataranginî*, vol II)

Uttarakuru—The northern portion of Garwal and Hûṇadeśa, where the river Mandâkinî and the Chaitraratha-kânana are situated (*Aitareya Brâhmana*, viii, 14, 4, *Mbh*, Vana, ch 145) It originally included the countries beyond the Himalaya It is the Ottorakorra

of Ptolemy Lassen places it to the east of Kashgar (Griffith's *Râmâyana*, vol IV, p 424) Tibet (*Mbh*, Bhîshma, ch 7) and Eastern Turkestan were included in Uttara-kuru (*Râmâyana*, Kishk, ch 43) It was situated in the Himalaya (*Jâtaka*, Cam ed, V, p 167) According to Mr Bunsen the slopes of the Belur Tagh, a mountain range in Central Asia in the high land of the Pamir in which the great rivers of that region have got their source, are the Uttara Kuru of the Aryan Hindus The Belur Tagh is also called the Kiunlun, it forms the northern boundary of Western Tibet and is covered with perpetual snow It is also called Mustagh, Karakorum, Hindu-kush and Tsunlung (Balfour's *Cyclopaedia of India*, (s v *Belur Tagh*) Uttara-Kuru was also called Hari-varsha The *Brahmânda P* (ch 48) places it far to the north of India, and mentions that it was bounded on the north by the ocean (*v* 53) The name perhaps exists in Korea which appertained to the Uttara Kuru-dvîpa

Uttara-Madra—Media in Persia Media is a corrupted form of Mada or Mâda which is a corruption of Madra, the Uttara Madra of the Purânas Media comprised the province of Azerbijan (the Airyanan-vejo of the Avesta) See **Ariana**

Uttara-Mânasa—1 The Ganga lake near Nandikshetra at the foot of the Haramukh Peak in Kasmir (Dr Stein's *Râjataranginî*, vol I, p 111 note) 2 A sacred place in Gaya (*Vâyu P*, ch III, *v* 6), see **Phalgu**

Uttarâpatha—Comprising Kasmir and Kabul It is mentioned in the Guserawa inscription (*JASB*, XVII, pp 492, 498) See, however, Dr D R Bhandarkar's *Ancient History of India*, Lecture II

Uttara Videha—The southern portion of Nepal where the town of Gandhavatî is situated (*Svayambhu Purâna*, chaps III IV, *Sugata Avadâna* in R Mitra's *Sanskrit Buddhist Literature of Nepal*)

Y

Yâdava-Giri—Mailkote or Melukote, in Mysore, 25 miles to the north of Seringapatam, where Vetâladeva Ballâla-râi, a Jaina king of Karnâta or properly Dvârasamudra in Mysore, who was afterwards called Vishnuvarddhana, erected a temple of Krishna known by the name of Chawalrâi in the twelfth century, after he was converted to Vaishnavism by Râmânuja (A K Dutt's *Religious Sects of the Hindoos* and Dr Burnell's *South Indian Palæography* p 28) Same as **Dakshina-Badarikâsrama**

Yajña-Barâha—A celebrated temple of Barâhadeva in Yajñapura or Jâjpur in Orissa

Yajñapura—Jâjpur in Orissa on the river Baitaranî (*Mahâbhârata*, Vana, ch 114) It is said to have been founded by Râjâ Yayâti Kesarî in the sixth century Jâjpur is a contraction of Yayâtipura It was the capital of the Kesarî kings till the tenth century, when the seat of government was removed to Katak by Nripa Kesarî The temple of Birajâ at Jâjpur is one of the fifty-two Pîthas where a part of Satî's body is said to have fallen Brahma is said to have celebrated the horse-sacrifice ten times at Daśâsvamedha Ghât on the bank of the Baitaranî river, and hence the place obtained the name of Yajñapura The four most important places of pilgrimage in the province of Orissa are Chakra-kshetra or Bhuvanesvara, Sankha kshetra or Puri, Padma-kshetra or Konârak and Gadâ-kshetra or Yâjapura Vishnu, in order to commemorate his victory over Gayâsura, (the story of the demon being an allegorical representation of the extent of Buddhism in India), left his foot-mark (*Pâda*) at Gaya, his discus (*chakra*) at Bhuvanesvara, his conch shell (*Sankha*) at Puri and his lotus (*Padma*) at Konârak (Dr R Mitra's *Antiquities of Orissa*, vol II, pp 145 and 107, but see Stirling's *Orissa*) There are many colossal images at Jâjpur, especially of Kâlî, Barâhînî and Indrânî cut into alto-relievo out of blocks of indurated Mugni or chlorite slate rock (Stirling's *Orissa*, *JASB*, 1838, p 53) See **Gayânâbhi**

Yamunâ—The river Yamunâ, it is mentioned in the *Rig Veda* and the *Aitareya Brâhmana* (VIII, 14, 4, *Rig Veda*, X, 75)

Yâmuna—The portion of the Bândara-puchchha mountain where the Yamunâ has got its source (*Râmâyana*, Kish, ch 40, *Mbh*, Anusâs, ch 68) It is also called Kâlinda-giri on account of which the Yamunâ is called Kâlindî

Yamunâprabhava—See **Yamunotri** (*Kurma P*, II, ch 37)

Yamunotri—A spot in the Bândara puchchha (monkey's tail) mountain in the Himalaya where the river Yamunâ has its source, it is called Yâmuna and also Kâlinda-giri in the *Râmâyana* (Kish, 40) It has reference solely to the sacred spot where the worship of the goddess Yamunâ is performed The Yamunâ rises from several hot-springs, and the spot for bathing is at the point where the cold and warm waters mingle and form a pool (see **Kulinda-desa**) The water of the springs is so hot that rice may be boiled in it Hanumâna, after setting fire to Lankâ, is said to have extinguished the fire of his tail by plunging it into a lake enclosed by the four highest peaks of this range, which has since been called Bândara puchchha mountain (Fraser's *Himala Mountains*, ch 26)

Yashtivana—Jethian, about two miles north of Tapoban near Supa tîrtha in the district of Gayâ (Grierson, *Notes on the District of Gayâ* p 49) and twelve miles from Râjagriha It is also called Jaktiban (Cunningham *Arch S Rep*, III, p 140) and Latthivana Buddha is said to have displayed many miracles here and converted Bimbisâra, king of Magadha, to Buddhism at this place Bimbisâra ascended the throne at the age of sixteen, at the age of twenty-nine he became a convert to Buddhism and he died at the age of sixty five

Yaudheya—Same as *Âyudha* of the travellers of the sixteenth century and *Hud* of the Bible (*Book of Esther*), between the Hydaspes and the Indus (*Garuda Purâna*, ch 55, *Brihat-samhitâ*, ch 14, and Prinsep's *Indian Antiquities*, vol 1, p 238) According to Cunningham the Yaudheyas lived on both banks of the Sutlej along the Bhawalpur frontier, which is called Johiyabâr (*Arch S Rep*, vol XIV) Yaudheya is mentioned in Samudra Gupta's inscription in the Allahabad Pillar (*JASB*, 1837, pp 973-979)

Yava-Dvîpa—The island of Java (*Brahmânda P*, Pûrva, ch 51) It is said to have been colonised by a prince of Guzerat in 603 A D The native chronicles attribute the first attempt at colonisation of the island to Aji saka, a king of Guzerat in 75 A D, he was, however, compelled to withdraw owing to pestilence or some other calamity (Havell's *Indian Sculpture and Painting*) It was also called Suvarna dvîpa of Alberuni's *Zabaj be Java* (Alberuni's *India*, vol 1, p 210) According to the Chinese, Java was also called Kalinga (Takakusu's *Records of the Buddhist Religion*, General Introduction, p xlvii, note) The shrine of Borobudur (Barz Buddha), the most magnificent monument of Buddhist art in Asia, was constructed between 750 and 800 A D (Havell's *Indian Sculpture and Painting*, p 113, *JASB*, 1862, p 16)

Yavana-Nagara—Junagad, in Guzerat For a description of the place, see *Notes on a Journey to Girnar* in *JASB*, 1838, p 871 See **Yavanapura** For the origin of the name of Junagad, see *Bomb Gaz*, VIII, pp 487 f

Yavana-Pura—1 Jaunpura, forty miles from Benares, the capital of an independent Muhammadan kingdom (see the Kathoutiya inscription in *JASB*, 1839, p 696, *v* 7) It contains the celebrated Atalâ mosque built by Sultan Ibrahim in 1418 on the site with the materials of an ancient Buddhist monastery, the Lâl darwazâ mosque built by Bibi Raji, the queen of Sultan Mahmud in 1480, the Jumma Masjid built by Sultan Hossain about 1480, the remains of a fort called the fort of Firoz built in 1360, and an old bridge over the Gumti constructed by Monahur Khan, the governor of Jaunpur, during the reign of Akbar Jaunpur is said to have been founded in the fourteenth century by Sultan

Feroz of Delhi, who named it after his cousin Fakiruddin Jowna In the fifteenth century Khan Jahan, vizier of Sultan Mahommed Shah of Delhi, during the minority of the latter's son, assumed the title of Sultan Sharki or king of the East, and taking possession of Bihar, fixed his residence at Jaunpur (Hamilton's *East India Gazetteer*) Jaunpore became the centre of learning at the time of Ibrahim Sharki, and Sher Shah received his education in one of its colleges 2 Another Yavanapura is mentioned in the *Mahâbhârata* (Sabhâ P, ch 30) as being situated on the south of Indraprastha and conquered by Sahadeva Perhaps it is the same as Yavana nagara or Junagad

Yayâtinagara—According to Dr Fleet Yayâtinagara is the ancient name of Kaṭaka in Orissa (*Ep Ind*, vol III, pp 323-359, *JASB*, 1905, p 7, *Pavanadûta*, v 26)

Yayâtipura—1 Jajmau, three miles from Cawnpore, where the ruins of a fort are pointed out as the remains of the fort of Râjâ Yayâti (see **Sâkambharî**) But the fort is said to have been built by Râjâ Jijat Chandravamsi one of the ancestors of the Chandels The temple of Siddhinâtha Mahâdeva is at a short distance from the fort It was an important place in the tenth or eleventh century before Cawnpore became celebrated as a town (Alberuni's *India*, Dr Sachau's trans, vol I, p 200) 2 Jâjpur in Orissa See **Yajñapura**, same as **Yayâtipura**

Yessaval—Ahmedabad was founded on the site of the ancient city of Yessaval by Ahmed Shah of Guzerat in 1412 (Thornton's *Gazetteer*) Yessaval is a corruption of Âsâwal or ancient Âsapalli (*Antiquities of Kathiawad and Kachh* by Burgess, *Bomb Gaz*, I, pt I, p 170) Ahmedabad was also formerly called Karnavatî (Fergusson's *Hist of Indian and Eastern Architecture*, p 527)

Yoni-dvâra—A sacred place in the Brahma yoni hill at Gaya, from which the name of the hill is derived (*Padma P*, Svarga, ch 19)

Yoni Tîrtha—Same as **Bhîmâsthâna**

Yugandhara—A country near Kurukshetra (*Mbh*, Virâṭ, ch 1) It appears to have been situated on the west bank of the Yamunâ and south of Kurukshetra (*Ibid*, Vana, ch 128)

Yuktaveṇî—See **Muktaveṇî**

PART II

MODERN NAMES

A

Abu—Arbuda parvata, a detached mount of the Aravali range, in the Sirohi State of Rajputana It was the hermitage of Rishi Vasishtha It is also one of the five hills sacred to the Jainas, containing the temples of Rishabhanâth or Âdinâth, the first Tîrthankara, and Neminâth, the twenty-second Tirthankara

Achchhâvat—Achchhoda-sarovara in Kâsmir, six miles from Mârttanda or modern Martan or Bhavan, described by Bânabhatta in the *Kâdambarî* The Siddhâsrama was situated on the bank of this lake

Adam's Bridge—Setubandha, between India and Ceylon, said to have been constructed by Râmachandra with the assistance of Sugrîva for crossing over to Lankâ

Adam's Peak—1 Rohana 2 Sumana kûta 3 Samantakûta 4 Deva kûta 5 Subhakûta, in Ceylon

Adinzai—The Sarpaushadhi vihâra, situated in the Adinzai valley in Buner near the Fort Chakdarra on the north of the Swat river It was visited by Hiuen Tsiang

Afghanistan—1 Kâmboja 2 Kâofu (Kambu) of Hiuen Tsiang 3 Loha of the *Mahâbhârata* 4 Rohi 5 Âvagâna 6 Aupaga 7 Apaga

Agastipurî—Agastya âsrama, the hermitage of Rishi Agastya, twenty-four miles to the south east of Nasik

Agra—Agravana, one of the vanas of Braja mandala

Ahâr—Twenty one miles north east of Bulandshahar, on the right bank of the Ganges Traditionally it is the place where Parikshîta of the *Mahâbhârata* died of snake bite, and where his son Janamejaya performed the snake sacrifice (Growse's *Bulandshahar*), but according to the *Mahâbhârata* (Svargârohinika, ch 5), the snake sacrifice was performed at Takshasilâ

Ahiâri—1 Gautama âsrama, 2 Ahalyâsthâna, in pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut It was the hermitage of Rishi Gautama, where Indra ravished his wife Ahalyâ

Ahmedabad—1 Âsâwal 2 Yessaval 3 Karnavatî 4 Srinagar 5 Râjanagara 6 Âsâpallî in Guzerat, on the river Sâbarmatî

Ahmednagar—Bingar seventy-one miles from Poona

Aihole—Âryapura or Âyyavole, the western capital of the Chalukyas in the 7th and 8th centuries A D, in the Bâdami Tâluk of the Bijâpur district

Airwa—1 Âlavi of the Buddhists 2 Âlabhî of the Jainas 3 Âlambhika of the *Kalpasutra*, twenty seven miles north-east of Itawa in the United Provinces, where Buddha passed his sixteenth *Vassa* But see **Nawal**

Ajaya—The river Ajamatî in Bengal

Ajunta—Achinta, about fifty five miles to the north east of Ellora in Central India In the Achinta monastery resided Ârya Asanga, the founder of the Yogâchâra school of the Buddhists It is celebrated for its caves and vihâras, which belong to the fifth and sixth centuries of the Christian era

Akolhâ—Agastya-âsrama, situated to the east of Nasik on the Godâvarî

Akshu—I 1 Asma of the *Râmâyana* (Uttara, ch 23) 2 Oxiana of the Greeks 3 Pâtâlapura (see my *Rasâtala* in the *I H Q*, vols I & II), on the river Oxus in Sogdiana on the north II Same as river **Vaksh** 1 Okos or Ochus of the Greeks 2 Vakshu of *Matsya P* (ch 101, see *Sabdakalpadruma*) 3 Vamkshu of *Bhâgavata* (V, ch 17), a tributary of the Oxus in Sogdiana, from which the river Oxus has derived its name (*JBBRAS*, XXIV, p 520)

Albania—Alamba of the *Mbh*, (Âdi, ch 29) on the western side of the Caspean Sea, now called Shirwan (see my *Rasâtala* in the *I H Q*, vols I & II)

Aligarh—Koel

Allahabad—I Prayâga 2 Bharadvâja-âśrama, the hermitage of Rishi Bharadvâja 3 Bhâskara-kshetra The celebrated Akshaya-Baṭa (the undecaying banian tree) was seen by Hiuen Tsiang in the seventh century

Almora—Binâ in Kumaun

Alopi—The temple of Alopî is situated at Allahabad, it is one of the 52 Pîṭhas It is the ancient Prajâpativedî of the *Mahâbhârata*, a celebrated place of pilgrimage

Alwar—Matsya-deśa, the kingdom of Râjâ Virâṭa of the *Mahâbhârata* The Alwar state formerly appertained to the territory of Jaipur There is still a town called Machheri in this state which is a corruption of Matsya The capital of Matsya-desa was Virâṭa, now called Bairâṭ, forty-one miles to the north of Jaipur and one hundred and five miles to the south-west of Delhi General Cunningham supposes that Alwar is a corruption of Sâlvapura See **Jaipur** But at the time of the *Mahâbhârata*, Alwar was called Saubhanagara or Sâlvanagara, the capital of the country called Mârttikâvata, the kingdom of Râjâ Sâlva who was killed by Krishna See **Mârta**

Amarakanṭaka—Baṁśagulma, at the source of the river Nerbuda in the Amarakanṭaka mountain

Amarakanṭaka Mountain—1 The Mekala mountain 2 The Soma Parvata 3 Âmrakûṭa-Parvata. 4 Surathâdri, in which the river Nerbuda has got its source

Amaranâth—The celebrated temple of Amaranâtha is situated in a natural grotto in the Bhairava-ghâṭi range of the Himalaya in Kâsmir The grotto is said to be full of wonderful congelations, where a curious block of ice, stalagmite, which periodically dissolves and reforms, is worshipped as Siva Amaranâtha

Amarâvati—1 The Dipaldinne or Diamond sands of the *Daladâvamśa* 2 Pûrvaśaila-Sanghârâma of Hiuen Tsiang 3 Dhanakataka 4 Dhamnakaṭaka 5 Dhânyakaṭaka 6 Dhânyavatipura 7 Dharmakoṭa 8 Dhanakakota 9 Sudhanyakaṭaka has been identified with Dharanikoṭa, one mile to the east of Amarâvatî in the Kistna district, Madras Presidency It was the capital of Andhra The Buddhist saint Bhâvaviveka resided here awaiting the advent of Maitreya Buddha

Ambarnâth—Ambaranâtha tîrtha in the Thâna district, Bombay (*Antiquarian Remains in the Bombay Presidency*, VIII, p 110)

Âmer—Ambara, the ancient capital of Jaipur which was called Dhundhra The capital was removed to Jaipur in 1728 A D by Siwai Jai Singh

Ami—One of the 51 or 52 Pîthas, eleven miles to the east of Chhapra in the province of Bihar

Amin—1 Abhimanyu khera 2 Chakrabyûha of the *Mahâbhârata*, where Abhimanyu, son of Arjuna, was killed at the celebrated battle of Kurukshetra It was included in Kurukshetra

Amran Mountains—Pâshâna Parvata on the west of Pishin (Pâshâna) valley in southern Afghanistan

Amritasar—Râmadâsapura in the Punjab

Anagaṇḍi—Konkaṇapura, the capital of Konkana, on the northern bank of the Tungabhadrâ river

Anagaṇḍi Hill—See **Sphaṭika-śilâ**

Anantapur—I 1 The Pañchâpsara Tîrtha 2 Pañcha-tîrtha 3. Phâlguna, in the Madras Presidency, fifty-six miles to the south-east of Bellari, it was visited by Arjuna and Balarâma II 1 Ananta sayana 2 Ananta-Padmanâbha, a quarter of Trivandrum in Travancore where the temple of Ananta Padmanâbha is situated Same as **Padmanâbhapura**

Andhela—The river Andha, the Andomatis of Arrian, same as **Chândan**

Ankola—A place of pilgrimage in the Baroach district, Bombay Presidency (*Matsya P*, ch 190)

Anurâdhâpur—Anurâdhapura, the ancient capital of Ceylon

Aornos—Varunapura (*Râmâyana*, Uttara, ch 23) in Baktriana (McCrindle's *Invasion of India by Alexander the Great*, p 39)

Arabia—1 Banâyu, but the identification is doubtful 2 Âraba

Arabutt—Orobatis of Alexander's historians, on the left bank of the Landai near Naoshera, west of Peukelaotis

Arakan—Karkoṭakanagara

Arâura—Sobhâvatînagara, in the Nepalese Terai, the birth-place of Buddha Kanakamuni

Arâvali—1 Arbuda-parvata 2 Âdarsâvalî, in Rajputana, its branches terminate at the north of Delhi The Aravali range was included in Pâripâtra or Pâriyâtra

Arcot—Shadâranya

Argesan—The river—1 Mahatnu 2 Mehatnu of the *Rig-Veda* in Afghanistan, which joins the Gomatî or Gomal river

Armenia—Râmanîyaka dvîpa of the *Mbh*, (Âdi, ch 26), see my *Rasâtala* in the *I H Q*, vols I & II

Arrah—Ârâmanagara, in the district of Shahabad in Bihar

Aruṇâ—One of the seven Kosis, it still retains its old name

Âsergar—1 Âser 2 Asvathamâ-giri, 11 miles north of Burhanpur in the Central Provinces, mentioned in the *Prithvirâj Râso*

Ashṭâbakra Nadî—The river Samanga, a small river which flows by the side of Raila, ten miles from Hardwar

Assam—Kâmarupa, its capital was Prâgjyotishapura

Assia Range—Chatush-pîṭha Parvata, in the district of Kaṭak in Orissa Udayagiri is a spur of this range, five miles from Bhuvanesvara, containing many Buddhist sculptures of a very ancient date The Khanda giri is a part of this range, it is four miles north-west of Bhuvanesvara The Udayagiri contains a *noor* or palace of Râjâ Lalâtendu Kesari, inhabited by his Rânî

Assyria—Sâlmala-dvipa or Chaldia

Âtral—The river Âtreyî, in the district of Dinajpur in Bengal

Atrek—1 The river Hiranya of the *Mahâbhârata* 2 The Hâṭaka of the Purânas 3 The Sarnium of the classical Greeks, in Sâkadvîpa or Scythia (Turkestan), it falls into the Caspian Sea, it divided Hyrcania, the country of the Daityas and Dânavas from the Trans Caspian District, the country of the Suparnas or Garudas

Aumi—It has been identified by Cunningham with the river Anomâ (Anamala) in the district of Gorakhpur, which was crossed by Buddha, after he left his father's palace, at a place now called Chandâoli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kanṭhaka to Kapilavastu But Fuhrer identifies the river Anomâ with the Kudâwâ Nadî in the Basti district in Oudh

Aurangabad—1 Janasthâna of the *Râmâyana* 2 Kharki of the Muhammadan historians

Aundha—Dârukâvana, 25 miles north east of Parbhani in Nizam's territory, containing one of the twelve Jyotirlingas

Aurangabad Hills—Prasravanagiri, situated on the bank of the Godâvarî, graphically described by Bhavabhûti in the *Uttara-Râmacharita* In one of the peaks of the hills dwelt Jaṭâyu of the *Râmâyana*

Avani—Āvantika kshetra, a sacred place in the Kolâr district in Mysore

Ayuk Nadî—The Apagâ river, to the west of the Râvi in the Punjab

Azerbijan—1 Airyana n vejo of the *Avesta* 2 Perhaps Ārya of the *Rig-Veda*, (VIII, 51, 9) 3 Madra or Uttara Madra of the *Purânas* 4 Media 5 Ariana, of the classical writers in Persia It is supposed to be the ancient home of the Aryans (*Arya-rîja*)

B

Bâblâ—The river Dvârikesvarî, which falls into the Ganges near Bishnupura in Bengal

Babylon—1 Bâveru of the Buddhist *Jâtakas* 2 Bâmri of the *Rig Veda* 3 Bibhâvarî of the *Bhâgavata* (III, ch 17) situated in Pâtâla (see my *Rasâtala* in the *I H Q*, vols I & II)

Bâdâmi—Bâtâpipura, the ancient capital of Mahârâshtra, situated near the river Malaprabhâ a branch of the Krishnâ in the Bijapur district, Bombay Presidency It was the capital of Pulakesi I in the sixth century A D

Badanagara—1 Chamatkârapura 2 Nagara 3 Ânarttapura, in the Ahmedabad district of Guzerat Same as **Barnagar**

Badku—See **Baku**

Badrinâth—Badrikâsrama, on the bank of the Bishen gangâ (Alakânandâ) in Garwal It was the hermitage of Vyâsa, the author of the *Mahâbhârata* It contains the celebrated temple of Nara Nârâyana

Bagel Khand—1 Bahela 2 Karusha, in Central India Same as **Rewa**

Bâgin—The river—1 Bâlubâhinî 2 Bahinî, a tributary of the Yamunâ, in Bundelkhand

Bâgmatî—1 The river Bâchmatî 2 The Bhâgmatî 3 The Bhâgavatî of the Buddhists, in Nepal

Bâgpat—Bhâgaprastha, thirty miles to the west of Mirat, one of the five villages demanded by Yudhishthira from Duryodhana

Bâgrason—Bhrigu asrama in Balia, in the district of that name, United Provinces

Bahraich—The district of Bahraich in Oudh was the ancient Uttara Kosala, the capital of which was Srâvastî

Baibhâra Giri—Baibhâra giri, one of the five hills of Râjgir in Bihar, Vebhâra of the Buddhists

Baidyanâth—I 1 Chitâbhumi 2 Pâralipura 3 Hârddapitha 4 Ketakivana 5 Haritakivana, containing the temple of Baidyanâtha, one of the twelve great Lingas of Mahâdeva II Kârttikeyapura, in the district of Kumaun III Kiragrâma, in the Punjab

Baiga—The river—1 Kritamâlâ 2 Begavati 3 Begâ 4 Baihâyasî on which Madura (Dakshina Mathurâ) is situated, it rises in the Malaya Mountain

Bainateya Godâvarî—The Suparnâ, an offshoot of the Vasishtha-Godâvari, which is the most southerly branch of the Godâvarî

Baippar—Same as **Bypar**

Bairât—1 Birâta 2 Upaplavyanagara, 41 miles to the north of Jaipur, the capital of Matsyadesa It was the capital of Virâta Râjâ of the *Mahâbharata*

Baitâ—The river Bedasruti in Oudh

Bâkâ—The river Bakresvarî, which flows through the district of Burdwan in Bengal, but see **Bâblâ**

Bakhsh—Same as **Akshu**

Bâkraur—Gandha hasti stûpa, on the Phalgu, opposite to Buddha-Gayâ It was visited by Hiuen Tsiang

Bâku—A town on the west coast of the Caspian Sea, famous for its naphtha springs and mud volcanoes, it is also called Badku, the Sanskrit form of which is Badavâ, mentioned in the *Purânas* It appears to have been a place of Hindu pilgrimage and was called Mahâ-jvâlâmukhî (*Asiatic Researches* vol V, p 41)

Balarâmapur—Râmgad Gauda, twenty-eight miles north east of Gonda in Oudh

Balîâ—1 Bhrigu-âśrama 2 Bagrâsona, the hermitage of Rishi Bhrigu in the district of Balia in the United Provinces 3 It was a part of Dharmâranya At a short distance to the north east corner of Balia, there is a tank called Dharmâranya Pokhrâ, and to the north and east of it there are traces of an ancient *jangal* or scrubby forest At Balia there is a temple dedicated to Bhrigu Rishi, containing the impressions of his feet

Baligâmi—Dakshina Kedâra in Mysore, a celebrated place of pilgrimage

Balkh—1 Bhogavatî of the Purâṇas, a corruption of Bakhdi of the Avesta 2 Baktra of the Greeks 3 Pâtâlapurî 4 Bali âlaya of the *Ramâyana* (Uttara, ch 23) 5 Bali sadma of the *Amarakosha* 6 Bâlhîka of the *Bhavishya P* (Pratisarga Parva, pt III, ch 2, *v* 11)—all derived from the Turkish word Balikh, which means the residence of a king (Vambery's *History of Bokhara*, p 11, see my *Rasâtala* in the *I H Q* vols I & II) 7 Tukhâra 8 Tushara

Baltistan—Bolor, same as **Little Tibet**

Balur—See **Bolur**

Bamilapur—Same as **Ballabhi**

Bamilapura—Same as **Walâ**

Baṃsadhârâ—The river Bamsadhârâ, in Ganjam, on which Kalingapatam is situated

Bana Râjâ's Gad—1 Sonitapura 2 Umâvana 3 Devikota, in Garwal, on the bank of the Kedâr Gangâ, about six miles from Ushâmath and at a short distance from Gupta kâsî, whence Aniruddha, the grandson of Krishna abducted Usha, daughter of Râjâ Vâna See **Kotalgad**

Banas—1 The river Parnasâ which is supposed to be a corruption of Barnâsâ 2 Binâsinî 3 Sulochanâ 4 Suvahâ, in Rajputana

Bandair Range—The Kolâhala mountain of the *Mahâbhârata* on the south-west of Bundelkhand (Chedi) near which the river Suktimatî (modern Kane or Ken) has got its source

Bandar-puchchha Range—The Hemakûta range of the Himalaya, in which the rivers Yamuna and Ganges have their sources

Bângâlâ—See **Bengal**

Bannu—Barnu of Pânini and Phalanu of Hiuen Tsiang, in the Punjab Bannu perhaps is a corruption of Banâyu The tribe of Banâyavas has been mentioned among the tribes of the north-western frontier of India (*Padma Purâna*, Svarga khanda (Âdî), ch III)

Bâra bânki—Jasnaul in Oudh, from Jas, a Râjâ of the Bhar tribe, who is said to have founded it in the tenth century

Barâbar-Hill—Khalatika or Skhalatika Parvata, in the Jahanabad sub division of the district of Gayâ, containing caves of the time of Asoka and Daśaratha The Kâwâ-dol hill is a part of this range

Baradâ—1 The river Bedavatî 2 The Baradâ, a tributary of the river Krishnâ on which the town Banavâsi is situated

Barágaon—Nâlandâ, seven miles north of Râjgir in the district of Patna Nâgârjuna, the celebrated author of the *Mâdhyamika Sûtras*, resided in the Nâlandâ monastery in the first or second century of the Christian era, making it the principal seat of Buddhist learning in eastern India

Barâha-chhatra—Koli of the Buddhist annals, in the district of Basti in Oudh, which contained the residence of Suprabuddha, the father of Mâyâ Devî, the mother of Buddha Vishnu is said to have incarnated here as the boar It was also called Byâghrapura See **Basti.**

Barâha-Kshetra—1. *Kokâmukha.* 2. *Barâha-kshetra, in the district of Purnea in Bengal,* on the Triveni above Nâthpur, sacred to Varâha, one of the incarnations of Vishṇu. Same as **Barâmula**

Barâkar—The river Rijupâlika near Giridih in the district of Hazaribagh, Behar and Orissa Province Jrimbhikagrâma was situated on this river, it was near Paresnath Hill, (Mrs Sinclair Stevenson's *Heart of Jainism*, p 38)

Barâmula—1 Barâhamula 2 Barâhakshetra, in Kasmir on the Jhelum, thirty-two miles to the south-west of Srinagar, where Vishṇu is said to have incarnated as the boar

Barhi—1 The Kukustâ 2 Kakouthâ, a rivulet which flows into the Chhoṭa Gaṇḍak, 8 miles below Kasia

Bâri-Doab—Between the Râvi and the Sutlej It comprised the ancient country of Parvata

Barinda—Barendra, a part of the district of Malda, in which Pânduâ (Pundravardhana) is situated, it appertained to the ancient kingdom of Pundra

Barṇâ—The river—1 Baruṇâ 2 Baranâ, in Benares

Barnagar—1 Badapura 2 Ânandapura of Hiuen Tsang, 117 miles to the north-west of Balabhî in Guzerat Same as **Badanagara**

Barnâwa—Bâranâvata, nineteen miles north west of Mirat, where an attempt was made by Duryodhana to burn the Pândavas

Baroach—1 Bhrigu kshetra 2 Bhrigu-âsrama 3 Bhrigu kachchha 4 Bharu kachhha 5 Barygaza of the Greeks, it was the hermitage of Bhrigu Rishi

Baroda—1 Chandanavata 2 Batapadrapura, in Gaekwar territory

Barshân—1 Barsâna 2 Brishabhânupura, in the district of Mathurâ, where Râdhikâ was brought up after her removal from Âshtigrâma (now called Raval), her birth place

Bassein—1 Basyâ of the Kanheri inscriptions 2 Basika 3 Baisikya

Basti—Koli, the kingdom of Buddha's maternal grand-father Suprabuddha, forming a portion of the modern district of Basti in Oudh See **Barâha-chhatra**

Basudhârâ—The source of the Alakânandâ, about four miles to the north of Badrinâth, near the village Manâl

Basukunda—Kundagâma of the Jainas, the Kotigâma of the Buddhists, a suburb of Vaisâlî, where Mahâvîra was born

Bâthâni-Hill—1 The Goratha hill of the *Mahâbhârata* 2 Godhana-giri, ascending which Bhîma, Arjuna and Krishna saw the beautiful capital of Jarâsandha, five or six miles to the west of old Râjagriha

Bati—Same as **Beyt Island**

Batrak—1 The river Betravati 2 The Britraghnî 3 The Bârtraghnî, a branch of the Sâbhramatî (Sâbarmatî), in Guzerat

Bavan—Mârttanda, about five miles north-east of Islamabad in Kasmir, it is the birth place of the Sun-god It contains the celebrated springs called Vimalâ and Kamalâ It is also called Martan Bavan is a corruption of Bhavan

Bay of Bengal—Mahodadhi

Beas—1 The river Bipâsâ 2 The Arjikeya 3 The Urañjirâ 4 The Hypasis 5 The Hypanis of the Greeks, in the Punjab

Beder—1 Bidarbhapura 2 Kundinanagara, in the Nizam's territory, it was the ancient capital of Bidarbha

Belgaum—1 Sugandhâvarti 2 Saundatti 3 Benugrâma, in the Bombay Presidency.

Bellari—Balahari, south of the river Tungabhadrâ

Beluchistan—Bâloksha

Benares—1 Bârânasî 2 Kâśî 3 Abimukta. Kâśî was originally the name of the country and Bârânasî was its capital

Bengal—1 Banga 2 Gauda, from its capital of the same name near Mâlda The Pâla Râjâs from Bhupâla *alias* Gopâla to Sthirapâla reigned in Bengal from the middle of the eighth to the twelfth century of the Christian era and the Sena Râjâs from Vîrasena to Lakshmaniya or Surasena reigned from 994 to 1203 A D According to some authorities Âdisura ascended the throne of Gaud in 732 A D The celebrated Vâchaspati Misra and Bhavadeva Bhatta were ministers of Harivarmmadeva in the 11th century A D The poet Jayadeva, author of the *Gita Govinda* and the lexicographer Halâyudha flourished in the court of Lakshmana Sena in the twelfth century

Bengi—1 Bengipattana 2 Andhranagara (*Dasakumara charita*, ch VII), the capital of Andhra, situated on the north west of Elur lake, between the Godavarî and the Krishnâ

Berar—1 Bidarbha of the Purânas 2 Dakshina Kosala of the Buddhist period 3 Bhîma Its capital were Kundinanagara (Beder) and Bhojakatapura (Bhojpur near Bhilsa)

Berawal—1 Somanâtha 2 Devapattana 3 Prabhâsa, in Kâthiâwar

Berawal-Pattana—Anahila pattana in Kâthiâwar founded by Vamsarâj in the eighth century It is also called Pattana and Anahila

Berulen—Sivalaya, seven miles from Dowlatabad (Devagada) it contains the temple of Ghusmesa or Ghrishnesa one of the twelve great Lingas of Mahadeva It is also called Ellora, celebrated for its caves See **Ellora**

Bes—The river Vidisâ, which joins the river Betwâ at Bhilsâ or Besnagara

Besâd—1 Bisâlâ 2 Bisâla chhatra of the Puranas 3 Baisâlî of the Buddhist period 4 Kundagâma 5 Bâniyagama 6 Kundapura 7 Bânijagrâma 8 Kshatriya kunda of the Jainas in the district of Muzaffarpur (Tirhut) in the province of Bengal, eighteen miles north of Hajipur on the left bank of the Gandak Baisali was the name of the country as well as the capital of the Vrijjis (Vajjis) or Lichchhavis, who flourished at the time of Buddha who resided here for some time

Besâlî—Same as **Bes**

Besnagar—1 Bedisagiri 2 Chetiya or Chetiyagiri or Chetiyanagara 3 Vessanagara (Vessanagara) of the *Mahâvamsa* 3 miles to the north of Bhilsa (Bidisa) in the kingdom of Bhopal, where Asoka married Devi and by her he had twin sons, Ujjeniya and Mahinda, and afterwards a daughter Saughamittâ See **Sânchi**

Besuli—The river Bedasmriti, in Malwa, a tributary of the river Sindh

Bethia—To the east of Gorakhpur and south of Nepal and to the north west of Motihari It is perhaps the ancient Bethadipa

Betwa—The river Betravati in Malwa

Beyt Island—The island of Śankhoddhâra, situated at the south western extremity of the gulf of Cutch Vishnu is said to have destroyed a demon named Sankhâsura at this place

Bezwada—Bijayavada (Vijayavada), on the river Krishnâ It was the capital of the Eastern Chalukyas

Bhadarasa—Same as Nandigâon, the ancient Nandigrâma of the *Râmâyana*

Bhadariyâ—1 Bhaddiya 2 Bhâdiya of the Buddhists 3 Bhadrika of the Jainas, eight miles to the south of Bhagalpur in Bihar It was the birth-place of Visâkhâ, the celebrated female disciple of Buddha

Bhagalpur—1 The country about Bhagalpur in the province of Bihar was called Anga 2 Karnapura

Bhaigu—The river Kapivatî of the *Râmâyana*, a tributary of the Râmagangâ in Oudh.

Bhairav ghâti—Jahnu âsrama, or the hermitage of Jahnu Muni, in Garwal below the Gangotri, where the Bhâgirathî unites with the Jâhnavî

Bhandak—According to tradition Bhandak lies 18 miles north-west of Chanda in the Chanda district, Central Provinces, is the ancient Bhadrâvatî See also **Bhatala** and **Bhilsâ**

Bhaṭala —Bhadrâvatî, ten miles north of Warora in the Central Provinces, the capital of Râjâ Yuvanâsa of the *Jaimini-Bhârata*

Bhâṭgâon—Bhaktapura, the former capital of Nepal

Bhât kuli—It has been identified with Bhojakaṭapura, in the Amaraoti district of Berar, containing a temple of Rukmini (*Indian Antiquary*, vol LII, (1923), p 263) See **Bhojapur**

Bhavan—See **Bavan**

Bherâghâṭ—Bhrigu tîrtha, twelve miles west of Jabbalpur

Bhilsâ—Bidisâ in Malwa It was the capital of ancient Dasârna The Bhilsa topes are supposed by Fergusson to belong to a period ranging from 250 B C to 79 A D

Bhîmâ—The river 1 Bhîmarathî 2 Chandrabhâgâ a branch of the Krishnâ It is also called Bhîmarathâ

Bhîmaśankara—Dâkinî, at the source of the Bhîmâ, north-west of Poona

Bhinmala—Srîmâla of the *Skanda Purâna*, fifty miles west of Mount Abu

Bhojapur—1 The name was indiscriminately applied to both the capitals of ancient Bidarbha, namely Kundinapura and Bhojakaṭapura (compare the *Harivamsa* and the *Raghuvamsa*) Bhojapura, containing the celebrated topes known by the name of Pipaliya Bijoli Topes six miles to the south-east of Bhilsâ in the kingdom of Bhopâl, was the ancient Bhoja kaṭapura founded by Rukmi, the brother of Rukmini, beyond the Nerbuda, after he was defeated by Krishna See **Bhât kuli** 2 Near Dumrâon in the district of Shahabad in the province of Bengal Râjâ Dulpat of Bhojapura (near Dumrâon), who was a descendant of the ancient Râjâs of Ujjain in Malwa, was defeated and imprisoned by Akbar, and when he was set at liberty on the payment of an enormous sum, he again took up arms and continued to rebel against Jahangir till Bhojapura was sacked, and his successor Râjâ Pertap was executed by Shah Jahan, while the Rânî was forced to marry a Muhammadan courtier (Blochmann's *Notes from Mahomedan Historians on Chutia Nagpur, Pachet and Palamau* in *JASB*, 1871, p 11, *Ain i Akbari*, vol I, p 513) Jayadeo Shah emigrated from Ujjayinî and established himself at Bhojapura, he had three sons, Deo, Dulla and Pertap Dulla (or Dulpat of Blochmann) was the ancestor of the Râjâs of Dumrâon The *Nava ratna*, evidently a Mahomedan structure, is the only ancient building at this place

Bhojapura Hills—1 Nichai giri of Kâlidâsa's *Meghadûta* 2 Nichâksha, which is a low range of hills to the south of Bhilsâ, in the kingdom of Bhopâl, extending up to Bhojapura

Bhokardhan—Bhogavardhana, in Aurangabad of the Nizam's dominions, on the western boundary of Berar (*Mârkandeya Purâna*, ch 57, *Indian Antiquary*, vol LII (1923), p 263)

Bhootan—1 Bhoṭanga 2 Bhoṭanta

Bhopâla—See **Bhupâla**

Bhupâla—The kingdom of Bhupâla or Bhopâla was the ancient 1 Dasârna 2 Bhojapâla, its ancient capitals were Chaityagiri and Bidisâ Bhopâla is a contraction of Bhojapâla, a name said to have been derived from Râjâ Bhoja of Dhâr

Bhuvaneśvar—1 Ekâmrakânana 2 Harakshetra 3 Kalinga nagarî 4 Gupta-kâsi in Orissa, it was founded by Râjâ Yayâti Kesari in the latter part of the fifth century

Biânâ—1 Srîpatha 2 Pathayampurî of the inscriptions, in Rajputana, ninety miles east of Jaipur

Bias—Same as **Beas**

Bihar—I 1 Magadha 2 Kikaṭa Its ancient capital was Girivraja or Râjagṛha (Râjgir) at the time of the *Mahâbhârata* but the seat of government was removed to Pâṭaliputra by Udayâśva, grandson of Ajâtasatru II The town of Bihar in the district

of **Patna** was anciently called 1 Udandapura 2 Odantapura 3 Dandapura 4 Udantapura 5 Prishtha Champâ It was sometimes the capital of the **Pâla Râjâs** of Bengal

Bijayanagar—I Padmâvatî 2 Padmapura 3 Bidyânagara, at the confluence of the Sindh and **Pârâ** in **Malwa** It was the birth-place of the poet Bhavabhûti The scene of the *Mâlati-Mâdhava* has been placed at Padmâvatî, which, however, is supposed to be Ujjayini (see **Ujjin**) 4 Hampi on the river Tungabhadrâ (see **Bijayanagara**) 5 Bijayapura of the *Pavanadûta*, which was the capital of the Sena Râjâs of Bengal, situated near Godâgâri on the Ganges in the Rajshahi division of Bengal

Bijayanagara—I Bidyânagara on the river Tungabhadrâ, thirty-six miles north-west of Bellari The kingdom of Bijayanagara was called Karnâta II 1 Padmâvatî 2 Padmapura 3 Bidyânagara, the birth-place of Bhavabhûti, at the confluence of the Sindh and Pârâ in Malwa It was included in the ancient kingdom of Bidarbha

Bijnor—It was called Bhavanaghât before its name was changed into Bijnor during the reign of Aurangzeb It is forty miles from Sirhind

Bilâspur—Thirty three miles north of Saharanpur The district of Bilâspur was 1 Kuru-jângala of the *Mahâbhârata* 2 Srîkantha of the Buddhist period

Bindhyâchal—I The western part of the Bindhyâ range from the source of the Nerbuda to the Gulf of Kambay, including the Aravali range was the Pâripâtra or Pâriyâtra of the *Purânas* The eastern portion from the Bay of Bengal to the source of the Nerbuda, including the hills of Gondwana, was the Riksha Parvata, and the range which joins the Pâripâtra, the Riksha Parvata, including the portion near Bindhyâchala in the district of Mirzapur, was called Suktimâna II Bindhyâchala, five or seven miles to the west of Mirzapur, celebrated for the temple of the goddess Bindubâsinî, appertained to the ancient city of Pampâpura

Bindubâsinî—1 Bindhyâchala 2 Pampâpura, a celebrated place of pilgrimage in the district of Mirzapur in the United Provinces. See **Bindhyâchal**

Bindu-sara—A sacred pool, two miles south of Gangotri in the Rudra Himalaya, where Bhagiratha is said to have performed asceticism to bring down the goddess Gangâ from heaven

Bipula Giri—1 Chaityaka giri 2 Vepulla of the Buddhists, one of the five hills of Râjgir, in the district of Patna

Bishenganga—The river Alakânandâ in Garwal, on which Badarikâsrama is situated

Bishnumali—The river Kesavatî, in Nepal

Bishnu-Prayâga—At the confluence of the Alakânandâ and the Dauli (Dudh Gangâ) It is one of the five (*Pañcha*) Prayâgas

Bisva—The river Bisvâ in Oudh, see **Dohthi** (*Bhâgavata P*, v 19)

Bisvâmitrâ—The river Bisvâmitrâ of the *Purânas* in Guzerat, on which Baroda is situated

Bithâ—Bitabhavapattana, eleven miles south west of Allahabad It was an ancient Buddhist town This identification is doubtful Its ancient names were 1 Bichhi 2 Bichhi-grâma

Bithoor—1 Vâlmîki âsrama 2 Pratishthâna 3 Utpalâranya 4 Utpalâvata kânana, fourteen miles north-west of Cawnpur, on the river Ganges It was the capital of Râjâ Uttânapâda, father of the celebrated Dhruva, and the hermitage of Vâlmîki, the author of the *Râmâyana*

Bizagapatam—Bisâkhâ pattana, in the province of Madras

Bizianagrâm—Bijayanagara, in the Bizagâpatam district of Madras, visited by Chaitanya

Black Pagoda—Same as **Kanarak**

Bodh-Gayâ—1 Uravilva 2 Buddha Gayâ, six miles to the south of Gayâ, where Buddha attained Buddhahood below the celebrated Pipal tree, called the Bodhi tree, to the west of the temple The Vajrâsana, on which Buddha is said to have sat while he gave himself up to contemplation, is a stone seat situated between the Bodhi tree and the temple The Buddhakunda to the south of the temple is said to be the ancient Muchilinda tank The rail to the south of the temple is one of the most ancient sculptured monuments in India

Bokhara—1 Bhuskhara 2 Sogdiana, it was conquered by Lalitâditya, king of Kasmir (*Râjataranginî*, ch IV) 3 Pushkara of the *Matsya Purâna* (ch 120, v 44) 4 Jamket of the Iranians, it is the same as Yama koti of the Hindu Astronomy (see my *Rasâtala* in the *I H Q*, vols I, II)

Bolan—Bhalânasah of the *Rig Veda*

Bolur—Same as **Wular lake**

Brahma-giri—1 That part of the Western Ghats in which the river Godâvarî has its source 2 The Kâverî also rises from a mountain called Brahma-giri in Coorg

Brahmakunda—The kunda from which the river Brahmaputra issues, it is a place of pilgrimage

Brahmaputra—1 The river Nalinî 2 The Lohitya 3 The Brahmanada 4 The Andhanada 5 The Brahmaputra

Brahmayoni—1 The Brahmayoni hill 2 The Kolâhala Parvata 3 The Kolâchala 4 The Gayasirsha 5 The Udyanta Parvata 6 Mundaprishtha 7 The Gayasisa of the Buddhists, in Gayâ See, however, **Kaluhâ** On the site of Asoka's stûpa on the top of the hill, the Hindus have now built the temple of Chandî

Brindâban—Vrindâvana, in the district of Mathurâ, the scene of Krishna's early life

Bringh—Achchhoda nadî near Achchhavat in Kasmir

Buda-Râpti—1 The river Bâhudâ 2 The Dhabalî 3 The Sitaprastha 4 The Arjuni, a feeder of the Râpti in Oudh Same as **Dumela**

Buddhakunda—The Muchilinda tank in Buddha Gayâ to the south of the temple On the western bank of this tank Buddha sat for seven days in contemplation after attaining Buddhahood But see **Mucharim**

Budhain—Budhavana, about six miles north of Tapoban in the district of Gayâ

Bulandsahar—1 Barana 2 Uchchanagara, in the Panjab near Delhi

Bundelkhand—The whole of Bundelkhand was anciently called 1 Chedi, 2 Jejabhukti, 3 Mahoba from the town of that name or Mahotsavanagara, 4 Dâhala, 5 Mandala

Burma—1 Suvarnabhûmi 2 Brahma-desa

Buxar—1 Vedagarbhapuri 2 Siddhasrama, the hermitage or birth place of Vâmana Deva, one of the incarnations of Vishnu, near the junction of the Thorâ and the Ganges 3 Visvâmitra âsrama, the hermitage of Visvâmitra, where Tadakâ was killed by Râmachandra 4 Byâghrasara, from a tank near the temple of Gourisankara in the town 5 Byâghrapura Buxar is situated in the district of Shahabad The battle of Buxar was fought at a field near the village called Kathkouli or Kathooli, about two miles from Buxar, containing the tombs of Mahomed Isa, and Syed Abdul Karim and Syed Golam Kadir, three generals of the Mahomedans, bearing the date Hijri 1177

Bypar—The river Utpalâvati in Tinnevelly Same as **Baippar**

C

Cabul Valley—The country of the lower Cabul valley, lying along the Cabul between the Khoaspes (Kunar) and the Indus, formed what was called the Gandharvadesa of the *Râmâyana* and the Gandhâra of the *Mahâbhârata* and the Buddhist scriptures It comprised the districts of Peshawar and Hoti-Mardan, as the district of Mardan is called, known

as the Eusufzoi country Its ancient capital was Pushkalâvatî (modern **Hashtanagar**, eighteen miles north of Peshawar) and its second capital was Purushapura (modern Peshawar)

Cachar—Hiramba

Caggar—1 The river Pavanî 2 Sarasvatî, which formerly flowed through the bed of the Caggar in Kurukshetra It is also called **Ghaggar** or Gaggar It was incorrectly identified with the Drishadvatî See **Ghaggar**

Calcutta—The name of Calcutta is derived from 1 Kâlighâṭ 2 Kâli pîṭha, one of the Piṭhas

Callcut—Dharmapattana

Canara—South Canara was called 1 Tuluṅga, 2 Tuluva North Canara was called 1 Banavâsî 2 Krauñchapura

Candahar—1 The "New Gandhâra," where the begging pot of Buddha was removed from Kanishka's dagoba at Peshawar (the true Gandhara ') and is still said to be preserved by the Mussalmans 2 Harakhaiti of the *Zendavesta* 3 Harauvatish of the Behistun inscription 4 Arachosia 5 Saukuta

Carnatic—The part of the Carnatic which lies between Ramnad and Seringapatam was called Karnaṭa

Caspian Sea—1 Vâruna hrada of the *Mbh* (Udyoga ch 97), which is a corruption of Vehrkana of the Avesta 2 Kshira sâgara of the Râmâyana (Uttara, ch 23), which is a corruption of the Sea of Shirwan 3 Sarâ sâgara which is a corruption of the Sea of Saraın (see my *Rasâtala* in the *I H Q* vols I, II)

Central Asia—1 Śaka dvipa, the country of the Sakas 2 Tuttiri 3 Rasâtala 4 Pâtâla Same as **Tartary**

Central Provinces—The eastern portion of the Central Provinces was called Mahâ Kosala or Dakshina Kosala

Ceylon—1 Simhala 2 Lanka 3 Ratna dvipa 4 Tâmraparni 5 Serendvîpa 6 Pârasamudra 7 Palæsimundu of the *Periplus*

Chakranagar—Ekachakrâ of the *Mahabharata*, sixteen miles south west of Itawa in the United Provinces

Chakra Tîrtha—1 In Kurukshetra 2 In Prabhâsa in Guzarat 3 Six miles from Tryambaka, which is near the source of the Godâvarî

Chaldia—Sâlmala dvipa of the Puranas bounded by the Ghrita or the Erythræan Sea (*Varâha P*)

Chambal—The river Charmanvati in Rajputana

Chamdor—Chandrâdityapura, in the district of Nasik in the Bombay Presidency

Champânagar—1 Champâpuri 2 Champa 3 Mâlini 4 Champâ-Malini 5 Kâla-champâ, near Bhagalpur in the province of Bihar It was the capital of Auga, the kingdom of Lomapâda of the *Ramayana* and Karna of the *Mahabharata* It is also associated with the story of Behula and Nakhindara

Champâ-nalâ—The Champa Nadi on which Champa was situated

Champâran—1 Champâranya 2 Champakaranya in the Patna division

Champauti—1 Champa tirtha 2 Champavati, the ancient capital of Kumâun

Chanda—1 Lokapura 2 Chandrapura, in the Central Provinces

Chândan—The river 1 Chandravati 2 Andomatis of Arrian 3 Chandanâ, in the district of Bhagalpur

Chanderi—1 Chedi 2 Tripuri 3 Chandravati, the capital of Śisupâla of the *Mahâbhârata* in Malwa But see **Teor**

Chaṇdi-Pâhâd—Nîla Parvata a part of the Haridwar hills near **Haridwar**

Châṇdmâyâ—Same as **Châṇdmiâ**

Chândniâ—Champânagara, about twelve miles north of Bogra and five miles north of Mahâsthânanagar, in the district of Bogra in Bengal It was the residence of Chând Sadâgar of the *Manasâr-Bhâsân* But see **Champâpurî** in Part I of this work

Chandrabhâgâ—1 Konârka 2 Padma kshetra, in Orissa, 23 miles from Puri, celebrated for its Black Pagoda It is called also Kanârak

Chandrabhâgâ Lake—The Lohitya-sarovara, the source of the river Chinab

Chandragiri—1 Near Belligola in Mysore not far from Seringapatam, sacred to the Jainas 2 The river Payasvinî in the South Kanara district, Madras Presidency

Charsuddah—Same as **Hashtanagar**, ancient Pushkalâvatî

Chaul—Champâvatî 25 miles south of Bombay, it is the Semylla of the *Periplus of the Erythræan Sea*

Chausâ—Chyavana âsrama, in the district of Shahabad in Bihar, it was the hermitage of Rishi Chyavana

Chautang—The river Drishadvatî, which formed the southern boundary of Kurukshetra It is also called Chitrang and Chitang

Chayenpur—Chandapura five miles to the west of Bhabuâ, in the district of Shahabad in Bihar It was the residence of Chanda and Munda of the Chandî

Chenab—1 The river Asikni 2 The Acesines of th Greeks 3 The Chandrabhâgâ 4 The Chandrikâ 5 The Marudvridhâ 6 The Sitâ, in the Panjab

Chhatisgad—The name means 'thirty six forts' 1 Dasârna 2 Desarena Regio of the *Periplus* 3 Mahâ Kosala 4 Dakshina Kosala Same as **Gondwana**

Chhota Gandak—1 The river Ajitavatî 2 The Hiranyavatî, on the north of Kusinagara where Buddha died

Chhota-Nâgpur—1 Munda (*Vâyu Purâna*) 2 Jhârakhanda (*Chaitanya charitâmrita*) 3 Kokrah of the Mahomedan historians The Mundâs of the present day reside particularly in the district of Ranchi in the Chhota (Chutiâ) Nâgpur division

Chidambara—1 Chittambalam 2 Svetâmbara, in South Arcot It is 150 miles south of Madras and seven miles from the coast

Chikakol—1 Srîkaunkâlî 2 Srîkakola, in the Northern Circars

Chilania—Chyavana-âsrama on the Ganges in the Rai Bareli district

China—1 Mahâchîna 2 China

Chinab—See **Chenab**

Chirând—Six or seven miles to the east of Chapra, in the district of Sâran on the Saraju It has been identified by Dr Hoey with the ancient Vaisâli The ruins of an ancient "fort" exist at this place on the bank of the Saraju which is said to have been the fort of King Mayuradhvaja, and tradition says that Chirând was his capital and that he tried to cut down his son by means of a saw in order to satisfy the craving of Krishna for human flesh, who came to him in the disguise of an old Brahmin (see the story in the *Jaimini Bhârata*) There can be no doubt that the place was deemed very sacred by the Hindus, as is testified by the remains of a mosque which was built on the ruins of the fort by Sultan Abdul Mozaffar Hossain Shah in 909 A D, corresponding to 1503 A D (909 + 622 — 28 = 1503) The hermitage of Chyavana and a small tank called Jiâch Kundu (said to be the Brahma Kundu of the *Chirând Mâhâtmya*) are also pointed out The name of Chirând itself, that is, *Chir* (*Chhid*) means a portion cut off and *Ând* which is evidently a corruption of *Ânanda* and the tradition about the sawing of Mayura dhvaja's son, seem, however, to point that it was at this place that the tower of Kûtâgâra was built by the Lichchhavis of Vaisâlî over half the body of Ânanda, the disciple and cousin of Buddha after his death Figures of Buddha and of the Buddhistic period have been found at this place Chapra is still called Chiran(d)-**Chhâprâ on account of the celebrity of Chirând The other half of Ânanda's body was**

enshrined by Ajâtasatru, king of Magadha, at Pâtaliputra in a relic stûpa which, according to Dr Waddell, was near Bhiknâpâhâri at Bankipur (Dr Waddell's *Excavations in Pataliputra*, p 56)

Chitai Mandârpur—Sândilya âsrama, the hermitage of Rishi Sândilya in the district of Faizabad in Oudh

Chitang—See **Chautang**

Chitral—Bolor

Chitrang—See **Chautang**

Chitrarathî—The river Chitrarathâ, a tributary of the Northern Pennar

Chittagong—1 Chattala 2 Phullagrâma

Chittar—The river Tamraparnî in Tinnevelly is formed by the united stream of the Tâmbaravarî and the Chittar

Chittutola—The river 1 Chitropalâ 2 Chitrapalâ a branch of the Mahanadi

Chukâ—1 The river Mâlinî 2 The Erineses of Megasthenes in Oudh The hermitage of Kanva was situated on the bank of the river, thirty miles to the south of Hardwar It falls into the Sarayu fifty miles above Ayodhyâ

Chukki—The river Satadouri of the *Rig Veda* which joins the Bias after that stream enters the plain, it is not the Satlej

Chuli Mahesvara—Same as 1 **Maheś** 2 **Mahesvara**

Chunar—1 Charanâdri 2 Chandelgada in the district of Mirzapur (U P) The fort of Chunar was built by the Pala Râjas of Bengal The portion of the fort called Bhattrihari's palace is said to have been originally the hermitage of Bhattrihari, the disciple of Vasurâta and author of the *Vairagya Sataka*

Circars—Included in the ancient Kalinga The southern portion of the Northern Circars was called Mohana desa

Coimbatore—1 Konga desa 2 Kongu-desa

Coleroon—The river Karnikâ, a branch of the Kâveri

Colgong—Durvâsâ âsrama, the hermitage of Rishi Durvasâ was situated on a hill at the distance of two miles from Colgong in the district of Bhagalpur in Bengal Kahalgâon (Colgong) is said to be a corruption of Kalahagrâma, as the Rishi Durvâsa was addicted to *kalaha* (quarrel)

Comilla—Kamalanga 2 Komala, in Tipâra

Comorin—1 Kumâri 3 Kumârikâ 3 Kanyâ Kumârikâ 4 Kanyâ tirtha

Conjeveram—1 Kañchipura 2 Kâñchi, in the province of Madras, it was the capital of 1 Chola 2 Drâvidâ 3 Tonda mandala 4 Tundira mandala, which extended from Madras to Seringapatam and Cape Comorin Sankarâchârya died at this place

Coorg—1 Kolagiri 2 Kodagu 3 Kroda desa 4 Matsya desa 5 Kolvagiri 6 Koragiri, a country in the Malabar coast

Coromandel—1 Chola 2 Drâvida 3 Malakuta, between the rivers Kâveri and Krishnâ, its capital was Kâñchipura Coromandel is the corruption of Cholamandala

Cutch—1 Audumvara 2 Kachchha 3 Marukachchha 4 Asvakachchha 5 Udumbara, its ancient capital was Kotesvara or Kachchhesvara

D

Dabhoi—Darbhavatî in Guzerat

Dalkisor—1 The river Dvârikesvarî 2 The Dvârakesî, a branch of the Rupnârâyana near Bishnupur in Bengal

Dalmau—Dâlbhya âsrama on the Ganges in the Rai Bareli district, it was the hermitage of Rishi Dâlbhya

Dâmudâ—1 The river Dâmodara 2 Dharmodaya, in Bengal

Daṇḍabhângâ—A small river near Puri in Orissa called 1 Bhârgavî 2 Bhâgî

Dantura—The river Baitaranî on the north of Bassein, brought down to the earth by Parasurâma

Dardistan—Darada, a country between Chitral and the Indus, it was a part of Udyâna

Darjiling—Durjayalinga a temple of Mahâdeva called Durjayalinga is situated at this place

Dasân—The river Dasârna which rises in Bhopâl and falls into the Betwa

Dasor—Dasapura in Malwa Same as **Mandasor**

Dauli—The Dudh Gangâ, a branch of the Alakânandâ

Deccan—1 Dâkshinâtya, that part of India which lies to the south of the Vindhya range, the portion between the Himalaya and the Vindhya being called Âryâvartta It was the Dakhinabades of the Greeks and Dakshinâ patha of Bhavabhuti and the Purânas

Deeg—1 The river Devikâ a tributary of the Ravi on its right bank in the Panjab 2 Dîrghapura, in the territory of Bharatpur

Delhi—Old Delhi was 1 Indraprastha 2 Khandavaprastha 3 Brihasthala 4 Dehalî, the capital of Yudhishthira it is still called Indrapat The *Purânakillâ*, or the old fort, is still pointed out as the fort of the Pândavas It includes a portion of the pargana Tilpat (ancient Tilaprastha) one of the five villages demanded by Yudhishthira from Duryodhana By Delhi is meant not only Shajahanabad—the modern Delhi of Shah Jahan, and Toglakabad—the Delhi of Ghiasuddeen Toglak Shah, but also the old Hindu city of Delhi—the Delhi of the Tomars and the Chohans which was called Yoginipura according to Chând Bardai The old Hindu city is situated at a distance of five miles from Indraprashtha or Indrapat It is said to have been founded by Raja Dilu and it was the capital of the Tomar king Ananga Pal and his descendants and also of the Chohan king Bisâla Deva and his great grandson Prithviraja It contains the celebrated Iron Pillar set up by Râjâ Dhava in the fourth century of the Christian era (*JASB* vol VII p 629) to commemorate his victory over the Bahlikas of the Panjab but according to Dr Bhau Daji (*Revised Inscription on the Delhi Iron Pillar at Kootub Minar*), the inscription does not contain the name of Dhava at all but it shows that the pillar was constructed by one Chandra Râjâ, at the end of the 5th or beginning of the 6th century A D, and he further says that the translation of the inscription in *JASB* vol VII, pp 629–31 is incorrect The inscription has now been correctly read and translated by Mr Vincent A Smith The pillar was erected by Kumara Gupta I son of Chandra Gupta II (Vikramâditya) in 415 A D (*JRAS*, 1897, p 8) The pillar is now situated in the quadrangle of Prithvirâja's *Yajñasâlâ*, called Bhoot khana by the Mahomedans It also contains the ruins of a fort called Lâlkot built by Ananga Pal II in 1060 A D, the temple of Yoginâyâ worshipped by the Hindu emperors the Kutub Minar the highest tower in the world, built by Kutub uddeen, the first Mahomedan emperor of Delhi in 1193, the beautifully decorated tomb of Altamash, and the Alai Darwazâ or the gate of Alla ud din built in 1310 A D Delhi appears to have been deserted after the fourth century, but peopled again by Ananga Pâl II after the conquest of Kanouj by the Rathors Prithviraj, the last Hindu king of Delhi was defeated and taken prisoner and put to death by Mahomed Ghori in 1193, and the Hindu city of Delhi became the capital of the Pathan kings Kutubuddin and his successors Kutubuddin Eibuk and Altamash lived at Prithviraja's fort (Lâlkot) from 1191 to 1236 Ghiasuddin Bulban built another fort and town containing the "Ruby" or "Red" Palace at Ghiaspore near Humayun's Tomb and the Deenpânnâ Fort Keikobad, his grandson, built a palace at Kelkheri or Gunglukheri Alla-uddin built the town and fort of Seree, containing the Kutub Minar (*JASB*, 1847, p 971) There are two of Asoka's pillars in Delhi containing his edicts, one of them is situated at Ferozabad or Kotilâ of Firoz Shah, where it was removed by him from a place near Srughna called Khizerabad, and the other is placed near the Memorial Tower of the Mutiny, where it was removed from Mirat by the same emperor

Deobund—Dvaita vana, in the Saharanpur district, United Provinces, two miles and a half to the west of the East Kâlinadi where Yudhishthira resided with his brothers during his exile

Deoghar—Same as **Baidyanâth**

Devâ—The river Devikâ, a name of the Sarayu in Oudh

Devalvârâ—In the Central Provinces, traditionally it was Kundinapura, the ancient capital of Bidarbha Bedar is also said to be the ancient Bidarbhapura or Kundinapura

Deva-Prayâga—At the confluence of the Bhâgirathî and the Alakânandâ, it is one of the five (*Pañcha*) Prayagas

Devî-Pâṭan—Forty six miles north east of Gonda in Oudh It is one of the Pithas where Sati's right arm is said to have fallen

Dhâr—Dhârânagara in Malwa the capital of Râjâ Bhoja

Dharanikota—See **Amarâvatî**

Dharâwat—In the district of Gayâ sub division Jahanabad where the Gunamati monastery was situated on the Kunwa hill visited by Hiuen Tsiang

Dharmapur—Dharmapura north east of Damaun and north of Nasik

Dharmâranya I 1 Dharmaprishtha 2 Dharmâranya of the Buddhist records, visited by numerous pilgrims four miles from Buddha Gayâ II Portions of the districts of Ghazipur Balia and Jaunpur were known by the name of Dharmâranya (see **Balia**)

Dhaubar Lake—Nandikunda the source of the river Sabarmati, twenty miles north of Doongarpur in Guzerat

Dhauli The Dhavali hill near Bhuvanesvar in Orissa, which contains an inscription of Asoka

Dhikuli—Bairâtapattana the capital of Govisana in the district of Kumaun

Dhopâp—Dhutapâpâ on the Gumtî eighteen miles south east of Sultanpur in Oudh, where Râmachandra is said to have been absolved of his sin for killing Râvana, who was a Brâhmana by bathing in the river there Râmachandra is also said to have expiated his sin of slaying Râvana at Hattia Haran (*Hatyâ harana*) near Kalyânmath, twenty-eight miles south east of Hardoi in Oudh where he bathed on his return from Lankâ The Kashtahârinî Ghât at Monghyr is also counted as one of the ghâts where Râmachandra expiated his sin

Dhosi—Chyabana âsrama six miles south of Narnol, in the territory of Jaipur, where the eyes of the Rishi Chyabana were pierced by Sukanyâ a princess of Anupadesa, whom he afterwards married

Dhumelâ—1 The river Dhabalî 2 The Bahudâ 3 The Arjunî 4 The Sitâprastha 5 Saitabâhinî, a feeder of the river Râptî in Oudh Same as **Buda Râptî**

Diamond Sands—Amarâvatî about eighteen miles to the west of Bejwada, on the Krishnâ It is celebrated for its Stûpa known as Purvasaila Sanghârâma

Dibhai—Darbhavatî twenty six miles south west of Bulandsahar

Dildarnagar—Akhandâ twelve miles south of Ghazipur

Dinajpur—It appertained to the ancient Pundra desa

Dindigala—1 Tinnigila of the *Mahâbhârata* 2 Tangala and Taga of Ptolemy, in the district of Madura, Madras Presidency

Diu—Devabandara in Guzerat

Divar—The island of Dîpavati on the north of the Goa island, containing the temple of Saptakoṭîśvara Mahâdeva

Doab (Gangetic)—1 Antraveda 2 Śasasthali between the Ganges and the Jamuna

Dohthi—The confluence of the streams Marha and Biswa, in the district of Fyzabad in Oudh, where Dasaratha, king of Ayodhyâ killed the blind Rishi's son by mistake Near it was the hermitage of the blind Rishi Sarvana

Doonagiri—The Dronâchala mountain of the *Purânas*, in Kumâun

Dowlatabad—1 Devagiri 2 **Dharagara** 3 **Tagara of the** Greeks, in the **Nizam's** territory It **was founded by Bhillama in the twelfth century Vopadeva, the celebrated** grammarian, **and Hemâdri flourished in the court of Râmachandra,** who **was defeated** by **Alla uddin**, king of Delhi

Dubâur—Durvâsâ âsrama, the hermitage of **Durvâsâ** Rishi was situated on a **hill**, seven miles south east of **Rajauli**, in the sub division of **Nowâdâ**, district **Gayâ**

Dvarkâ—1 Dvârikâ 2 Dvârâvatî 3 Kusasthalî 4 **Dasârna**, in Guzerat It **was** the capital of Krishna he founded it after his flight from **Mathurâ** when attacked by **Jarâ** sandha, king of Magadha hence he is worshipped there as Ranchhora nâtha

E

Eastern Ghats—Mahendra parvata

Edar—Badari of the Buddhists, in Guzerat

Ekalinga—Hârita âsrama the hermitage of Rishi Harita, the author of one of the Samhitâs It is situated in a defile about six miles north of Udaipur in Rajputana

Elephanta—The island of Gharâpuri or Purî, in the province of Bombay

Ellora—1 Ilbalapura 2 Elapura 3 Manimatipurî 4 Vellûra 5 Sivâlaya 6 Saivala 7 Revâpura 8 Deva parvata 9 Durjjayâ It was the abode of **Ilbala**, a demon, whose brother Vâtâpi was killed by Agastya It is situated near Dowlatabad in Central India It is also called Berulen (see **Berulen**) Ellora contains the temple of Ghusrinesa (Ghrishnesvara) one of the twelve jyotir lingas of Siva

Elur—Same as **Ellora**

Euphrates—The river 1 Vivriti of the *Garuda P* 2 Nivriti of the other Purânas Sâl mala-dvîpa or Chal-dia

Eusofzai—Ali madra of the *Brahmânda P* It was included in ancient Gândhâra and Udyâna it is bounded on the north by Chitral and Yasin, on the east by the Indus, on the west by the Swat river and Bajawar, and on the south by the Kabul river

Everest—1 Mount Gauri sankara 2 Gaurî-sikhara, in Nepal

F

Fatehabad—Samugar on the Jamuna, nine miles east of Agra where Aurangzeb defeated Dara

Ferozabad—1 Chandwar 2 Chandrapura near Agra where in 1193 Shahabuddin Ghori defeated Jayachandra, king of Kanouj

G

Gadak—Kutaka, an ancient town in Dharwar district, Bombay

Gad-mandala—It was included in Dakshina Kosala

Gad-Mukteśvar—Gana-Muktesvara, on the Ganges in the district of Mirat, it was originally a quarter of the ancient Hastinâpura

Gagâson—Garga-âsrama, on the Ganges, in the district of Rai Bareli, opposite to Asni

Gahmar—Geha Mura, in the district of Ghazipur (E I Railway), it was the abode of Murâ, a demon, who was killed by Krishna

Gâlava-âsrama—The hermitage of Rishi Galava was situated at a distance of three miles from Jaipur in Rajputana

Gambhîrâ—A branch of the river Śiprâ in Malwa, mentioned by Kâlidâsa in his *Meghadûta*

Gandak—1 The river Gandaki 2 The Śâlagrâmi 3 The Nârâyanî 4 The Sîlâ. 5 The Triśula-Gangâ 6. The Gallikâ.

Gangâbal—The lake Uttara Gangâ, situated at the foot of the Haramukh mountain in Kâśmir, supposed to be the source of the river Sindh, which is also called Uttara-Gangâ by the Kâśmîris

Gangâ Lake—Uttara Mânasa a place of pilgrimage at the foot of the Haramukh Peak near Nandikshetra in Kâśmîr

Gangâ-Sâgara—1 The Sâgara Sangama 2 Kapilâśrama at the mouth of the Ganges where Kapila destroyed the sons of Sagara by his curse

Ganges—1 The river Gangâ 2 The Bhagirathî 3 The Jahnavi 4 The Trisrotâ

Gangesvarî Ghât—Santa tirtha in Nepal at the confluence of the rivers Maradârikâ and Bâgmatî Pârvati is said to have performed penance at this place

Gangotri—1 Gangodbheda 2 Gangotri (Gangâvatari), the source of the river Ganges in the Rudra Himalaya in Garwal

Ganjam—Ganjam appertained to the ancient Kalinga the capitals of which were Manipura (Mânikapattana) Ganjam and Rajamahendri at different periods

Gares—See **Gurez**

Garo Hills—Tomara on the south west of Assam

Garwal Mountains—See **Rudra Himalaya**

Gaud—1 Gauda 2 Lakshmanâvati 3 Nivriti 4 Lakhnauti 5 Bijayapura 6 Pundravardhana 7 Barendra the ancient capital of Bengal the ruins of which lie near Malda at a distance of ten miles The Ramakeli fair which was formerly held at Ramakeli a village near Gaud is held every year at the latter town since the time of Chaitanya Gaud was situated at the junction of the Ganges and Mahânandâ The Khajeki Masjid the Duras Mosque and the Dakhal Darwâza (city gate) were built by Sultan Hossen Shah The Natun Mosque and Chamkooti are built of coloured bricks

Gauhâṭi—1 Pragjyotishapura 2 Kamarûpa 3 Kamakshya, the capital of Kâmarûpa, in Assam It is one of the Pithas

Gauri Kunda—At the confluence of the Kedar Ganga and the Bhâgirathi, at a short distance from Gangotri

Gayâ—1 Gayasîrsha 2 The southern portion of the modern town of Gayâ was the ancient Gaya The present temple of Vishnupada was built by Ahalyabâi Mahârânî of Indor (1766 to 1795) on the site of an old Buddhist temple the impression of Vishnu's foot which is worshipped at present was an engraving of Buddha's foot formerly worshipped by the Buddhists The Brahmayoni hill on the southern side of the town was the Gayasisa or Gayasirsha mountain of the Buddhists On the site of Asoka's stûpa on the top of the mountain the Hindus have built a temple of Chandi or Savitrî All the temples in Gayâ, containing impressions of feet where the oblation ceremony is performed nowadays, as at Râmsilâ hill and other places were ancient Buddhist temples appropriated by the Hindus after the decay of Buddhism in India The Sûrya kunda near the Vishnupada temple was an ancient Buddhist tank Brahma-sara of the *Mahâbhârata* is one mile to the south west from the Vishnupada temple (*Gayâ mâhâtmya*) Gaya proper is called Brahma Gayâ, six miles south of it is Bodh Gayâ or Buddha Gayâ, Rudra Gaya is in Kolhâpura, and Lenar in Berar is called Vishnu Gayâ An inscription near the Akshaya-Baṭa (the undecaying Banian tree) in Gayâ shows its existence as a Tîrtha in the tenth century A D (Dr Bloch s *Arch Rep*, 1902, in *Calc Gaz*, September 17, 1902, p 1301)

Gendia—Gokarna, a town in North Canara, thirty miles to the south of Goa

Ghaggar—The river Pâvani in Kurukshetra, which, properly speaking, is the united stream of the Sarasvatî and the Ghaggar

Ghagrâ—1 The river Sarayû 2 The Ghargharâ 3 The Dewâ, in Oudh, the town of Ayodhyâ is situated on this river

Gharâ—The united stream of the Bias and the Sutlej is called Gharâ, but the natives call it Nai (*JASB*, 1837, p 179)

Ghazipur—The districts of Ghazipur, Jaunpur and Balia in the United Provinces appertained to the ancient Dharmâranya (see **Baliâ**) It is a Mahomedan town It contains the tomb of Lord Cornwallis and the ruins of a handsome palace of Nawab Kasim Ali Khan, in the banquetting hall of which was a deep trench which was used to be filled with rose water when the Nawab and his friends were feasting there (*Chunder's Travels of a Hindoo*)

Giriyak—Same as **Giriyek**

Girnar—1 Raivata 2 Raivataka 3 Ujjayanta 4 Girinagara 5 Udayanta,—the Junagar hill in Guzerat It was the hermitage of Rishi Dattatreya Sûta was killed by Balarâma at this place It is also one of the five hills sacred to the Jains, containing the temples of Neminâth and Parsvanâth

Giriyek—The Indrasila hill on the southern border of the district of Patna ten miles to the south of Bihar (town) comprising the ancient Buddhist village called 1 Girivek 2 Ambasanda, on the river Pañchâna On one of the peaks of this hill is situated what is called Jarâsandha kâ Baithak which is a Dagoba or tope (stûpa) erected according to Hiuen Tsiang, in honour of a Hamsa (goose) It is Fa Hian's Hill of the Isolated Rock

Goa—Gopakavana in the presidency of Bombay

Godâvarî—The river 1 Dakshina Gangâ 2 The Gautami 3 The Gomati 4 The Godâvari 5 The Gautami Gangâ 6 The Nandâ 7 The Godâ It has its source in the Brahmagiri mountain near the village called Tryambaka The portion of the river which lies between the confluence of the Pranahitâ and the Ocean was Mahosala of the *Padma Purâna* and Maisolos of the Greeks

Godnâ—Gautama âsrama at Revelganj seven miles to the west of Chhapra (see **Ahiari**) The place however appears to have derived its name from the circumstance that Gautama (Buddha) crossed the Ganges at this place after leaving Pataliputra Godna is a corruption of Godâna Râja Janaka is said to have made a gift of cows at this place in order to expiate his sin for killing a Brâhmin

Gogâ—The river Sulakshinî which falls into the Ganges

Gogrâ —Same as **Ghâgrâ**

Gokarṇa—I Same as **Gendia** II 1 Śleshmataka 2 Uttara Gokarna, two miles to the north east of Pasupatinâtha in Nepal in the Bagmati

Gokul (Purana)—1 Gokula 2 Braja 3 Mahâvana six miles south west of Mathura across the Yamunâ, where Krishna was reared up by Nanda during his infancy Same as **Mahâvana** The name of Braja was extended to Brindâban and the neighbouring villages, the scene of Krishna's early life Gokul or new Gokula which was founded by Ballabhâchârya is the water side suburb of Mahâvana which has been identified by Growse with Klisoboras of the Greeks

Golkonda—Kala kunda about seven miles from Hyderabad in the Nizam's territory The seat of government was removed from Golkonda to Hyderabad in 1589

Gomukhî—Fifteen miles north of Gangotri

Goṇda—1 Gonardda 2 Gonanda 3 Ganda in Oudh, it was a sub division of Uttara Kośala, the capital of which was Śrâvasti The whole of Uttara-Kosala was called Ganda Gonda is considered by some to be the corruption of Gonardda, the birth place of Patañjali, author of the *Mahâbhâshya*

Gondwana—1 Dakshina-Kosala (see **Berar**) 2 Mahâ kosala, it includes Wairagarh in the district of Chanda, about eighty miles from Nagpur It is the Gad-Katangah of the Mahomedan historians, governed by the celebrated heroine Durgâvatî

Gondwana Hills—The hills of Gondwana were included in the ancient Riksha-parvata

Govardhan—1 Mount Govardhana, eighteen miles from Brindâban in the district of Mathurâ It is said to have been lifted by Krishna on his little finger 2 Govardhanapura of the *Mârkandeya Purâna*, a village near Nasik

Great Desert—1 Marusthali 2 Marusthala 3 Maru 4 Marubhûmi 5 Mârava, east of Sindh

Gujrâṭ—The district of Gujrat in the Panjab appertained to the ancient kingdom of Paurava

Gumbatoi—Masura vihâra in Buner, about twenty miles to the south west of Manglora, the ancient capital of Udyâna

Gumti—1 The river Gomatî 2 Vâsishṭhî in Oudh

Guptâra—1 Gopratâra 2 Guptahari, on the bank of the Saraju at Fyzabad in Oudh, where Râmachandra is said to have died

Gurez—Daratpuri the capital of Darada on the north of Kasmir It may be identified with Urjagunda

Gurpa-Hill—1 Gurupada hill 2 Sobhnath Peak of the Maher hill in Gayâ, where Mahâkâsyapa died See **Kurkihar**

Gurudâspur—The district of Gurudaspur was the ancient 1 Audumvara 2 Udumvara 3 Dahmeri in the Panjab Same as **Nurpur**

Gutiva—Kshemavati, the birth place of Buddha Karakuchanda in the Nepalese Terai

Guzerat—1 Gurjjara 2 Saurâshtra 3 Surashtra 4 Anartta 5 Laṭa 6 Lâḍa or Lâla 7 Nâtaka 8 Larike of Ptolemy The south-eastern portion of Guzerat about the mouths of the Nerbada was called Âbhira the Abeira of the Greeks In the seventh century, when Hiuen Tsiang visited India the southern parts of Rajputana and Malwa were known by the name of Gurjjara the modern peninsula of Guzerat being then known by the name of Saurâshtra The Sah kings of Saurâshtra from Nahapâna to Swâmi Rudra Sah reigned from 79 to 292 A D According to Fergusson the Śaka era dates from the coronation of Nahapana, who was a foreigner (Fergusson's *History of Indian and Eastern Architecture* p 150) But the convention of the fourth Buddhist synod by Kanishka who was a Kushan (included in the general name of Saka) was a more remarkable incident of the time than the coronation of king Nahapâna, as it concerned the religion of the whole of India But Dr Bhau Daji says I was strongly inclined to look upon Gautamiputra as the founder of the Salivâhana era, but the claims of Nahapâna appear to be much more probable (*Literary Remains of Dr Bhau Daji*, p 85) Dr Bhagavânlâl Indraji is of opinion that the Saka era commencing 78 A D was inaugurated by Nahapâna to commemorate his victory over a Śâtakarni king, named in honour of his Śaka overlord (*The Western Kshatrapas* in *JRAS*, 1890, p 642)

Gwalior—1 Gopâdri 2 Gopâchala 3 Gosringa parvata

H

Hagari—The river Bedavati, a tributary of Tungabhadrâ, in the district of Bellari and Mysore

Hajipur—The sub division of Hajipur in the district of Muzaffarpur in the province of Bengal, was called 1 Biśâlâ 2 Bisâlâ chhatra Râmachandra and Lakshmana are said to have halted at Hajipur on their way to Mithilâ at the site of the present temple, which contains the image of Râmachandra, on the western side of the town

Hala Mountain—The southern part of the Hala mountain along the lower valley of the Indus was called Somagiri

Halebid—1 Dvârâvatî 2 Dorasamudra 3 Dvâra samudra, in the Hassan district of Mysore It was the capital of Chera under the Hoysala Ballâḷas in the tenth century

Hampi—1 Pampâ 2 Bidyânagara in the district of Bellari.

Haramuk—The mount Haramukta or Haramukuta in Kasmir, twenty miles to the north of Srinagar

Hardwâr—1 Gangadvâra 2 Haradvâra 3 Kanakhala 4 Mâyâpuri 5 Mayûra 6 Haridvâra Though Kanakhala and Mâyâpurî are at present two different towns and distinct from Hardwar, yet at different periods Hardwar was principally known by these two names (see *Skanda Purâna* and *Meghaduta* of Kâlidâsa) Kanakhala, is two miles to the south-east of Hardwâr It was the scene of the celebrated Dakshayajña of the *Purânas* Mayâpuri is between Hardwâr and Kanakhala, it was one of the seven sacred towns of India The temple of Mayâ Devi is situated in Mâyâpuri

Hardwar Hills—Usînara-giri through which the Ganges enters the plains Same as **Sewalik Range** (*Imperial Gazetteer*, s v *Hardwar*)

Harihar—Hariharanathapura on the river Tungabhadra a celebrated place of pilgrimage mentioned in the *Padma Purana*

Hari-Parvat—Sârikâ, three miles from Srinagar in Kasmir where the temple of Sarika Devi one of the 52 Pîthas is situated It was the hermitage of Rishi Kasyapa, from whom the name of Kâsyapapura or Kasmîr was derived

Hashtânagar—1 Pushkalâvatî 2 Pushkarâvati 3 Peukelaotes of the Greeks, the old capital of Gândhâra or Gandharva desa founded by Pushkara son of Bharata and nephew of Râmachandra It is situated seventeen miles north west from Peshawar on the river Landai, formed by the united streams of the Swat and the Panjkora

Hassan-Abdul—1 Takshasilâ 2 Taxila of the Greeks eight miles north west of Shah dheri in the Panjab between Attock and Rawalpindi The *Kathâ sarit sagara* places it on the bank of the Jhelum It was founded by Taksha son of Bharata and nephew of Râmachandra It has also been identified with the ancient Harva

Hastinâpur—1 Hastinâpura the capital of the Kurus and of Duryodhana of the *Mahâbhârata* twenty two miles north east of Mirat Nichakshu the grandson of Janamejaya removed his capital to Kausâmbî after the diluvion of Hastinâpura by the Ganges It was also called 2 Gajasâhvayanagara 3 Nâgapura

Hâthab—Hastakavapra near Bhaonagar in Guzerat which is the Astacampra of the *Periplus* and Astakapra of Ptolemy

Hâthiphore Tunnel—The Riksha vila of the *Râmayana* in the Sarguja State of Chutia Nâgpur But it appears to have been situated in south Mysore

Hatsu—The river Hastisoma a tributary of the Mahânadî

Hattia-Haran—Hatyâ harana twenty eight miles south east of Hardoi in Oudh (see **Dhopâp**)

Hautmatî—The river Hastimatî, a tributary of the Sabarmati (Sabhramatî) in Guzerat

Hazara—1 Abhisâri of the *Mahâbhârata* 2 Abhisîrâ 3 Abisares of the Greeks, but this identification is not correct The ancient Uraga or Urasa has been identified by Dr Stein with the country of Hazara

Hazaribagh—The eastern portion of the district of Hazaribagh in the province of Bengal appertained to the ancient country of Malladesa

Helmand—The river Harkhaiti of the *Avesta* and the Saraswatî of the *Atharva Veda*, one of the three Saraswatis in Eastern Afghanistan which was called Arachosia

Herdaun—Same as **Hindaun**

Himalaya—1 Himâdri 2 Himachala 3 Himâlaya 4 Himavana

Hindaun—Hiranyapurî, in the Jaipur state, seventy one miles to the south west of Agra, where Vishnu is said to have incarnated as Nrisimha Deva and killed Hiranyakasipu, the Father of Prahlâda It is also called Herdoun But see **Multân and Hyrcania**

Hindu-Kush—1 Pâripâtra 2 Nisadha parvata 3 Meru 4 Sumeru 5 **Kaukasus** 6 Pamir 7 Paraponisus mountain of the Greeks in **Sâkadvîpa**

Hinglâj—Hingulâ, situated at the extremity of the Hingulâ range on the coast of the Mekran in Beluchistan It is one of the Pithas

Hrishikeśa—A celebrated place of pilgrimage at a short distance from Hardwâr

Hullabid—Same as **Halebid**

Hundeś—Same as **Undes**

Hyderabad—1 Bhaganagara, in the Nizam's territory, named after Bhâgmatî, the favourite mistress of Kutub Mahomed Kuli who founded it in 1589 and removed his seat of government to this place from Golkonda, about seven miles distant 2 Hyderabad in Sindh has been identified by Cunningham with Patala

Hyrcania—Hiranyapura, the capital of the Daityas (*Mbh*, Vana, ch 172, Udyoga, ch 97), on the south east of the Caspian Sea near Asterabad See **Hindaun**

I

Igatpur—1 Goparâshtra 2 Govarashtra 3 Kauba of Ptolemy, a subdivision of the district of Nasik Bombay Presidency

Ikaunâ—Âptanetravana, in the district of Bahraich in Oudh it was visited by Hiuen Tsiang

India—1 Bharatavarsha 2 Jambudvipa 3 Sudarsanadvîpa India (Intu of Hiuen Tsiang) is a corruption of Indu or Sindhu or Sapta Sindhu (*Hapta Hendu* of the *Vendidad*)

Indor—Indrapura in the district of Bulandsahar, United Provinces Perhaps it is the Indraprasthapura of the *Śankaravijaya*

Indus—1 The river Sindhu 2 The Sushomâ 3 The Uttara-Gangâ 4 The **Nîlâb**, in the Panjab

Irawadî 1 The river Irâvati 2 The Subhadra, in Burma

Islamabad—Anantanaga the ancient capital of Kâsmîr, on the Jhelum The Mahomedans changed the name into Islamabad in the fifteenth century

J

Jabbalpur—Javâlipura

Jaipur—See **Jeypur**

Jais—Ujâlikanagara, twenty miles east of Rai Bareli

Jâjmau—Yayâtipura, three miles from Cawnpur where the ruins of a fort are pointed out as the remains of the fort of Râjâ Yayâti (see **Sambhâra lake**)

Jâjpur—The country which stretches for ten miles around Jâjpur in Orissa was called 1 Biraja kshetra 2 Pârvatî kshetra 3 Gayânabhî 4 Yajñapura 5 Yayâtipura

Jakhtiban—Same as **Jethian**

Jalalâbâd—1 Nagarahara 2 Nagarahâra 3 Nirâhâra 4 Nagara 5 Nysa of the Greeks 6 Dionysopolis of Ptolemy Nagarahâra, at the confluence of the Surkhar or Surkhrud and Kabul rivers, was 4 or 5 miles to the west of Jalalabad It is also called Amarâvatî in one of the *Jâtakas* A village called Nagaraka still exist about two miles to the west of Jalalabad (see **Nanghenhar**) The town of Jalalabad was built by Shumsoodin Khaffi in 1570 by the order of Akbar (*JASB*, 1842 p 125)

Jalalpur—1 Girivrajapura 2 Râjagriha 3 Girjak the capital of Kekaya of the *Râmâyana*, on the Jhelum in the Panjab

Jalandhar—1 Jâlandhara 2 Trigartta, in the Panjab

Jalandhar-Doab—Between the Bias and the Sutlej in the Panjab It comprised the ancient countries of Kekaya, and Vâhika or Vâlhika

Jallalpur—Bukephala of the Greeks in the Panjab

Jam-niri—The river Nirvindhya Same as **Newuj**.

Jamunâ—1 The river Yamunâ 2 The Kâlindî from the country called Kalinda desa in which it has its source

Jamunotri—1 Yamuna prabhava 2 Yamunotri (Yamuna avatari) the source of the river Jamuna (Yamunâ) in the Bandarpuchchha range of the Himalaya, situated in the ancient country called Kalinda desa

Jarâsandha-kâ-Baithak—Hamsa stupa (see **Giryek**)

Jaṭâphaṭkâ—The Jaṭâ mountain, in which the Godavari has got its source

Jaunpur—Yavanapura near Benares The Mahomedan kingdom of Jaunpur was established in the 14th century A D

Java—Yava dvipa

Jawâlâmukhi—1 Badavâ of the *Mahâbhârata* 2 Jwâlamukhi one of the 52 Pithas

Jaxartes—1 The river Sîtâ 2 The Silâ 3 The Rasa 4 The Ranhâ of the *Avesta* 5 Araxes of Herodotus Jaj is another name of the Jaxartes (Vambery's *History of Bokhara*, p 8) The word Jaxartes is a combination of Jaj and Araxes (of Scythia) in order to distinguish the latter from the Araxes of Armenia or the Arab and the Araxes of Persia or the Bund Amir

Jethian—1 Yashtivana 2 Latthivana about two miles north of Tapovana in the district of Gayâ

Jeypur—The territory of Jaipur, including Âlwar, was the ancient Matsya desa of the *Mahabhârata* Its capital was Birâṭa (modern Bairât) where the Pandavas resided *incognito* for one year it is a small village to the west of Âlwar and forty one miles north of Jaipur and one hundred and five miles south west of Delhi

Jhalrapattan—Chandrâvatî, in Malwa on the river Chandrabhâgâ

Jhelum—1 The river Bitastâ 2 The Behat 3 The Hydaspes 4 The Bidaspes of the Greeks 5 The Bitamsâ of the Buddhists in the Panjab It leaves the valley of Kasmir at Barâhamûla and falls into the Chinab near Jhung 6 Jhelum has been identified with the Hladini of the *Ramayana* (Barooah's *Dictionary* vol III, preface p 37)

Jhusi—Pratishthânapura, on the north bank of the Ganges three miles east of Allahabad it was the capital of Purûrava It is still called Pratishthâpura

Jogoni-Bhariya Mound—Jetavana vihâra one mile to the south of Sahet mahet on the Râptî in Oudh, where Buddha resided for several years

Joharganj—Dhanapura, twenty-four miles from Ghazipur

Johilâ—The river 1 Jyotirathâ 2 Jyotisha, a tributary of the river Sone

Joonir—Junanagara in the province of Bombay The Chaitya cave of Joonir is supposed by Fergusson to belong to the first or second century of the Christian era

Joshimath—Jyotirmatha, in Kumâun

Junâgar—1 Javananagara (Yavananagara) 2 Asikdurga 3 Karnakubja in Guzerat

Jvâlâmukhî—A celebrated place of pilgrimage 25 miles from Kangra, being one of the 52 Pîthas where Sati's tongue is said to have fallen (see **Jawalâmukhi**)

Jyntea—1 Pravijaya 2 Pragvijaya 3 Jayanti in Assam

K

Kâbul—1 Kubhâ of the *Vedas* 2 Ortospana of the Greeks 3 Urddhasthâna (Cunningham)

Kâbul River—1 The river Kubhâ of the *Vedas* 2 The river Kuhu of the *Purânas*

Kâbul Valley—See **Cabul Valley**

Kafristan—Ujjânaka, a country situated on the river Indus, immediately to the west of Kasmir

Kahalgâon—Same as **Colgong**.

Kailâs—1 Kailâsa 2 Hema kûta 3 Ashtâpada The mountain is situated on the north of lake Mânas sarovara beyond Gangri or Darchin It is also called Mount Tise

Kaimur Hill—The range was called 1 Kimmritya 2 Kairamâli, between the rivers Sone and Tonse

Kaira—Same as **Kheda**, Khetaka, on the river Betravatî (modern Vâtrak), in Gujarat

Kaithal—Kapishthala, in the Karnal district, Panjab, it is the Kambistholoi of Megasthenes

Kajeri—1 Kubjagriha 2 Kajugriha 3 Kajingghara, ninety two miles from Champâ in the district of Bhagalpur in Bihar It is perhaps Kajra in the district of Monghyr, three miles to the south of which there are many Buddhist remains

Kâlâdi—In Kerala, the birth-place of Sankarâchârya according to the *Śankara-vijaya*

Kalhuâ—The Makula mountain of the Burmese annals of Buddhism, where Buddha passed his sixth year of Buddhahood The Kaluhâ hill is situated in the district of Hazaribagh, twenty six miles to the south of Buddha Gayâ and sixteen miles to the north of Châtrâ In the *Vyâghrî Jâtaka* it is said that Buddha in a former birth resided on the Mount Kulâchala as a hermit, he gave his own body to be devoured by a hungry tigress in order to save her new born cubs (Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 149) It is the Kolâhala or Kolachala Parvata of the *Vâyu Purâna* which has perhaps been erroneously identified with the Brahmayoni hill of Gayâ

Kaliâni—Kalyânapura thirty six miles west of Bidar in the Nizam's territory It was the capital of Kuntaladesa, the kingdom of the Chalukya kings (western branch) from Jaya Singh Vijayâditya to Tribhuvana Malla from the fifth to the twelfth century It was the birth place of Vijñânesvara the author of the *Mitâkshara*

Kâlî-Nadî—1 The river Ikshumatî 2 The Kâli-Gangâ, 3 The Chakshushmatî 4 The Mandâkinî, in Garwal and Rohilkhand Kanouj stands on this river

Kâlindî—Same as **Kâlînadî**

Kalinjar—1 Kâliñjara 2 Pûrnadarva, in Bundelkhand It was the capital of Chedi under the Gupta kings It contains the temple of Nîlakantha Mahâdeva

Kâli-Sindh—1 The Dakshina Sindhu of the *Mahâbhârata* 2 Sindhu of the *Meghadûta* (pt I, v 30) 3 The Sindhuparnâ a tributary of the Chambal Its identification with the Nirvindhyâ (*JBTS*, vol V, pt III, p 46) does not appear to be correct

Kalsi—Srughna, in the Jaunsar district, on the east of Sirmur

Kaluhâ—Same as **Kalhuâ** Makula Parvata of the Buddhists and Kolâhala Parvata or Kolâchala of the *Vâyu Purana*

Kalyâṇa—Same as **Kaliâni**

Kâmah—See **Kunar**

Kambay—1 Stambha-tîrtha 2 Stambhapura, in Gujarat

Kampil—Kâmpilya, twenty eight miles north east of Fathgarh in the district of Farrukhabad United Provinces of Agra and Oudh It was the capital of South Pañchala, the king of which was Drupada, the father of Draupadî of the *Mahâbhârata* It was the birth place of the celebrated astronomer Varâhamihira (*Brihat Jâtaka*)

Kampta—Karmmanta, the capital of Samataṭa, near Comilla, in the district of Tipârâ, Bengal

Kâmptânâthgiri—Chitrakûṭa, in Bundelkhand, on the river Pisuni, about four miles from the Chitrakoṭ station of the G I P Railway Râmachandra resided here for some time, while on his way to the Dandakâranya

Kâmpur—Kanishkapura, ten miles to the south of Srinagar in Kasmir, founded by Kanishka, king of Kâśmîr

Kâṇâ-Nadî—The Ratnâkara nadi, on which Khânâkul Kristanagar, a town in the district of Hugli in Bengal, is situated, containing the temple of Mahâdeva Ghanṭeśvara

Kanara—See **Canara**

Kanarak—1 Arkakshetra 2 Padmakshetra 3 Konâditya 4 Konârka, nineteen miles north-west of Puri in Orissa It contains a temple of the Sun, built by Lânguliya Narasimha who reigned from 1237 to 1282 A D

Kandahar—See **Candahar**

Kandy—1 Srîvarddhanapura 2 Senakhandasela, in Ceylon

Kane—The river 1 Śyenî 2 The Karnâvatî 3 The Suktimatî 4 The **Kiyâna** (Lassen), in Bundelkhand Same as **Ken**

Kangrâ—1 Nagarakota 2 Bhîmanagara 3 Trigartta 4 Susarma pura on the Râvi Bângangâ river It was the old capital of Kulûta

Kankâli-Tîlâ—Urumundaparvata in Mathura which was evidently an artificial hill or mound where Upagupta and his preceptor resided

Kankhal—See **Hardwar**

Kankoṭa—Kanakavati, sixteen miles west of Kosam, on the southern bank of the river Jamuna near its junction with the river Paisunî It is also called **Kanak koṭ**

Kanouj—1 Kânyakubja 2 Gâdhipura 3 Kusumapura 3 Kusasthala 5 **Mahodaya**, on the river **Kâlî**, a branch of the Ganges in the Farukhabad district, United **Provinces**

Kâorhari—The river Kumârî in Bihar

Kapilâ—The portion of the river Nerbuda near its source in the Amarakantaka mountain is called the Kapilâ

Kapiladhârâ—1 Kapila âsrama, twenty four miles to the south-west of Nâsik, it was the hermitage of Kapila Rishi 2 The first fall of the Nerbuda from the Amarakantaka mountain

Kârâbâgh—1 Kârupatha 2 Kârâpatha, on the Indus mentioned in the *Râmâyana* and the *Raghuvamśa* as being the place where Lakshmana's son Angada was placed as king by his uncle Râmachandra, when he made a disposition of his kingdom before his death Tavernier writes it as *Carabat*

Karachi—1 Karakalla 2 Krokala of Megasthenes in Sindh

Karâda—Karahâtaka of the *Mahâbhârata*, in the district of Satara in the province of Bombay

Karakal—Kâraskara, in South Kanara

Karakorum Mountain—1 Mâlvavana giri 2 Krishna giri between the Kiunlun and Hindukush mountains

Karanbel—Same as **Teor**

Karatoyâ—The river Karatoyâ, which flows through the districts of Rungpur and Dinajpur It formed the boundary between the kingdoms of Bengal and Kâmarûpa at the time of the *Mahâbhârata* Same as **Kuratî**

Karmanâśâ—The river Karmanâśâ is situated on the western limits of the district of Shahabad in Bengal, and forms the boundary between the province of Bengal and the United Provinces Its water is considered to have been polluted by the Hindus, being associated with the sins of Trisanku of the *Râmâyana*

Karṇâli-Bhadrakarnapura, a place of pilgrimage on the right bank of the Nerbuda near Chandod

Karṇa-Prayâga—At the confluence of the Alakânandâ and Pindar rivers It is one of the five (*Pañcha*) Prayâgas

Kâroṇ—1 Kâma âsrama 2 Madana tapovana, eight miles to the north of Koranṭedi, in the district of Baliâ in the United Provinces Mahâdeva is said to have destroyed **Madana**, the god of love, at this place

Karra—**Karkoṭaka-nagara**, 41 miles north west of Allahabad It is one of the 52 **Pîṭhas**

Kârttikasvâmî—Same as **Kumâra-svâmî**

Karur—Same as **Korur** (II)

Kârvân—1 **Kârâvana** 2 **Nakuleśvara** 3 **Lakulîsa**, 4 **Nakulîśa** 5 **Kâyâvarohaṇa**, 15 miles south of Baroda, containing the principal shrine of the Pâsupata sect of **Saivaism**, founded by **Nakulîśa** between the 2nd and 5th centuries A D.

Kâsaî—The river 1 Kamsâvatî 2 Kapisâ, in Bengal

Kashgar—**Kharoshtra**

Kâshkâr—Same as **Kâmah** and **Kunar** (Elphinstone's *History of India*, p 232)

Kasia—1 Kusinagara 2 Kusinârâ 3 Kuśâvatî, thirty five miles to the east of Gorakhpur, on the old channel of the Hiranyavatî or Chhota Gandak It was at Kuśinagara that Buddha died

Kâsmir—1 Kâsmîra 2 Kâsyapapura, the hermitage of Rishi Kâsyapa was on the Hari mountain, three miles from Srinagar (*Bhavishya P* Pratisarga, pt I, ch 6, v 6)

Kasur—Kuśâvatî, thirty-two miles to the south east of Lahore, said to have been founded by Kusa, son of Râmachandra

Katak—1 Bârânasî-Kataka 2 Yayâtinagara 2 Binîtapura in Orissa, at the confluence of the Mahânadi and Kâtjuri, founded by Nripa Kesari who reigned from 941 to 952 A D

Katâksha—Simhapura, sixteen miles from Pindi Dadan Khan on the north side of the Salt Range in the Panjab It is also called Katâs and Ketâs According to Hiuen Tsiang, the country of Simhapura bordered on the Indus on the western side It was conquered by Arjuna

Katâs—See **Katâksha**

Kâthiâwar—1 Saurashtra 2 Surâshtra 3 Sulathika or Surâshtrika of the Dhauli inscription 4 Syrastrine of Ptolemy The southern portion of Kathiâwar was called Prabhâsa containing the celebrated temple of Somnâth at a short distance from which was situated the spot where Krishna passed away from this mortal world

Kâtmandu—1 Kâshthamandapa 2 Kântipurî 3 Mañjupattana 4 Mañjupâtan the capital of Nepâl

Kâtwâ—1 Kantaka-nagara 2 Kantaka-dvipa 3 Katadvîpa in the district of Burdwan in Bengal

Kâverî—I 1 The river Arddhaganga 2 Sahyâdrijâ 3 Kaveri 4 Chola Gangâ II A branch of the Nerbuda near Mândhâtâ was called Kâverî

Kâwâ-Dol—An isolated hill near Gayâ on which the Silabhadra monastery was situated, it was visited by Hiuen Tsiang It is a part of the Barâbar Hill (Khalatika Parvata), containing the Nâgârjuni caves

Kedârnâth—Kedâra, situated at the source of the Kalî Ganga The celebrated temple of Kedâranâtha is situated in the Rudra Himalaya in Garwal below the peak of Mahâpantha on the west of Badrinath The worship of Mahâdeva Kedâranâtha is said to have been established by Arjuna, one of the five Pandavas The river Kâlî Gangâ rises at this place and joins the Alakânanda at Rudra Prayâga

Keljhar—Chakranagara, seventeen miles north east of Wardha in the Central Provinces Perhaps it is the Chakrânkanagara of the *Padma Purâna*, Pâtâla khanda, ch XVIII

Ken—Same as **Kane**

Keśariya—Isalia of the Buddhists, in the district of Champâran in the province of Bihâr, where Buddha passed the eighteenth and nineteenth *Vassas* of his Buddhahood

Ketas—See **Katâksha**

Khaira-Dih—Jamadagni âsrama thirty-six miles north west of Balia, it is said to have been the residence of Jamadagni and the birth place of his son Parasurâma See **Zamania**

Khajrâha—Khajjurapura the capital of the Chandels, in Bundelkhand

Khandes—Khandes, Southern Malwa and parts of Aurangabad forming the ancient country of 1 **Haihaya** 2 **Anupadeśa**, the kingdom of the myriad handed Kârttyavîryârjuna, who was killed by Paraśurâma Its capital was Mâhishmatî (modern Maheswar or Mahes) on the river Nerbuda, forty miles to the south of Indore It appertained also to the ancient kingdom of Bidarbha

Kheda—Kheṭaka of the *Padma Purâna,* between Ahmedabad and Kambay in Gujarat It is the Kiecha of Hiuen Tsiang, which Cunningham has correctly restored to Kheṭa or Kheda, now called Kaira Khetaka was situated on a small river called Betravatî (now called Vâtrak) near its junction with the Sâbarmatî (Sâbarmatî) Julien renders Kiecha by Khacha or Kachchha Same as **Kaira**

Khîragrâma—Twenty miles to the north of Burdwan It is one of the fifty-two Pîṭhas

Khiva—The Khanat of Khiva is the 1 Urjagunda of the *Matsya P* (ch 120), called Urgendj, 2 Country of the Surabhis or Kharasmu or Kharism (Vambery s *Travels in Central Asia,* p 339)

Khorasan—Khurasan, celebrated for horses

Khotan—Kustana, in Eastern or Chinese Turkestan

Kiskindhyâ—A small hamlet on the north bank of the river Tungabhadrâ, not far from Anagandi It was the ancient Kishkindhyâ of the *Ramâyana,* where Râmachandra killed Bâli, the king of monkeys

Kiyul—I Rohinnâlâ It has been identified by General Cunningham with Lo-in ni lo of Hiuen Tsiang, it is situated immediately to the south of Lakhi-serai on the E I Railway It contains a large image of Padmapâni and several Buddhist figures (Cunningham s *Arch S Rep*, vol III) Lo-in-ni lo included Jayanagar on the north containing the fort, and Rajaona or Rajjhana on the south containing many remains of the Buddhist period See however, **Rehuânâlâ** II The river Rishikulyâ in Bihar

Koch Bihâr—It appertained to the ancient Pundra desa especially to the eastern portion called Nivṛitti For the history of Koch Bihâr, see *JASB* 1838 p 1

Koh—The river Kuṭikoshṭikâ of the *Râmâyana,* a small affluent of the Râma Gangâ in Oudh

Koh-Mari—Gośringa Parvata in Eastern Turkestan, containing a Buddhist monastery and a cave, it was a celebrated place of pilgrimage at the time of Hiuen Tsiang

Koil—Kokilâ, a river which flows through the district of Shahabad in Bihar

Kolar—Kolâhalapura or Kolâlapura, on the east of Mysore where Kârttyavirvârjuna is said to have been killed by Parasurâma

Kolhâpur—1 Karavîrapura 2 Kolâpura 3 Kolhâpura 4 Padmâvatî 5 Agastya âsrama, the hermitage of Rishi Agastya, but perhaps this is a mistake and the mistake originated by confounding Kolhâpur with Akolha to the east of Nâsik, which is the reputed hermitage of Agastya

Kollur—Gani on the river Krishnâ celebrated for its diamond mine (Tavernier s *Travels*) Gani is evidently the corruption of *Khani* (mine)

Koṇdavir—1 Kundinapura 2 Bidarbhanagara 3 Bhimapura, the ancient capital of Bidarbha and the birth-place of Rukmînî the consort of Krishna Another Kondavir is mentioned by Tavernier, at present called Konavaidu in the province of Madras, not far from Guntur it was built in the twelfth century by a king of Orissa Kondavir is the same as Kundapura of Dowson, forty miles east of Amarâvatî in Central India (see **Kuṇdapura**) But see **Beder**

Konkaṇa—1 Parasurâma-kshetra 2 It was a part of Aparântaka, Konkana and Malabar forming the ancient Aparântaka 3 Gomanta-deśa 4 Mushika 5 Konkaṇa (Wilson's *Hindu Theatre Sâradâ Tilaka*) See **Southern Konkaṇa**

Koram—The river 1 Kuramu 2 Krumu, of the *Rig Veda,* a tributary of the Indus Same as **Kurum** But see **Kunar**

Korea—Korea perhaps appertained to Uttara Kuru

Koringa—Kurangapura, near the mouth of the Godâvarî

Korur—I Korura, between Multan and Loni, in the district of Multan in the Panjab, where Vikramâditya, king of Ujjayinî, defeated the Sakas in a decisive battle in 533 A D, the date of this battle is supposed to have given rise to the Samvat era II 1 Korura 2 Tâmrachuda-krora 3 Bañji 4 Karur, the capital of Chera, in the Koimbatur district, near Cranganore Same as **Karur**

Kosam—1 Kausâmbî 2 Kosambinagara 3 Batsyapattana, about 30 miles to the west of Allahabad, it was the capital of 1 Batsya desa 2 Bamsa, the kingdom of Râjâ Udayana Harsha Deva places his scene of the *Ratnâvalî* at this place

Kosilâ—The river 1 Kutikâ 2 Kutilâ of the *Râmâyana*, the eastern tributary of the Râmgangâ in Oudh

Kotalgar—1 Umâvana 2 Bânapura 3 Sonitapura of the *Harivamsa* at Lohul in Kumaun, where Ushâ was abducted by Aniruddha, the grandson of Krishna See **Bâna Râjâ's Gad**

Kota-Tîrtha—In Kâlañjara

Kotesvar—1 Kotîsvara 2 Kachchhesvara the capital of Kachchha (Kutch), on the river Kori, a branch of the Indus

Koti-Tîrtha—1 In Mathurâ 2 A sacred tank in Gokarna

Kottayam—1 Nelcynda of the *Periplus* 2 Milkynda of Ptolemy 3 Nalakânana 4 Nalakâlika, in Travancore, a celebrated port of ancient India

Kotwal—Kântipurî, twenty miles north of Gwalior

Krishnâ—1 The river 2 The Krishna Krishnavenî 3 The Krishnavenwa 4 The Benwa 5 The Benî 6 The Binî 7 The Tynna of the Greeks

Kuâri—The river 1 Kumârî 2 Sukumarî in the Gwalior State it joins the river Sindh near its junction with the Jamuna

Kubattur—1 Kuntalakapura 2 Kautalakapura 3 Kuntalapura 4 Surabhipattana, 5 Sopatma of the *Periplus* in Sorab in the Shimoga district of Mysore It was the capital of King Chandrahasa of the *Jaimini-Bhârata*

Kubjâmra—1 Kubjâmraka 2 Raibhya âsrama at a short distance to the north of Hardwâr

Kuenlun Mountain—1 Nila Parvata 2 Krishna Parvata, in Tibet

Kulu—1 Kuluta 2 Koluka 3 Kulinda desa 4 Kuninda 5 Kalinda desa in the upper valley of the Bias Its capital was Nagarakota

Kumâra Svâmi—1 Subrahmanya 2 Kârttikasvâmi 3 Svâmi tirtha 4 Bhattri sthâna, about a mile from Tiruttani a station of the Madras and Southern Mahratta Railway on the river Kumâradhârâ, it was visited by Sankaracharya

Kumâun—1 Kurmâchala 2 Kurmavana 3 Kumâravana 4 A part of Brahmapura

Kumbhaconum—1 Kumbhakarna 2 Kumbhaghonum in the province of Madras It was the ancient capital of Chola

Kunar—The Choaspes of the Greeks which joins the Kabul river at some distance below Jalalabad It is also called Kamah and Kashkâr

Kundapura—1 Kundinapura 2 Kundinanagara 3 Bidarbhanagara 4 Bhimapura forty miles east of Amarâvati in Central India Same as **Kondavir** But see **Beder**

Kuratî—The river Karatovâ in North Bengal Same as **Karatoya**

Kurkihar—Kukkutapâdagiri, in the district of Gayâ where the Buddhist saint Mahâkâsyapa died Kukkutapadagiri has also been identified with Gurpa hill (Gurupadagiri), about 100 miles from Buddha Gayâ See **Sobhnath Hill**

Kurum—Same as **Koram**

Kushân—Kapisâ ten miles west of Opian on the declivity of the Hindu Kush

Kusî—The river Kausikî in Bengal Its confluence with the Ganges was known as the Kausikî Tîrtha or Kausikî-Sangama

L

Lâdak—It has been identified with **Hâtaka** where Mânas-sarovara is situated (Barooah's *Dictionary*, vol III, Preface, p 50)

Lâhari-Bandar—The ruins of Devala the ' Metamorphosed city" as it has been called, are situated at a very short distance to the north of Lâhari-bandar or Lâri-bandar in Sindh, in fact, Lâhari bandar was built with the ruins of Devala (Cunningham)

Lahor—Sâlâtura, the birth place of Pânini the celebrated grammarian The village is situated at a distance of about sixteen miles to the north east of Attok

Lahore—1 Lavapura 2 Lavakoṭa 3 Lavavara 4 Lohawar, in the Panjab It was founded by Lava, son of Râmachandra of the *Râmâyana*

Lakhnor—Lakragar, an old fort situated in the Rajmahal hills in Bengal

Lamghan—1 Lampâkâ 2 Murandâ 3 Lampâka, on the northern bank of the Kabul river

Landai—The river Giri in the Peshawar district on which Pushkalâvatî was situated

Lânguliya—The river Lângulinî on which Chicacole stands

Lenar—1 Bishnu Gayâ a celebrated place of pilgrimage in Berar not far from Mekhar 2 Lonâra

Lhasa—The capital of Tibet containing the celebrated Temple of Buddha the "Holy of Holies" built by Srongtsan Gampo, king of Tibet in 652 A D This monarch became a convert to Buddhism and introduced that religion into Tibet, being influenced by his two Buddhist wives, one a princess of China and the other a princess of Nepal The image in the temple is the image of Buddha as a youthful prince of sixteen in his house at Kapilavastu The Dalai Lama resides in the palace at Potala hill in the town The first Dalai Lama was Lobzang he was of the yellow cap order and was raised to power by the Tartar prince Gushi Khan in the middle of the seventeenth century A C (Dr Waddell's *Lhasa and its Mysteries*)

Lilâjan—1 The Nilâjana 2 The Nilañchana 3 The Nanañjana 4 The Nirañjara 5 The Nischîrâ the upper part of the Phalgu which flows through the district of Gayâ

Little Gandak—Same as **Chhota-Gandaka**

Little Thibet—Bolor Little Thibet is also called Baltistan and Chitral Its capital was Skardu

Lodh-Moona—1 Lodhra kânana 2 Garga âsrama in Kumâun

Lohughât—Lohârgala in Kumâun on the river Loha

Lomasgir Hill—Lomasa âsrama, the hermitage of Lomasa Rishi it is four miles north east of Rajauli in the sub division of Nowadah in the district of Gayâ

Lonâr—See **Lenar**

Looni—Same as **Lun-nadî**

Lucknow—Situated on the river Gumti It is said to have been founded by Lakshmana, the brother of Râmachandra of the *Râmâyana* on an elevated spot now known as Lakshmantilâ or Lakshmanapura where a mosque was afterwards built by Safdar Jang Subadar of Oudh It is now within the Machchhibhawan fort, overlooking the Asfi (stone) Bridge Asaf ud-dowlah made Lucknow his capital the capital of his two predecessors being at Fyzabad The Great Emambarah with the Rumi Gate and the Masjid were built by Asaf-ud-dowlah the old Residency, Dilkhusha and the Lal Baradâri were built by Saadat Ali Khan the Moti Mahal and Shah Najaf were built by Nasir uddin Hyder, the Chutter Manzil was built by Nasir uddin Hyder the Hossenabad buildings were constructed by Mahomed Ali Shah the Chhota Emambarah by Amjad Ali Shah, and the Kaisarbagh by Wajid Ali Shah Mannua or Manpore about 24 miles north of Lucknow, has a very high and extensive mound called the fort of Mândhâtâ Nagrâon in the district of Lucknow is said to have been the city of Râjâ Nala a descendant of Râmachandra (see *Vâyu Purâna*, II ch 26) whose episode is given in the *Mahâbhârata* (P C Mukerji s *Pictorial Lucknow*)

Lun-Nadî—The river Lavanâ, which falls into the Sindh at Chandpur Sonari in Malwa It is also called Nun-nadî

M

Madawar—1 Matipura 2 Pralamba of the *Râmâyana* it is eight miles north of Bijnor in Western Rohilkhand

Madhyârjuna—Six miles east of Kumbhakonum, in the district of Tanjore, Madras Presidency

Madura—1 Mathurâ 2 Dakshina Mathurâ 3 Minâkshî in the province of Madras It was the capital of Pâṇḍya The districts of Madura and Tinnevelly formed the ancient Pâṇḍya or Pându It is one of the 52 Pîthas where Satî's eyes are said to have fallen

Mahâballipur—Bâṇapura, on the Coromandel coast The "raths" of Mahâbalipur are the true representations of ancient Buddhist vihâras or monasteries

Mahâbana—1 Gokula 2 Braja 3 Klisoboras of the Greeks, a town about six miles from Mathurâ across the Jamuna where Krishna was reared up during his infancy It was sacked by Mahmud of Ghazni as the "fort of Raja Kulchand" See **Gokul (Purâṇa)**

Mahânadî—1 The river Chitropalâ 2 The Chitrotpalâ 3 The Mahânadi in Orissa The portion of the river before its junction with the Pyri or Pairi is called Utpalesvara and the portion below its junction with the Pyri is called Chitropalâ or Chitrotpalâ

Mahânandâ—The river Nandâ in Bengal, to the east of the river Kusi

Mahârâshṭra—Same as **Mârhâṭṭâ country**

Mahâsthâna-Gada—1 Mahâsthâna 2 Silâdhâpa 3 Jamadagni-asrama 4 Parasurama asrama 5 Ugra, in the district of Bagura in Bengal, celebrated for the temple of Mahâdeva called Ugramâdhava

Mahendra-Mâli Hills—The Mahendra Hills of Ganjam and Southern India where Parasurâma retired after he was defeated by Râma The hills include the Eastern Ghats

Mahes—Same as **Mahesvar**

Mahesvar—1 Mâhismati 2 Mâhissati 3 Agnipura on the right bank of the Nerbuda, forty miles to the south of Indore it is also called Chuli Mahesvar It was the capital of Haihaya or Anupadesa or Mahishamandala the kingdom of the myriad-handed Kârttavîrvârjuna of the Purâṇas But see **Mândhâtâ**

Mahi—1 The river Mahati 2 The Mâhi 3 Mahitî in Malwa II Mavuri a town in the Malabar coast

Mâhî—The river Mahi of the *Milinda Pañha* it is a tributary of the Gandak

Mahoba—Mahotsava nagara in Bundelkhand

Mâilkote—1 Dakshina Badarikâsrama 2 Yâdavagiri twenty-five miles to the north of Seringapatam in Mysore containing one of the four principal *Mathas* (monasteries of Râmânuja and a temple of Krishna known as Chawalrâi 3 Tirunârâyanapura (S K Aiyangar's *Ancient India* p 208) Same as **Melukote**

Malabar—1 Mallara desa 2 Part of Aparântaka, Malabar and Konkana formed the ancient Aparântaka 3 Malabar Travancore and Canara formed the ancient Kerala, called also Ugra and Chera 4 Ketalaputra of Asoka's Inscriptions 5 Keralaputra 6 Muralâ

Malabar Coast—1 Kerala 2 Ugra (see *Malabar*) 3 Muralî 4 Damila of the Jatâka 5 Limyrika (i.e., Damirike) of Ptolemy 6 Ketalaputra 7 Keralaputra See **Malabar**

Malabar Ghats—Malaya giri 2 Chandana giri the southern portion of the Western Ghats south of the river Kâveri

Malabar Hill—Bâlukesvara hill in Bombay containing the temple of Mahâdeva Bâlukesvara

Malkhead—Manyakshetra on the river Krishnâ

Mallaca—Upamallaka

Malvan—Melizigeris of Ptolemy, a town situated in the island of Medhi in the Ratnagiri district of the Bombay Presidency

Malwa 1 Mâlava 2 Avantî 3 Dasernka Its capitals were Ujjayini and Dhârânagara Eastern Malwa, including the kingdom of Bhopal, was called Dasârna and Dakshiṇagiri, its capital was Bidisa or Bhilsa Northern Malwa was called Seka and Apara Seka at the time of the *Mahâbhârata*

Manâl—A village near Badrinâth in Garwal It was the hermitage of Rishi Vyâsa, the author of the *Mahâbhârata*.

Mânas Sarovar—The lake Mânasa sarovara 2 Manasa 3 Baibhrâja sarovara It is situated at the foot of that part of the Kailâsa range which is called Baidyuta-parvata

Mânbhum—The western portion of the district of Manbhum in the province of Bengal appertained to the ancient country of Malla desa

Mandâgni—Same as **Mandâkinî**

Mandâkinî—1 Same as the river Kâli-nadi in Garwal 2 The river Mandâkinî which flows into the river Paisunî (ancient Payoshnî) by the side of Chitrakûṭa in Bundelkhand It was created by Anusuyâ wife of Rishi Atri and daughter of Daksha, to avert the effect of a drought of ten years

Maṇḍala—1 Mahesmati-mandala 2 Mahesmati 3 Mahesamandala 4 Mahisha 5 Mahishaka 6 Mahishamandala 7 Haihaya 8 Anupadesa a country in Central India, of which Mâhishmati was the capital

Mandâra Giri—A hill in the Banka sub division of Bhagalpur in Bihar, two or three miles from Bamsi The gods are said to have churned the ocean with this hill as churn-staff

Mandasor—1 Dasapura 2 Dasanagara, on the Chambal in Malwa about ninety five miles south east of Udayapur

Mândhâtâ—1 Mâhishmati 2 Omkaranâtha 3 Baiduryaparvata 4 Omkâra 5 Omkâra-kshetra 6 Amaresvara an island in the Nerbuda five miles to the east of Mahes The temple of Omkâranatha one of the twelve great Lingas of Mahâdeva, is situated at this place

Maṇḍu—Mandapapura in Malwa

Mangala Giri—Pânâ Nrisimha seven miles south of Bezwada in the Kistna District, Madras Presidency, on the top of the hill is a temple of Nrisimha, visited by Chaitanya

Manglâ Gaurî—One of the fifty two Pîthas in Gaya

Mangila Paithân—Same as **Paithân**

Manglora—1 Mangala 2 Mangali 3 Mangalapura, on the Swat river It was the capital of Udyâna

Mânikalya—Mânikapura, in the Punjab, celebrated for its Buddhist topes where Buddha in a former birth gave his body to feed a starving tiger

Maṇikaraṇ—1 Manikarnâ, 2 Manikarnikâ on the Pârvatî in the Kulu valley

Maṇikarṇikâ—1 Brahmanâla, 2 Manikarnikâ in Benares

Mâṇikiala—Same as **Mânikalya**

Mâṇikapattan—Manipura of the *Mahabhârata* a seaport at the mouth of the lake Chilka Manipura was once the capital of Kalinga The situation of the capital of Kalinga as described in the *Mahabhârata* and the *Raghuvamśa* as well as the name accord with those of Mânikapattan

Mañjerâ—The river Bañjulâ, a tributary of the Godâvarî, which is also mentioned as Mañjulâ

Mârhâttâ Country—1 Mahârâshtra 2 Asmaka 3 Asvaka 4 Asakka 5 Mulaka 6 Alaka 7 Mulika 8 Devarâshtra 9 Mallarâshtra 10 Bidarbha (*Anargha-Râghava*, vii 96 Barooah's *Dictionary*, vol III, Pref pp 138 139), the boundaries of which in the seventh century were Malwa on the north, Kosala and Andhra on the east, Konkana on the south, and the sea on the west Its ancient capitals were Pratishṭhâna, Kalyânî and Devagiri

Mârkaṇḍa—The Arunâ, a branch of the Sarasvatî, in Kurukshetra Its junction with the Sarasvatî, three miles to the north east of Pehoa, is called the Aruna sangama But this identification is doubtful (see **Oghavatî** in Pt I) It is perhaps the Oghavatî of the *Mahâbhârata*

Mar Koh—The mount Meros of Alexander's historians near Jalalabad in the Punjab

Mârta—1 Mârttikâvata, 2 Saubhanagara, 3 Sâlvapura the capital of Mârttikâvata or Śâlva on the north-west of the Aravali range in Marwar, not far from Ajmer It is also called Merta or Martra But see **Alwar.**

Martan—Same as **Matan**

Mârwar—1 Mordua deśa 2 Maru-deśa 3 Marudhanva 4 Marusthalî 5 Marusthala 6 Mârava 7 Gurjara of the seventh century, in Rajputana

Masâr—Mahâsâra, an ancient village six miles to the west of Arrah in the district of Shahabad in Bihar, at a very short distance from the Karisat station of the E I Railway It was visited by Hiuen Tsiang It now contains only two temples

Maski—Suvarna-giri, situated to the west of Siddapur in Mysore, it was one of the four towns where Asoka placed a viceroy

Matan—Mârttanda, five miles to the north-east of Islamabad, in Kasmir It is also called Bavan (see **Bavan**)

Mathurâ—1 Madhupurî 2 Surasena 3 Sauripura 4 Sauryapura 5 Mathurâ 6 Madhurâ 7 Madhuvana It was founded by Satrughna, and was the birth place of Krishna Eighty miles all around Mathurâ was called the Braja-Mandala Mathurâ was the capital of the Bhojas

Maurawan—Six miles to the east of Unão in Oudh It is said to have been the capital of Mayuradhvaja of the *Mahâbharata*

Mâyâpur—1 Mâyâpurî 2 Mayura (see **Hardwar**)

Maymene—Manimayî of the Râmâyana (Uttara, ch 23), see my *Rasâtala* in the *I H Q*, vols I, II It is in Turkestan, 22 miles from Andkhuy, and to the south-west of Balkh

Mazaga—1 Mâsakâvatî of Pânini 2 Massaga of Alexander's historians 3 Mashanagar of Babar, twenty-four miles from Bajore, on the river Swat in the Eusofzoi country

Media—1 Ariana 2 Pahnava 3 Pahlava 4 Pallava 5 Mada 6 Madra or Uttara-Madra of the Purânas (see *Azerbijan*), now included in the Persian kingdom

Megnâ—1 The river Meghanâda 2 Meghavâhana, in East Bengal

Melukote—Same as **Mâilkote**

Merv—Maru of the *Brihat samhitâ*, the capital of Mriga of the Purânas, a country of Sâka-dvîpa or Margiana

Mesopotamia—1 Mitanni of the Tel el-Amara inscription 2 Mitravana of the *Bhavishya P* 3 Śâlmala dvîpa of the Purâṇas

Mewar—1 Śibi of the Buddhists, its capital was Jetuttara now called Nagari, eleven miles north of Chitore 2 Medapâta

Midnapur—The southern portion of Bengal, including the districts of Midnapur, Hughli, etc It was the ancient Sumha or Râdha

Mikula—1 Mekala hills 2 Soma parvata, in which the rivers Nerbuda and Son have got their source

Minagar—In Sindh, Pishenpopulo of Hiuen Tsiang, which is Bichavapura according to Julien, but which Reinaud restores to Basmapura (Beal) Saminagara (Tod)

Mirâṭ—1 Mayarâshṭra, 2 Mayarâṭ, the residence of Maya Dânava, father of Mandodarî wife of Râvana

Misrikh—Miśraka tîrtha in the district of Sitâpur in Oudh

Mithilâ—1 Bideha 2 Tirabhukti 3 Tirhuta 4 Janakapura, the capital of Râjâ Janaka the father of Sitâ

Mogrâpâḍâ—Suvarṇagrâma, the ancient capital of Eastern Bengal, in the Naraingunj sub-division of the district of Dacca It was famous for its fine muslins

Mohanâ—The river Mahî, a tributary of the Phalgu in the district of Gaya

Moharpur—1 Dharmâranya, 2 Moherakapura, fourteen miles to the north of Bindhyâchal (town) in the district of Mirzapur Three miles north of Moharpur is the place where Indra performed austerities after he was cursed by Rishi Gautama husband of Ahalyâ

Mohwar—The river Madhumatî in Malwa, which rises near Kanod and falls into the Sindh about eight miles above Sonari The river has been mentioned in Bhavabhuti's *Mâlati-Mâdhava*

Mong—Nikai or Nikœa of the Greeks, on the Hydaspes in the Gujarat district, where the celebrated battle was fought between Alexander the Great and Porus (Puru)

Monghir—1 Mudgalagiri, from Mudgalaputra, a disciple of Buddha 2 Mudga-giri (a contraction of Mudgala-giri) 3 Modâgiri 4 Madguraka 5 Hiranyaparvata of Hiuen Tsiang

Morâ Hill—Prâgbodhi hill, near Buddha-Gayâ, across the river Phalgu

Mucharim—The Muchilinda tank, in Buddha-Gayâ

Mukhalingam—Kalinganagarî, twenty miles from Parla Kimedi, in the Ganjam district, it contains many Buddhist and Hindu remains

Muktinâth—A celebrated place of pilgrimage situated in Tibet or north of Nepal on the Sapta Gandaki range of the Himalaya, south of Śâlagrâma, not far from the source of the Gandak The place is associated with the legend of Tulsi and Nârâyana, and a temple of the latter exists at this place, hence the Gandak is called the Nârâyanî

Mulâ-muthâ—The river Muralâ, a tributary of the Bhîmâ in southern India

Multân—1 Mulasthânapura 2 Mauli snâna 3 Prahlâdapurî 4 Sâmbapura 5 Mitravana 6 Kâsyapapura 7 Hiranyapura 8 Malladesa 9 Mâlava, Panjab, where Nârâyana incarnated as Nrisimha and killed the Asura Hiranyakasipu, the father of Prahlâda It was the capital of Malla desa or the country of the Mallis of Alexander's historians, which was given to Lakshmana's son Chandraketu by his uncle Râmachandra, when the latter made a disposition of his kingdom before his death See **Hindaun** Multan and Jahrawar were comprised in the ancient country of Sauvîra

Mundore—Same as **Madawar**

Mungipattana—Same as **Pattan**

Murg—Same as **Mong**

Murghab—Gabhasti of the *Vishnu Purâna*, a river in Śâkadvipa Murghab means "the river of Mriga" or Margiana in Turkestan

Mustagh—See **Karakorum Mountain**

Muyiri-Kotta—1 Mouziris or Muziris of the Greeks 2 Murachipattana 3 Muñjagrâma, in the Malabar coast, opposite to Cranganore

Muzaffarnagar—Khândava-vana of the *Mahâbhârata*, at a short distance to the north of Mirat, it is one of the stations of the North Western Railway Arjuna appeased the hunger of Agni, the god of fire, at this place

Mysore—1 Mahishaka 2 Mahishamandala

N

Nadiâ—See **Nuddea**

Nâgari—1 Madhyamikâ, near Chitore, in Rajputana, which was attacked by Menander He was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Sunga dynasty 2 Jetuttara, the capital of the kingdom of Śivi

Naini Tâl—See **Nyni Tâl**

Nandâkini—The river Nandâ of the Purânas, which falls into the Alakânandâ in Garwal

Nanda-Prayâga—At the confluence of the Alakânandâ and Mandâkinî, a small river It is one of the five (*Pañcha*) Prayâgas

Nandkol—The lake Nandisara, which is a part of Nandikshetra, twenty three miles north of Srinagar near Mount Haramuk in Kasmir, sacred to Śiva and Nandi

Nanghenhar—1 Nagarahâra 2 Nysa of Alexander's historians 3 Nagara or Dionysopolis of Ptolemy 4 Nigarhâra 5 Nirâhâra, four or five miles to the west of Jalâlâbâd (see **Jalâlâbâd**)

Narwar—1 Nishadha, 2 Nalapura, forty miles south-west of Gwalior It was the capital of Râjâ Nala of the story of Nala Damayantî of the Purânas

Nâsik—1 Pañchavati-vana 2 Sugandhâ 3 Nâsikya, on the Godâvarî where Sîtâ was abducted by Râvana, king of Lankâ The district of Nasik was anciently called Govardhana,

Nâthadvâra—Siâr, on the Banas, twenty-two miles north east of Udaypur in Mewar It contains the celebrated original image of Kesava Deva removed by Rânâ Râj Singh from Mathurâ in anticipation of Aurangzeb's raid

Nausari—Navarâshtra in the Baroach district, Bombay

Nawal—Navadevakula, thirty three miles north west of Unao near Bangarmau in Oudh, and 19 miles south-east of Kanouj, visited by Hiuen Tsiang It was the Âlavi of the Buddhists and Jainas , but see **Airwa**

Nayâ-Tirupati—Nava Tripadi, twenty miles to the east of Tinnivelli, visited by Chaitanya

Nepal—1 Nepâla 2 Himavanta 3 Kimpurushavarsha

Nerbuda—1 The river Narmadâ 2 The Muralâ 3 The Purva Gangâ 4 The Revâ 5 The Murandalâ It rises in the Amarakantaka mountain

Newuj—The river Nirvindhya, a tributary of the Chambal

Nigambod-Ghât—Nigamodbodha tîrtha of the *Padma Purâna*, in old Delhi (Indraprashtha)

Nigliva—In the Nepalese Terai, north of Gorakhpur and thirty eight miles north-west of the Uska station of the Bengal and North Western Railway It has been identified by Dr Fuhrer with Kapilavastu, the birthplace of Buddha The ruins of Kapilavastu lie eight miles north west of Paderia, which has been identified with the Lumbini garden where Buddha was born But see **Tilaurâ**

Nîlakantha—A celebrated place of pilgrimage, containing the temple of Nîlakantha Mahâdeva at the foot of the Seopuri mountain to the north of Kâtmandu in Nepal

Nileswaram—Neleynda in the Malabar Coast

Nilgiri—I The Nila Parvata or Nîlâchala in the district of Puri in Orissa II 1 Darddura 2 Durddura 3 Darddara Parvata, in the Madras Presidency

Nimkhârvana—Naimishâranya, twenty four miles from the Sandila station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur, on the left bank of the Gumti It was the abode of sixty-thousand Rishis , many of the Purânas were written at this place

Nimsar—Same as **Nimkhârvana**

Nirâ—The river Nibârâ, a tributary of the Bhimâ

Nizam s State—1 Andhra 2 Tailanga 3 Tri Kalinga, between the Godâvarî and the Krishnâ

Northern Circars—1 Kalinga 2 Bengi desa The southern portion of the Northern Circars between the Chikakol river and the Godâvarî was called Mohana desa at the time of the *Mahabhârata* , the northern portion was then a part of Kalinga

Nuddeâ—Navadvîpa in Bengal the birth place of Chaitanya It was the last Hindu capital of Bengal, conquered by Bakhtiar Khilji in 1203 To the north east of the present Navadvipa at the distance of about a mile are the ruins of Ballâla Sena's palace, and there is also a tank of Ballâla Sena called Ballâla dighi

Nundgâon—Nandigrâma of the *Râmâyana* in Oudh where Bharata resided during the exile of Râmachandra It is about ten miles to the south of Fyzabad, near Bharatkunda

Nurpur—1 Audumbara 2 Odumbara, in the Panjab , its capital is Pathankot which was anciently called Pratishthâna The district of Nurpur is now called *Gurudaspur*

Nyni Tâl—The lake Tri Rishi of the *Skanda Purâna*, in the United Provinces

Nysatta—Nysa of the Greeks, on the northern bank of the Kabul river, about two leagues below Hashtanagar See, however, **Nanghenhar**

O

Ohind—Udakhanda on the right bank of the Indus, in the Peshawar division of the Punjab, fifteen miles to the north east of Attock

Omkârnâth—1 Amaresvara 2 Omkâranâtha 3 Omkâra 4 Omkâra-kshetra, near Mandalesvara, which is five miles to the east of Mahes (the ancient Mâhishmatî), on the bank of the Nerbudda It is one of the twelve great Lingas of Mahâdeva Same as **Mândhâtâ**

Opian—1 Hupian 2 Alexandria, a town founded by Alexander 3 Alasadda of the *Mahâvamsa*, twenty-seven miles to the north of Kabul It was the capital of Paraśusthala and the birth-place of Menander (Milinda of the *Milinda-Panho*) Perhaps it is the ancient Kshatriya-upanivesa, Opian being a contraction of Upanivesa.

Or—Same as **Url**, a tributary of the Nerbuda

Orissa—1 Udra 2 Oḍra 3 Utkala

Oudh—I 1 Ayodhyâ, the kingdom of Râma 2 Kośala, it was divided into Uttara and Dakshina Kośala 3 Sâketa 4 Setikâ 5 Sagada of Ptolemy 6 Bisâkhâ II The town of Ayodhyâ

Oujein—Same as **Ujin**

Oxus—1 The river Vakshu 2 Suchakshu 3 Chakshu 4 Ikshu 5 Aśmanvatî, which flows through Śâkadvipa 6 Bhagavat gangâ 7 Pâtâla-gangâ 8 Vamksha of *Bhâgavata* (V ch 17)

P

Pabhosâ—Prabhâsa, thirty-two miles south-west of Allahabad and three miles to the north west of Kauśâmbi, visited by Hiuen Tsiang

Paddair—The river Palâśinî near Kalingapatam in Ganjam

Paderia—A village in the Nepalese Terai, two miles north of Bhagavânpur It has been identified with the Lumbini garden, where Buddha was born (see **Nigliva**) But the Lumbini-vana has been identified by P C Mukherji with Rummendei (see **Rummen-dei**)

Padmâ—The river Padmâvatî, a branch of the Ganges, in East Bengal

Padmanâbhapur—Same as **Anantapur** (II)

Padraona—Pâvâ, on the Gandak, the last place visited by Buddha before he reached Kuśinagara, where he attained *Nirvâna*

Paghmân Range—Pavamâna mountain of the Nishadha Range, a part of the Hindu Kush

Pâhâḍpura—1 Kola-Parvatapura 2 Kolapura 3 The Paloura of Ptolemy, in the district of Nadiâ in Bengal

Pain—Same as **Pain Gangâ**

Painâm—Suvarnagrâma, the ancient capital of Eastern Bengal, on the river Dhalesvarî, in the district of Dacca Same as **Sonârgâon**

Pain-Gangâ—1 The river Payoshnî mentioned in *Bhâgavata P* (V, ch xix, v 17), a branch of the Wardha in the Central Provinces 2 The Bidarbha nadî Same as **Pain**

Paira—The river Pûrnâ, a branch of the Godâvarî

Paisuni—1 The river Payasvinî 2 The Chitrakuṭâ, a tributary of the Jumna, which flows near Chitrakuṭa in Bundelkhand

Paiṭhân—1 Pratishthânapura 2 Potana 3 Potali 4 Paudanya, on the Godâvarî It was the capital of Śâlivâhana, king of Mahârâshṭra, the Aśmaka of the Purânas and Assaka of the Buddhists It is also called Pattana and Mangi Pattana or Mangila Pattana (see **Pattan**)

Pâkpattan—Ayodhana, in the Punjab

Palembang—Śribhoja, in Sumatra, a seat of Buddhist learning in the seventh century much frequented by the Chinese pilgrims

Palithana—In Guzerat, situated at the foot of a mountain called Śatruñjaya, to the south-west of Bhâonagar It is one of the five hills sacred to the Jainas and contains a temple of Âdinâtha.

Palni-Hills—Rishabha-parvata, in the district of Madura, Madras

Pâmbai—The river Pushpâvati in Travancore

Pamghân—See **Paghmân range**

Pamir—Pâripâtra of the Nishadha Parvata

Pampâ—A branch of the Tungabhadrâ Mount Rishyamukha is situated on the eastern bank of this river, where Râmachandra met Hanumâna and Sugrîva for the first time There is also a lake called Pampâ sarovara near Kishkindhyâ (see **Kishkindhyâ**)

Pâmpur—Padmapura, on the right bank of the Behat (Jhelum) eight miles to the south-east of Srinagar in Kasmir It is celebrated for its cultivation of *Kumkuma* or saffron (*crocus sativus*), which was largely used as a cosmetic by the ladies of ancient India

Panchâna—1 The Pañchânana 2 The Sappinî, which flows through the districts of Gaya and Patna

Pâṇḍharpur—Same as **Pâṇderpur**

Pâṇḍerpur—1 Pândupura 2 Pândukshetra 3 Pundarîka-kshetra 4 Tâpasâsrama 5 Tapasa 6 Tabasoi of Ptolemy 7 Paundarîka, on the river Bhîmâ in the district of Sholapur in the province of Bombay It contains the celebrated temple of Biṭhalnâth or Biṭhoba Deva, an image of Krishna Krishna is said to have visited this place with Rukmini to see Pundarîka who was celebrated for his filial affection

Pandritan—Purânâdhishṭhâna, the ancient capital of Kashmir, four miles to the south-east of Srinagar

Pâṇḍua—I 1 Pundravardhana 2 Pundra 3 Paundra, the ancient capital of Bengal, six miles north of Malda II 1 Pradyumna nagara 2 Marapura, in the district of Hughli in Bengal

Panipat—Pâniprashtha

Panjab—1 Sapta-sindhu 2 Âraṭṭa 3 Takkadesa (Hiuen Tsiang) 4 Pañchanada, the country of the five rivers Śatadru (Sutlej), Bipâsa (Bias), Irâvatî (Râvi), Chandrabhâgâ (Chenab) and Bitastâ (Jhelum)

Panjah—The river Pañchapadî, a tributary of the Oxus, in Śâka dvipa

Pañjkora—I 1 The river Gaurî of the *Mahâbhârata* and the *Purâṇas* 2 Gouraios of the Greeks which united with the river Swat to form the Landoi, an affluent of the Kabul river II Pañcha karpata, a district on the southern slope of the Hindu Kush

Panjshir—Julien supposes that Panjshir and Tagao valleys in the north border of Kohistan comprised the ancient district of Kapisâ

Pâpanâsinî—The river Payasvinî, in Travancore, visited by Chaitanya

Pappaur—Pâvâpura or Pâwâ, three miles east of Sowan in the district of Chupra, where at the house of the goldsmith Chunda, Buddha was served with *Sukara maddava* (hog's flesh) which aggravated the illness which terminated his life

Pârasnâth-Hill—1 Samet sikhara 2 Samidagiri 3 Malla parvata 4 Mount Maleus of the Greeks 5 Samâdhi giri, in the district of Hazaribagh in Bengal It is one of the five hills sacred to the Jainas

Pârasurâmapura—Twelve miles south east of Patti, in the district of Pratâpgad in Oudh It is one of the fifty-two Pithas

Parba—The river Pârvati, in the Jalandhar Doab, which falls into the Bias Manikaran, a celebrated place of pilgrimage, is situated on this river

Pârbati—The river 1 Pâra 2 Parâ, an affluent of the Chambal which rises in Bhopal

Parthia—Pârada, ancient Persia

Pasha—Bisâkhâ, in the district of Gonda in Oudh, it was the capital of Sâketa or Oudh in the Buddhist period

Paśupatinâth—A celebrated temple of Mahâdeva in Nepal, associated with the story of the fowler and the god

Pâtharghâṭâ—1 Śilâ-sangama 2 Bikramasilâ-vihâra 3 Bateśvarnâtha 4 Bateśa, four miles to the north of Kahalgâon, in the district of Bhagalpur

Pâṭlâlâ—Prasthala, in the Punjab

Patna—1 Pâṭaliputra 2 Kusumapura 3 Pushpapura, the capital of Magadha, where Udâyi or Udayâśva, the grandson of Ajâtasatru (contemporary of Buddha) removed the seat of government from Râjagriha

Paṭṭan—I 1 Anahila paṭṭana 2 Anhilvarapaṭṭana, in Guzerat II 1 Mangila-paṭṭana 2 Śâlivâhanapura 3 Brahmapurî-Pratishṭhâna 4 Paiṭhâna of the Greeks 5 Murgi-paṭṭana (Mungi Paiṭhân), twenty-eight miles south-west of Aurangabad, it was the capital of Śâlivâhana

Pâttiala—See **Pâtiâlâ**

Pauri—Ashṭâvakra âsrama, near Srinagar in Garwal

Pâvâpurî—1 Apâpapurî 2 Pâpâ about seven miles to the south-east of Bihar (town) Mahâvîra, the Jaina Tirthankara, died at this place in 527 B C

Pegu—1 Ramanya 2 Aramana 3 Hamsavati, in **Burma**

Pehoa—Prithûdaka, where the celebrated Brahmayoni-tîrtha is situated, fourteen miles to the west of Thanesvar

Pennar—1 The Southern Pennai is the Pâpaghni 2 See **Pennair**

Pennair—1 The river Tailaparnî, in the province of Madras on which Nellore is situated 2 The Pinâkinî It is also called Northern Pennar

Persia—1 Pârasya 2 Palhava 3 Iran 4 Tajika 5 Pârasika 6 Pahnava 7 Pallava, its capital was Surasthâna according to Hiuen Tsiang

Peshawar—Purushapura, the capital of Gândhâra (see **Cabul Valley**)

Phalgu—1 The river Mahânadi of the *Mahâbhârata* 2 The Lîlâjana 3 The Nîlâjana 4 The Nairañjana 5 The Nirañjana 6 The Nilañchana 7 Nirañjara of the Buddhists, on which Gaya is situated

Pindar—The river Karna Gangâ a tributary of the Alakânandâ in Garwal

Pindâraka-Tîrtha—Near Golâgar in Guzerat, sixteen miles to the east of Dwarkâ

Pinjkotal—Mahâvana vihâra or Sanghârâma, visited by Hiuen Tsiang near Sunigrâm in Bunei, about twenty six miles south of Manglora, the old capital of Udyâna

Pisânî—Same as **Paiśuni**

Pisin valley—Pâshana in southern Afghanistan

Pithâpura—Gayâ-pâda 2 Pishṭapura, in the Godavari district about forty miles from Raja mahendri, Gayâsura's feet rested at this place when he was overthrown by Vishnu It was conquered by Samudra Gupta

Poona—Punaka or Puna in the Bombay Presidency

Porebunder—Sudâmâpurî, in Guzerat, it was the port of Chaya

Praṇahit—1 The river Pranitâ 2 The Pranahitâ 3 The Praṇî, formed by the united stream of the rivers Wardha and Wainganga in Central India

Pudubell-Gopuram—Buddha Kâ i, in the province of Madras, visited by Chaitanya

Puhat—Punach, in Kâsmir

Pulicat—Palakkada of the inscriptions, in the province of Madras

Punpun—The river Punahpuna, a tributary of the Ganges, in the district of Patna in Bengal

Puri—1 Purushottama-kshetra 2 Srikshetra 3 Dantapura, (Hunter and Fergusson) 4 Dantura 5 Charitrapura, in Orissa The temple of Jagannâth was built by Ananga Bhîma Deo of the Gangâ dynasty in 1198 A D

Purṇâ—The river 1 Payoshnî 2 The Krathakaisika 3 The Bidarbhanadî, in Berar

Purnea—Kauśikikachchha, in Bihar

Purti—The river Payoshnî, in Travancore

Pushkar—1 The Pushkara lake 2 Brahma-tîrtha 3 Brahma sara 4 Sârasvata lake, six miles from Ajmir

Pyri—The river Pretoddhârinî, which joins the Mahânadî at Raju

R

Râḍha—1 Sumha of the *Purâṇas* 2 Râḍha 3 The country of the Gangaridai of Ptolemy, its capital was Gange, the "Port of Ganges" of the *Periplus of the Erythraean Sea* (**Saptagrâma**)

Raila—1 Râhugrâma 2 Ashṭâbakra âśrama, the hermitage of Rishi Ashṭâbakra, four miles from Hardwar

Râjagiri—Râjagriha of the *Râmâyana*, on the north bank of the Bias It was the capital of the Aśvapatis of Kekaya It is also called Râjgir See **Jalalapur**

Râjamahendri—1 Dantapura (Cunningham and McCrindle) 2 Râjapura of the *Mahâbhârata* 3 Bidyânagara, on the Godâvarî, the capital of Kalinga It was the capital of the Chalukya kings (eastern branch) from Kubja Vishnu Vardhana to Vira Deva Kulottunga (7th to 12th century)

Râjauri—1 Râjapurî 2 Abhisârî 3 Abhisârâ, south of Kasmir and south east of Punach

Rajgir—1 Girivrajapura of the *Mahâbhârata* 2 Râjagriha of the Buddhist annals 3 Kusâgârapura, in the district of Patna, was the capital of Magadha till the seat of government was removed to Pâtaliputra (Patna) It was the abode of Jarâsandha, king of Magadha Buddha lived at Râjgir in the Venuvana garden presented to him by Râjâ Bimbisâra The first Buddhist synod was held under the presidency of Mahâ Kâsyapa shortly after Buddha's death, in a hall built by Ajâtasatru in front of the Saptaparṇi cave by the side of the Vaibhâra mountain The Sisunâga dynasty from Śisunâga to the nine Nandas reigned in Magadha from 685 to 321 B C (the names of the Nandas are mentioned in the *Mahavamsa* ch V, the first Nanda was Mahâpadma Nanda who reigned for 88 years and the other eight Nandas for 12 years the last Nanda being Dhana-Nanda or Yogânanda whose history is given in the *Brihat Kathâ* The seat of government was removed to Pâṭaliputra by Udayâsva who reigned from 519 to 503 B C (*Vâyu Purâṇa*) Śisunâga is said to have removed his capital to Baisâlî Kalasoka, the eleventh king of this dynasty, in whose reign the second Buddhist synod was held in 443 B C at the Balukârâmavihâra in Vaisâlî under the presidency of Revata, reigned from 453 to 425 B C (Fergusson and Upham's *Mahâvamsi*, ch IV) The cause of convening the synod is mentioned in the *Vinaya Pitaka, Chullavagga*, pt XII, ch 1) Same as **Râjagiri**

Rajim—Devapura of the *Padma Purâṇa*, on the Mahânadî in Central India, it is a contraction of Râjîvalochana which was the name of Râmachandra who visited the place to save his brother Śatrughna from death

Râjmahal-Hills—1 Antara giri 2 Kâlakavana of Patañjali, in the Santal Pargana in the province of Bihar

Râjputânâ—1 Maru, 2 Marusthali 3 Marudhanva East Rajputana was called Kukura

Râjshâhî—It appertained to the ancient kingdom of Pundra, and formed a part of the ancient sub division of Barendra

Rakshi—The river Drishadvatî in Kurukshetra, which flows by the south east of Thaneswar (Cunningham) But this identification does not appear to be correct The Drishadvatî has been correctly identified with the Chitang which runs parallel to the Sarasvatî on the south

Râmahrad—A tank in Thâneswar, sacred to Parasurâma

Râmesvara—The first island of the chain of islets forming the Adam's Bridge It contains the celebrated temple of Râmesvara, one of the 12 Great Lingas of Mahâdeva

Râmeśvara Sangama—The confluence of the river Banas with the Chambal in Rajputana

Râm-Gangâ—1 The river Suvâmâ 2 Uttaragâ 3 Uttânikâ of the *Râmâyana*, in Oudh It joins the Kâlinadî opposite to Kanouj It is a tributary of the Saraju

Râmnagar—I 1 Ahichchhatrapura 2 Ahikshetra 3 Âdikoṭa 4 Ahichhatra 5 Adhichchhatra 6 Chhatravatî 7 Pratyagraha, the capital of North Pañchâla in Rohilkhand, twenty miles west of Bareli There is still a place called Ahichhatrapura near Râmnagar II Vyâsakâsi, opposite to Benares across the Ganges

Râmpâla—1 Ballâlapurî 2 Bikramapura, the capital of Ballâla Sena, king of Bengal, about two miles from Munshiganj, at Vikrampur in the district of Dacca

Râmpur-Deoriyâ—Râmagrâma of the Buddhist annals, in the district of Basti, in Oudh It contained a stûpa over a relic of Buddha's body, now diluviated by the river.

Râmtege—Same as **Râmtek**

Râmtek—1 Râmagiri of the *Meghaduta* 2 Śambuka âsrama 3 Śaibala-giri, the hermitage of the Śudra Śambuka of the *Râmâyana*, north of Nagpur, in Central India

Rângâmâti—1 Karna Suvarna 2 Kansonâ, on the right bank of the Bhâgirathî, four miles below Berhampur, in the district of Murshidabad in Bengal It was the capital of Âdisura, king of Bengal

Rangit—The Ranksshu, a tributary of the Tistâ

Rangoon—Puskaravatînagara, the birth place of Trapusa and Bhalluka, who gave honey and other articles of food to Buddha and who built the Shaidagon Pagoda on the hairs given to them by Buddha, after their return to Rangoon

Rânigât—1 Barana 2 Aornos of the Greeks, in the Panjab, about sixteen miles north west of Ohind

Râpti—1 The river Airâvatî 2 Irâvatî 3 Achiravatî 4 Ajiravatî 5 Nâganadî 6 Śarâvatî 7 Sadânirâ 8 Rathasthâ, in Oudh, on the southern bank of which Śrâvastî, the ancient capital of North Kosala, is situated

Ratanpur—1 Ratnapura 2 Manipura, the capital of Dakshina Kosala or Gondwana, 15 miles north of Bilaspur, in the Central Provinces, it was the capital of king Mayuradhvaja of the *Jaimini Bhârata*

Ratnagiri—1 Rishigiri 2 Isigili 3 Pândâo mountain of the Buddhists, one of the five hills of Rajgir in the district of Patna

Raunâkshî—The river 1 Sarasvatî 2 Prabhâsa Sarasvatî, near Somnath in Guzerat, it rises in Mount Abu

Râval—Ashtigrâma, in the district of Mathura, the birth place of Râdhikâ, where she passed the first year of her infancy and then removed to Barshâna by her parents

Râvî—1 The river Irâvatî 2 The Airâvatî 3 The Purushnî 4 The Parushnî 5 The Haimavatî 5 The Hydraotes of the Greeks, in the Panjab

Rawalpindi—It was comprised in Basati in the Panjab

Râwanhrad—1 The lake Râvana-hrada 2 Anavatapta lake 3 Anotatta lake of the Buddhists 4 Lohita sarovara of the *Purânas*

Rechna-Doab—Between the Chinab and the Ravi in the Punjab It comprised Madra desa, called also Bâlhika, the capital of which was Śâkala

Rehuânâlâ—1 Lonnilo of Hiuen Tsiang 2 Rohinnâlâ of Vivien St Martin, five miles to the north east of Kiyul in the district of Monghir See **Kiyul**

Revelganj—Gautama âsrama, near Chapra in Bihar The hermitage of Gautama was situated at a place called Godnâ, but the *Ramâyana* places the hermitage of the Rishi at a short distance from Janakpur in Tirhut See **Godnâ**

Rewâ—1 Kârusha 2 Karusha 3 Adhirâja 4 Bahela, the kingdom of Dantavakra Same as **Baghelkhand**

Rintâmbur—Rantipura, on the Chambal, in Rajputana It was the residence of Ranti Deva alluded to by Kâlidâsa in his *Meghaduta* His sacrifice of cows brought into existence the river Charmanvatî on which the town is situated

Rintimpur—Same as **Rintâmbur**

Rishikeś—See **Hrishikesa**

Rishikula—1 The river Rishikulyâ 2 The Haimavatî on which Gunjam is situated It rises in the Mahendra hills

Rishikunda—The hermitage of Rishi Rishyasringa and Bibhândaka Muni, four miles from the Bariarpur station near Bhagalpur The hermitage of the Rishi is also pointed out near Kiyul (see **Singhol hill**)

Rishyamukha—It was on this mountain that Sugrîva dwelt after he fled from Kishkindhyâ It is eight miles from the Anagandi hills on the Tungabhadrâ.

Roâlsar—Roâlesvara, a famous lake and place of pilgrimage in the territory of Mandi, in the Panjab It is about sixty-four miles to the north-west of Jvâlâmukhi, it is said to contain seven miraculously moving hills, and hence it has become a place of pilgrimage

Rohilkhand—Pañchâla It was divided into North and South Pañchâla The capital of North Pañchâla was Ahichchhatra (Râmnagar), and that of South Pañchâla was Kampilya (Kampil) Drupada of the *Mahâbhârata* was king of South Pañchâla The Eastern portion of Rohilkhand was called Gopalakaksha (Barooah's *Dictionary*, vol III, Preface, p 85)

Rohtak—Rohitaka, forty-two miles north-east of Delhi

Rohtas—Rohita, in the district of Shahabad in Bihar, thirty miles south of Sasiram It is said to have been founded by Rohitâsva, son of Hari-chandra of the *Râmâyana* and *Mârkandeya Purâna*

Rohtas Hills—1 Maulî 2 Kimmritya 3 Gopâchala, in the sub division of Sasiram in the district of Shahabad Same as **Kaimur Hills**

Rudra-Himâlaya—The part of the Rudra Himâlaya range in Garwal, which is to the north east of Badrinâth, is called 1 Gandhamâdana 2 Hemakuta 3 Hema parvata 4 Mandâra The portion of the Rudra Himâlaya where the Ganges has its source is called 1 Meru 2 Sumeru See **Gangotri**

Rudra-Prayâga—At the confluence of the Alakânandâ and Kâli Gangâ (Mandâkinî) It is one of the five (*Pañcha*) Prayâgas

Rummin-Dei—Lumbini-vana, where Buddha was born, two miles to the north of Bhagavanpur in the Nepalese Terai

Rungpur—It appertained to the ancient country of Kâmarûpa and afterwards to Pundra desa

Runn—The Irana of Cutch

S

Sâbarmatî—1 The river Sâbhramatî 2 The Kritavatî 3 The Chandanâ 4 The Girikarnikâ 5 The Kâsyapi Gangâ, in Gujarat

Sâgar—The district of Sagar and the western portion of Bundelkhand formed the ancient Pulinda desa

Saharanpur—The district of Saharanpur appertained to the ancient Kulinda desa

Sahet-Mahet—1 Śrâvasti 2 Sarâvatî 3 Sabathapura 4 Dharmapattana 5 Chandrikâpurî 6 Chandiapurî 7 Chandripura It is situated on the river Râptî, in the district of Gonda, in Oudh, fifty eight miles north of Ayodhyâ and forty two miles north of Gonda It was the capital of North Kosala Buddha lived here for twenty-five years in a vihâra called Jetavana-vihâra

Sai—The river 1 Sarpikâ 2 Syandikâ of the *Râmâyana*, a branch of the Gumti in Oudh

Śaila-Giri—To the north east of the old town of Râjgir and to the south-east of the new town of Râjgir It was the Gridhrakuṭa of the Buddhist annals, the Vulture Peak of Fa Hien and Hiuen Tsiang

Śakrî—The river Sarkarâvarttâ of the *Bhâgavata P* in Bihar

Śâlagrâma—Near the source of the river Gandak, in the Sapta-Gandaki range of the Himâlaya, in the southern boundary of Central Tibet It was the hermitage of Bharata and Pulaha From the name of this place the Gandak is called Śâlagrâmî

Salem—It was a part of Konga-desa or Kongu-desa

Salsette—The island of 1 Perimuda 2 Perimula of the Greeks 3 Shashṭhi, near Bombay It derived its sanctity from a tooth of Buddha, which was enshrined there at the beginning of the fourth century

Samarkand—Mârkanda, a town in Śâkadvîpa

Śambhâra—1 Śâkambharî 2 Sapâdalaksha, in Eastern Rajputana

Sâñchi—1 Śânti 2 Kâkanâda 3 Chetiya giri 4 Vessanagara, about six miles to the south-west of Bhilsa See **Besnagar**

Sangameśvara—Paraśurâmakshetra, on the river Śâstrî, in the Ratnagiri district of the Bombay Presidency

Sañjan—1 Sañjayantî-nagarî of the *Mahâbhârata* 2 Sañjaya 3 Sahañjana 4 Sindan of the Arabs, in the Thana district, Bombay Presidency

Śankara-tîrtha—In Nepal, immediately below the town of Patan, at the confluence of the Bâchmatî and the Manimatî rivers

Śankha—The Śankhinî, a tributary of the Brâhmanî in the Chutia-Nagpur division

Sañkisa—1 Sâñkâsya 2 Kapitha 3 Sakaspura of the Buddhists, on the river Ikshumatî (now called Kâli nadî), twenty-three miles west of Fathgarh, in the district of Farrakhabad

Sankisa-Basantapur— Same as **Sankisa**

Sarai-Aghat—Agastya-âśrama, the hermitage of Agastya, forty three miles south-west of Itah, in the Itah district

Sarasvatî—1 The river Sarasvatî, which rises in the hills in Sirmur and emerges into the plains at Âd-badri or Âdi-tîrtha It lost itself in the sand at a place called Chamasod-bheda, which is esteemed sacred by the Hindus 2 The three Sarasvatîs of the *Atharva-veda* are the Helmand in Eastern Afghanistan, the Indus in the Punjab and the Sarasvatî in Kurukshetra 3 The river Sarasvatî (Raunâkshî) which flows through Gujarat 4 The river Sarasvatî which flows through Râjgir in Magadha (Patna district)

Sarasvatî-Prapâta—The Khaṭṭânga-prapâta of the *Purânas*, in Kanara, near Hunabar, not far from Mangalore It is a celebrated water-fall

Sardi—Sâradâ-tîrtha, on the right bank of the Kissen Gangâ, in the northern district of Kramarâjya in Kasmir It is one of the 52 Pîṭhas where Sati's head is said to have fallen

Sarik-kul—Kabandha, the Kie-pan to of Hiuen Tsiang, with its capital Tash kurghan in the Tagdumbash Pamir

Sarik-kul-Lake—1 The lake Nâgahrada 2 Śitoda-sarovara, the lake of the Great Pamir It is also called Sari-kul

Sârnâth—1 Sâranganâtha 2 Mrigadâva 3 Rishi-pattana 4 Isipatana of the Buddhists, six miles from Benares, where Buddha preached his first sermon after the attainment of Buddha hood at Buddha-Gaya

Śarvana—About twenty miles to the south-east of Unao in Oudh, where Dasaratha, king of Ayodhyâ, killed Śarvana, the son of a blind Rishi

Sâsirâm—Sahasrâma, in the district of Shahabad in Bihar

Satârâ—Saptârsha in the Bombay Presidency

Sâtgâon—Saptagrâma, an ancient town of Bengal near Magra, in the district of Hugli, the Gânga of the inscriptions, Gânge of Ptolemy and "Port of Ganges" of the *Periplus of the Erythræan Sea*, the capital of the Gangerides in Sumha or Râdha, on the Ganges

Satpura Range—1 Bindhyâpâda parvata 2 Baidûrya parvata

Śatruñjaya—The Pundariya hill, in Gujarat, it is one of the five hills sacred to the Jainas

Saugh—Srughna, near Kalsi, in the Jaunsar district, forty miles from Thaneswar and twenty miles to the north of Saharanpur

Saundatti—Sugandhavartî, in the district of Belgaum in the Bombay Presidency, it was the capital of the Raṭṭa chieftains

Sea (Arabian)—Paśchimodadhi

Sehwân—1 Sindhimana of the Greeks 2 Sindomana 3 Sivisthâna of the Arabs, in Sindh, on the right bank of the Indus It contains a ruined fortress of Bhatrihari, who is said to have reigned here after he abandoned Ujjin on the death of his wife, Pingalâ

Semah—1 Semulapura. 2 Sambalaka of Ptolemy 3 Soumelpur of Tavernier, near Sambalpur, on the river Koil, in the district of Palamau in Chhota Nagpur division, celebrated for its diamond mines.

Seringapatam—Śrîrangapattana, on the Kaveri, in Mysore

Seringham—1 Śrirangam 2 Śrîrangakshetra, in the province of Madras

Seven Pagodas—1 Bânapura 2 Mahâbalipura, on the Coromandel Coast.

Sewalik Range—1 Mainâka giri 2 Usînara-giri 3 Sapâdalaksha 4 Śivâlaya Same as **Hardwar hills**

Shahabad—A portion of the district of Shahabad in Bihar was called Malada

Shahbazgarhi—Barusha, the Pu-lo-sha of Hiuen Tsiang, in the Yusafzai country, forty miles north-east of Peshawar It contains one of the rock edicts of Asoka

Shah-Dheri—1 Takshaśilâ 2 Taxila of the Greeks, one mile north of Kâlâ kâ serai, between Attock and Rawalpindi The *Kathâ sarit sâgara* places it on the Jhelum Takshaśila was founded by Taksha, son of Bharata and nephew of Râmachandra It was the capital of Gândhâra

Shah-Kot—1 Aornos of the Greeks 2 Barana, on the Mount Mahâvana, situated on the western bank of the Indus But see **Rânigât**

Sialkot—1 Sâkala 2 Sâgala of the Buddhists 3 Euthydemia of the Greeks, the capital of Madra desa, in the Lahore division of the Punjab, Cunningham has identified Sâkala with Sanglawala-Tiba, and Mr Vincent A Smith with Chuniot or Shah kot, both in the Jhang district of the Punjab

Siam—1 Dvârâvatî 2 Champâ

Siddhaur—Siddhapura, sixteen miles west of Bara Bânki, in Oudh

Sidhpur—Same as **Sitpur**

Siladîpa—1 Mahâsthana of the *Ballâla charita* 2 Siladhâpa of the Buddhists, in the district of Bogra in Bengal, *dhâpa* means a Buddhist stûpa

Simbhunâth—Svayambhunâtha, a celebrated place of pilgrimage in Nepal, at a distance of about a mile and a half to the west of Kâṭmandu

Sindh—1 Sindhu desa Upper Sindh has been identified with Mushika,—the Musikanus of the Greeks 2 The river Sandhyâ 3 The Sindhu 4 The Pûrva Sindhu, in Malwa, a tributary of the Jamuna

Sindh-Sâgar Doab—Between the Indus and the Jhelum It comprised the ancient countries of Âyudha and perhaps Sauvîra

Singhâri-Math—Same as **Śṛingagiri**

Singhol Hill—The hermitage of Rishyasringa was situated in this hill at a place called Rishyasringa, which is two miles to the south of Urain, in the district of Monghyr But see **Rishi kuṇda**

Singraur—Śringaverapura, on the Ganges, twenty-two miles north west of Allahabad It was the residence of Guhaka Nishâda of the *Râmâyana*, who was a friend of Daśaratha and Râmachandra

Sipeler—A seaport near the mouth of the Krishnâ,—Sippara of Ptolemy It has been identified by Dr R L Mitra with Surpâraka Cunningham identifies Surpâraka with Surat, but the *Chaitanya-charitâmrita* places Surpâraka to the south of Kolhapur But see **Supâra.**

Śiprâ—1 The Avanti nadî 2 The Śiprâ, in Malwa, Ujjin stands on this river

Sir-Dariyâ—The river Sîtâ Same as **Jaxartes**

Sirhind—1 Kurujângala of the *Mahâbhârata* 2 Sirindhra of the *Purânas* 3 Śrîkaṇṭha-deśa of the Buddhist period 4 Śatadru of Hiuen Tsiang 5 Sairindha of the *Brihatsamhitâ* 6 Brahmâvartta, in the Punjab

Sirsa—Śairîshaka, in the Punjab

Sistan—1 Śakasthâna 2 Drangiana 3 Sijestan, the land first occupied and settled by the Śakas

Sitâ-Baṅgirâ Cave—Riksha vila of the *Râmâyana* at Ramgar in the Sirguja state of the Chhoṭâ Nâgpur division.

Sitpur—1 Siddhapura 2 Karddama-âsrama, the birth place of Kapila 3 Bindusâra, in Gujarat, sixty-four miles from Ahmedabad Same as **Sidhpur**

Siwalik Range—See **Sewalik Range**

Sobhnâth Hill—It has been identified by Dr Stein with 1 Kukkuṭapâda giri 2 Gurupâda Hill, a part of the Maher Hill, in the district of Gaya

Somnâth—1 Prabhâsa 2 Soma tîrtha 3 Somanâtha 4 Someśvaranâtha 5 Devapattana 6 Chandra-Prabhâsa of the Jainas, on the south of Kathiawad in Gujarat It is situated at the confluence of the three rivers Harinâ, Kapilâ and Saraswatî On the south of the Saraswatî (near Somnâth) is situated that celebrated Pipal tree (*ficus religiosa*), below which was the scene of Krishna's death

Sonârgâon—Suvarnagrâma, in Bikrampur, in the district of Dacca, situated on the opposite side of Munshiganj on the river Dhaleśvarî Same as **Painâm**

Sone—1 The river Hiranyavâhu 2 Erannoboas of the Greeks 3 Śonâ 4 Mâgadhî 5 Sumâgadhi It was the western boundary of Magadha

Sonepat—Śonaprastha It was included in Kurukshetra

Sonpur—1 Gajendra moksha Tîrtha 2 Hariharakshetra (Hariharachhatra), on the junction of the Gandak and the Mâhî, where the celebrated fight between the alligator and the elephant took place A fair is held here every year in honour of Hariharanâtha Mahâdeva established by Vishnu and in honour of Ramachandra who halted here on his way to Mithilâ It was a part of Viśâlâ chhatra

Soonda—Sudhâpura, in Northern Canara

Sopâra—Surpâraka, in the district of Thana, north of Bombay, a celebrated place of pilgrimage It is the Soupara of the Greek geographers and Ophir of the Bible One of the edicts of Asoka was published at this place Same as **Supâra**

Sorab—Surabhî, on the north west of Mysore

Śoron—1 Śukara kshetra 2 Ukalâkshetra 3 Ukhala-kshetra, twenty seven miles north east of Itah, in the United Provinces, where Hiranyâksha was slain by Vishnu in his incarnation of Varâha (boar) It contains a temple of Varâha Lakshmî It was at this place that Tulsî Das, the celebrated Hindi poet, was reared up during his childhood by the Sanyâsi Nrisimha Dâs, when deserted by his parents at Râjapurî in the district of Banda, where he was born in Samvat 1589

Southern Konkana—1 Goparâshṭra 2 Govarâshṭra 3 Kuva

Sphatika Śilâ—1 Mâlyavana giri 2 Prasravana giri of the *Râmâyana*, on the bank of the river Tungabhadrâ near Kishkindhyâ, where Râmachandra resided for four months after forming alliance with Sugrîva It is also called the Anagandi hill

Śrâvaṇa-Belgola—1 Padmagiri 2 Śrâvana-Bellagola in Mysore, sacred to the Jainas

Śrînagar—1 Sûryanagara 2 Pravarapura, in Kasmir, built by Pravara Sena in the sixth century

Śringapura—1 Śringagiri 2 Rishyasringa-giri, in Mysore, on the bank of the Tungabhadrâ, where Śankarâchârya established a sect called Bhârati Same as **Singhâri maṭh**

Śrîpâda—Same as **Adam's Peak**

Sujanakoṭ—Sañchankoṭ, Sha-chi of Fa Hian It was the capital of Sâketa or Oudh, thirty-four miles north west of Unâo

Suleman-Range—Añjana giri, in the Punjab

Sultanganj—On the west of Bhagalpur (E I Railway) Janhu âsrama It was the hermitage of Jahnu Muni, after whom the Ganges (Gangâ) is called Jâhnavî

Sultanpur—I Tâmasavana monastery, in the Punjab (Cunningham), where the fourth Buddhist synod was held in 78 A D by Kanishka, king of Kâsmir, under the presidency of Vasumitra Beal places Tâmasavana at the confluence of the Sutlej and the Bias II 1 Kuśabhavanapura 2 Kuśapura 3 Kuśâvatî, in Oudh, on the river Gumti The town is said to have been founded by Kuśa, son of Râmachandra, who removed his capital to this place for some time It was visited by Hiuen Tsiang in the seventh century

Supâra—Surpâraka, in the district of Thana, 37 miles north of Bombay and 6 miles north of Bassein See **Sopâra**

Surat—1 Sûryapura 2 Surâshṭra

Sutlej—1 The river Śatadru 2 The Śitâdru 3 The Hesadrus of the Greeks 4 The Sutudru 5 The Haimavatî, in the Punjab

Suvarnamukhî—The Suvarnamukharî, a river in the North Arcot district, Madras presidency

Suvarṇarekhâ—1 The river Suvarna riksha 2 The Kapiśâ 3 The Suvarnarekhâ 4 The Suktimatî, in Orissa

Swat River—1 The river Subhavastu 2 The Suvâstu 3 The Svetâ 4 The Svatî 5 The Suastos of the Greeks Pushkalâvatî stood on this river near its junction with the Kâbul river

Swat Valley—1 Udyâna 2 Uddayana 3 Ujjanaka 4 Sivi south of the Hindu kush and the Dard country from Chitral to the Indus It appertained to the ancient country of Gândhâra or Gandharva desa

T

Tâharpur—Tâharpur or Târpur in the district of Bulandshahar, about eleven miles to the north of Anupshahar, on the bank of the Ganges, is traditionally the place where Janamejaya of the *Mahabhârata* performed the *Sarpa Yajña* or the snake sacrifice

Tailanga—Same as **Nizam's State.**

Takht-i-Bhai—Bhîmâ sthâna of the *Mahâbhârata* and *Padma Purâna* about thirty miles north west of Ohind in the Panjab, twenty-eight miles to the north east of Peshawar and eight miles to the north west of Mardan, containing the Yoni tîrtha and the celebrated temple of Bhîmâ Devî described by Hiuen Tsiang, the temple was situated on an isolated mountain

Takht-i-Suleiman—1 Mount Śankarâchârya 2 Gopâdri, near Srinagar in Kasmir, where Asoka's son Kunala or Jaloka founded a monastery now called Jyeshṭha Rudra, and where the celebrated reformer Śankarâchârya established Śiva worship

Talkâd—1 Talakâda 2 Śirovana, 3 Talavanapura 4 Tâlikata, the capital of ancient Chela or Chera, forty miles to the east of Seringapatam in Mysore, now buried in the sands of the Kâveri

Tâmbaravarî—The river Tâmraparṇî in Tinnevelly, which has been formed by the united stream of the Tâmbaravarî and the Chittar It was celebrated for the pearl-fishery at its mouth even at the time of the *Vâyu Purâna* Âmalitalâ, a celebrated place of pilgrimage, where the birth-place of Sathakopa as also the Gajendra moksha-tîrtha both visited by Chaitanva are situated, is on the bank of this river It has its source in the mountain called Agasti-kûṭa

Tamluk—1 Tâmralipta 2 Tâmralipti 3 Dâmalipta 4 Tâmalipta 5 Tâmalipti 5 Tamâlikâ 7 Tamâlinî 8 Tamolipta 9 Vishnugriha, on the river Rupanârâyana in the province of Bengal It was the capital of ancient Sumha

Tâmor—The Tâmrâ, one of the seven Kosis, in the district of Purnea in Bihar Its junction with the Aruna is a place of pilgrimage

Tandwa—Nine miles to the west of Śrâvastî (Sahet mahet), it has been identified by Cunningham (*Arch S Rep*, vol XI) with the birth-place of Kâsyapa Buddha

Tanjore—Chola

Tâptî—1 The river Tâpî 2 The Tapanî 3 The Tâptî 4 The Mûlatâpî

Tarnetar—Same as **Than**

Tartary—1 Rasâtala 2 Pâtâla of the Purânas, the country of the Huns 3 Taittirî 4 Sâkadvîpa

Tatta—In Sindh It has been identified by Tod with Devala, Cunningham identifies it with Minnagar

Telingana—The country between the Godâvarî and the Krishnâ 1 Andhra 2 Trikalinga

Telpâ—Two miles to the east of Chupra in the district of Saran It has been identified by Dr Hoey with Châpâla which according to the Buddhist annals was built for the mother of the thousand sons

Tenasserim—1 Tanusrî 2 Tenasseri, the southern division of the province of Lower Burma

Teor—1 Traipura of the *Mahâbhârata* 2 Tripurî 3 Chedinagara 4 Bânapura 5 Śonitapura, according to some *Purâṇas*, on the river Nerbuda, where Tripurâsura was killed by Mahâdeva It is seven miles to the west of Jabbalpur It was the capital of Chedi See **Chanderi**

Teruparur—Suddhapurî, in the Trichinopoli district containing the temple of Subrahmaṇya

Thân—Trinetresvara of the *Skanda Purâṇa*, a sacred place of pilgrimage in the Jhâlâwar sub-division of Kâthiawar (Gujerat), where the temple of Mahâdeva Trinetresvara, now called Tarnetar is situated

Thâna—Śrî sthânaka, in the province of Bombay

Thânesvar—1 Sthânesvara 2 Sthânu tîrtha 3 Sthânisvara 4 Samantapañchaka 5 Kurukshetra 6 Part of the Brahmarshi desa, which comprised Kurukshetra, Matsya, Pañchâla and Śurasena 7 Brahmâvartta The ancient Kurukshetra included Thâneswar, Pânipat, Sonepat and Âmin

Thatun—Sudharmanagara, in Pegu, on the Sitang river north of Martaban According to Fergusson it was the Suvarna bhûmi of the *Mahâvamsa* and the Golden Chersonese of the classical geographers Beal, however identifies Suvarnabhûmi with Burma

Tibet—1 Himavanta 2 Bhota 3 Bhoṭânga 4 Bhotânta 5 Tibbat 6 Uttara kuru 7 Harivarsha

Tigris—The river Bitrishnâ in Śâlmala dvîpa

Tilaurâ—It has been identified by P C Mukherji with Kapilavastu, the birth place of Buddha It is two miles north of Tauliva in the Nepalese Terai and three miles and a half to the south-west of Nighva, on the Bângangî

Tiliyâ—The river Tritiyâ in Gayâ

Tilpat—Tilaprastha, six miles to the south east of Toghlakabad and ten miles to the south east of the Kutab Minar, included in parganah Faridabad

Tinnevelly—The district of Tinnevelly and Madura formed the ancient Pândya or Pându Its capital was Uragapuram or Uraiyur

Tipârâ—Same as **Tipperâ**

Tippera—1 Katripura 2 Tripurâ 3 Kirâtadesa 4 Sundha desa The temple of Tripuresvarî at Udayapur in Hill Tippera is one of the fifty two Pithas

Tirhut—1 Tirabhukti 2 Bideha 3 Mithilâ 4 Trihuta 5 Nichchhavi, the kingdom of Râjâ Janaka of the *Râmâyaṇa* and of the Lichchhavis during the Buddhist period

Tirukkadavur—Mârkandeya âsrama in the Tanjore district, Madras presidency

Tirukkalukkunram—Pakshî tîrtha in the Chingleput district of Madras, midway between Chingleput and Madras

Tirumala—1 Trimalla 2 Bâlâji, six miles west of Tripati or Tirupati, in the district of North Arcot

Tirupati—1 Tripadî 2 Venkaṭagiri, in the province of Madras

Tiruttani—1 Kumârasvâmi 2 Kârttikasvâmi 3 Svâmitîrtha 4 Subrahmanya A station on the Madras and Southern Mahratta Railway

Tiruvânikâval—Jambukesvara, a place of pilgrimage between Trichinopoly and Seringham

Tiruvannâmalai—1 Arunâchala 2 Arunagiri, in the South Arcot district, Madras Presidency

Tiruvidaimarudur—Madhyârjuna, in the Tanjore district, Madras, it was visited by Śankarâchârya

Tistâ—1 The river Trisrotâ 2 The Trishnâ, in the district of Rungpur It rises in the Kâñchanjangâ mountain

Tonse—I The river Tamasâ, in Oudh, between the Saraju and the Gumti, it flows through Azamgar and falls into the Ganges The bank of this river is associated with the early life of Vâlmiki, the author of the *Râmâyana* II The river 1 Tamasâ 2 Parnâsâ, in Bundelkhand

Travancore—1 Mushika 2 Mallâra 3 Malaya khandam 4 Purâli 5 Paralia of the Greeks 6 Paraloka 7 Malayâlam It formed a part of the ancient Chera or Chela Travancore, part of Malabar, and Coimbatore formed the ancient country of Chera

Tribikramapura—1 Śiâlî 2 Śiyâlî 3 Śrikali, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram

Trichinopoly—1 Uragapura 2 Uraiyur 3 Argarou of the Greeks 4 Nichulapura 5 Trishnapallî 6 Trisirapallî, in the province of Madras It was the capital of Pândya and afterwards of Chola

Trimbak—A celebrated place of pilgrimage called Tryambaka near the source of the Godâvarî, where the sacred tank called Kusâvartta is situated It contains the temple of the Mahâdeva Tryamvakesvara, one of the twelve great Lingas of Mahâdeva

Trinomali—Same as **Tiruvannâmalai**

Tripati—Same as **Tirupati**

Tripooray—Tropina of the Greeks, the ancient capital of the kings of Cochin

Trivandrum—Ananta Padmanâbha, in Travancore, so called from the shrine of Padmanâbha It was visited by Chaitanya

Trivenî—I 1 Muktavenî 2 Dakshina-Prayâga, north of Hugli in Bengal where the three rivers Gangâ, Yamunâ and Sarasvati separate and flow in different directions after having flowed unitedly from Allahabad, which is therefore called Yuktavenî II The junction of the three rivers Jamuna Chambal and Sindh, between Etawah and Kalpi III The junction of the three Kosis, Tâmor, Arun and Sun near Nathpur in Purnea IV The junction of the Gandak, Devikâ and Brahmaputrî where the fight between the crocodile and the elephant took place V The confluence of three rivers Sarasvatî, Hiranya and Kapilâ near Somanâtha pattana in Gujarat

Tuljâpur—1 Tuljabhavânî 2 Bhavâninagara 3 Tula Bhavâninagara 4 Tuljâpura, twenty-eight miles from Sholapur, in the Nizam's territory It is one of the fifty two Pithas It was visited by Sankarâchârya Durgâ is said to have killed Mahishâsura at this place

Tungabhadrâ—1 The river Tungabhadrâ 2 The Tungavenî, a branch of the Krishnâ, on which Kishkindhyâ is situated

Turkestan—Turkestan was included in 1 Śâkadvipa 2 Rasâtala 3 Patala See **Central Asia.** Eastern Turkestan was Turushka It was included in the Ketumâlâ-varsha

Tuticorin—1 Kalki 2 Kolkhoi or Sosikauri of Ptolemy 3 Kael of Marco Polo, at the mouth of the river Tamraparnî in Tinnevelli It was formerly the capital of Pandya

U

Uchch—Alexandria, a town built by Alexander the Great near the confluence of the five rivers of the Punjab

Udaya Giri—A spur of the Chatushpitha range in Orissa, five miles from Bhuvanesvara See **Assia range**

Udayapur—I In Hill Tippera, it is one of the fifty two Pithas II The Pañchâpsarâ lake of the *Râmâyana* is supposed to have been situated in the district of Udayapur, a tributary state in the Chhota Nagpur division, but see **Anantapur**

Udipa—Udupa, on the river Pâpanâsini, in South Canara, about three miles from the sea-coast, where a *Math* (monastery) and a shrine of Krishna were established in the thirteenth century by Madhavâchârya, the founder of the Brahma or Tattvavâdî sect of the Vaishnavas

Ujin—Same as **Oujein** 1. Ujjaini 2 Avanti 3 Bisâlâ. 4 Ujjayinî 5 Mahâkâlavana 6 Kuśasthalî 7 Padmâvatî, the capital of Avanti or Malwa It is situated on the river Śiprâ Vikramâditya or Chandra Gupta II made it his capital after he defeated the Śakas

Und—Same as **Ohind**

Undes—1 Hunadeśa 2 Hâṭaka, where the lake Mânasa-sarovara is situated

Urain—1. Ujjayinî 2 Ujjehâna 3 Uddiyâna, in the district of Monghyr near Kiyul, containing many Buddhist ruins

Urî—The river Erandî, the junction of which with the Nerbuda in the Baroda State forms a sacred place of pilgrimage

Uskur—Hushkapura, two miles to the south east of Barâmûla, in Kasmir, on the left bank of the Jhelum

Uttara Râdha—Suhmottara, on the north of the Ajaya including a portion of the district of Murshidabad in Bengal

W.

Wain-Gangâ—1 The river Benwâ 2 The Benâ 3 The Benyâ, which rises in the Bindhyâpâda range and falls into the Godâvarî

Wairâgado—Bairâgara in Chanda district, Central Provinces, celebrated for its diamond mines

Walâ—1 Balabhî 2 Ollâ 3 Lâṭa Same as **Gujarat** It is also called **Wallay** and **Bamilapural**

Wallay—Same as **Walâ**

Wardhâ—The river Baradâ a tributary of the Godâvarî

Warrangal—1 Anumakundapura 2 Anumakundapattana 3 Korunkola of Ptolemy 4 Benâkaṭaka 5. Akshalinagara 6 Orukkallu, the ancient capital of Telingana or Andhra, in Central India

Western Ghats—The northern portion of the Western Ghats was called Sahyâdri the southern portion beyond the Kâverî was called Malaya Parvata

Wular Lake—1 Lake Mahâpadmasaras 2 Aravalo of the Buddhists, in Kâsmir

Y

Yarkand River—The river Bhadrâ, on which the town of Yarkand is situated It is also called Zarafshan

Yeli-mala—Sapta saila (Eli of Marco Polo), sixteen miles north of Cannanore in the Malabar Coast

Z

Zamania—Jamadagni âśrama the hermitage of Rishi Jamadagni, in the district of Ghazipur in the United Provinces of Allahabad and Oudh The hermitage of the Rishi is also said to have been situated at Khaira-dih, thirty-six miles north west of Balia in the United Provinces, and also near Mâhishmatî (modern Mahesvar or Mahes), on the bank of the Nerbuda The hermitage of the Rishi is also said to have been situated at Mahâsthânanagar in the district of Bogra in Bengal

Zarafshan—1 Hâtakî-nadî of the *Bhâgavata* (V, ch 24) 2 Hiranvatî-nadî of the *Mahâbhârata* (Bhîshma, ch 8) 3 Hiranya-nadi of the *Mahâbhârata* (Fausboll's *Indian Mythology*, s v Garuda) in Transoxiana at a short distance to the north of Bokhara and Samarkand (see my *Rasâtala* in the *I H Q*, vols I, II)

Zukur—Jushkapura, in Kâsmir.